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NEW TESTAMENT ABSTRACTS

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NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE
Published by
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General Editor
DANIEL J. HARRINGTON
Managing Editor
CHRISTOPHER R. MATTHEWS
Associate Editor
STANLEY B. MARROW

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume number and entry number: e.g. see § 22-222.

The contents of abstracts are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

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LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA*, but the titles of the journals in which the articles occur are spelled out in the headings.

Aegyptus (Milan)
African Ecclesiastical Review (Eldoret, Kenya)
Africa Theological Journal (Arusha, Tanzania)
American Benedictine Review (Atchison, KS)
American Journal of Archaeology (Boston)
Analecta Cracoviensia (Cracow)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annual of the Japanese Biblical Institute (Tokyo)
Annual of the Swedish Theological Institute (Leiden)
Antonianum (Rome)
Anvil (Nottingham, UK)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Bulletin (Ashland, OH)
Augustinianum (Rome)
Aula Orientalis (Barcelona)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Melbourne)
Bangalore Theological Forum (Bangalore)
Benedictina (Rome)
Berliner Theologische Zeitschrift (Berlin)
Bibbia e Oriente (Bornato)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Klosterneuburg)
Biblebhashyam (Kottayam, Kerala, India)
Bible Review (Washington, DC)
Bible Today (Collegeville, MN)
Bible Translator (London)
Biblia Revuo (Ravenna)
Biblica (Rome)
Biblical Archaeologist (Durham, NC)
Biblical Archaeology Review (Washington, DC)
Biblical Research (Chicago)
Biblical Theology Bulletin (Jamaica, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas, TX)
Biblische Notizen (Munich)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam/Heverlee)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin of the American Schools of Oriental Research (Philadelphia)
Bulletin of the International Organization for Septuagint and Cognate Studies (Notre Dame, IN)
Bulletin of the John Rylands University Library of Manchester (Manchester, UK)
Burgense (Burgos)
Cahiers de Joséphologie (Montreal)
Cahiers du Cercle Ernest-Renan (Paris)
Calvin Theological Journal (Grand Rapids, MI)
Catholica (Münster)
Catholic Biblical Quarterly (Washington, DC)
Catholic Theological Society of America Proceedings (New York)
Center for Hermeneutical Studies Protocol Series (Berkeley, CA)
Chicago Studies (Mundelein, IL)
Christianity Today (Carol Stream, IL)
Churchman (London)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Clergy Review (London)
Collationes (Brugge/Gent)
Collectanea Theologica (Warsaw)
Colloquium (Auckland/Sydney)
Communio (Seville)
Communio Viatorum (Prague)
Concilium (New York)
Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Cristianesimo nella Storia (Bologna)
Crux (Vancouver, BC)
Currents in Theology and Mission (Chicago)
Dansk Teologisk Tidsskrift (Copenhagen)
Deltion Biblikon Meleton (Athens)
Diakonia (Vienna)
Dialog (St. Paul, MN)
Didaskalia (Lisbon)
Direction (Fresno, CA)
Divinitas (Vatican City)
Divus Thomas (Piacenza)
Doctor Communis (Vatican City)
Doctrine and Life (Dublin)
Downside Review (Bath, UK)
East Africa Journal of Evangelical Theology (Machakos, Kenya)
East Asia Journal of Theology (Singapore)
Ecumenical Review (Geneva)
Ecumenist (Mahwah, NJ)

Église et Théologie (Ottawa)
Emmanuel (New York)
Encounter (Indianapolis, IN)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Mexicanae (Mexico City)
Ephemerides Theologicae Lovanienses (Louvain-Leuven)
Epworth Review (London)
Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
Esprit et Vie (Langres)
Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Estudios Franciscanos (Barcelona)
Estudios Teológicos (Guatemala City)
Études (Paris)
Études Théologiques et Religieuses (Montpellier)
Euntes Docete (Rome)
Evangelical Journal (Myerstown, PA)
Evangelical Quarterly (Exeter, UK)
Evangelische Theologie (Munich)
Expository Times (Banstead, Surrey, UK)
Foi et Vie (Paris)
Forum (Bonner, MT)
Forum Katholische Theologie (Aschaffenburg)
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Munich)
Gereformeerd Theologisch Tijdschrift (Amsterdam)
Grace Theological Journal (Winona Lake, IN)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Henoch (Turin)
Heythrop Journal (London)
History of Religions (Chicago)
Hokhma (La Sarraz, Switzerland)
Horizons (Villanova, PA)
Horizons in Biblical Theology (Pittsburgh, PA)
Immanuel (Jerusalem)
Indian Journal of Theology (Calcutta)
Indian Theological Studies (Bangalore)
Instituto Superior de Estudios Eclesiásticos Libro Anual (Mexico City)
International Catholic Review/Communio (Notre Dame, IN)
Internationale Katholische Zeitschrift/Communio (Cologne)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Israel Numismatic Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jewish Quarterly Review (Merion, PA)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the New Testament (Sheffield, UK)
Journal for the Study of the Old Testament (Sheffield, UK)
Journal of Biblical Literature (Atlanta, GA)
Journal of Ecclesiastical History (London)
Journal of Ecumenical Studies (Philadelphia)
Journal of Feminist Studies in Religion (Atlanta, GA)
Journal of Hellenic Studies (London)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Northwest Semitic Languages (Stellenbosch, S. Africa)
Journal of Religion (Chicago)
Journal of Religious Studies (Cleveland, OH)
Journal of Religious Thought (Washington, DC)
Journal of Roman Studies (London)
Journal of Semitic Studies (Manchester, UK)
Journal of the American Academy of Religion (Atlanta, GA)
Journal of the American Oriental Society (New Haven, CT)
Journal of the Evangelical Theological Society (Jackson, MS)
Journal of the Interdenominational Theological Center (Atlanta, GA)
Journal of Theological Studies (Oxford)
Journal of Theology for Southern Africa (Rondebosch, S. Africa)
Judaism (New York)
Kairos (Salzburg)
Kerygma und Dogma (Göttingen)
King's Theological Review (London)
Laurentianum (Rome)
Laval Théologique et Philosophique (Quebec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)
Linguistica Biblica (Bonn)
Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière et Vie (Lyon)

Lutheran Theological Journal (North Adelaide, S. Australia)
Maarav (Santa Monica, CA)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Dayton, OH)
Marianum (Rome)
Mayéutica (Marcilla, Spain)
Mélanges de Science Religieuse (Lille)
Melita Theologica (Rabat, Malta)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Modern Churchman (Leominster, UK)
Month (London)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Nederlands Theologisch Tijdschrift (The Hague)
Nederuits Gereformeerde Teologiese Tydskrif (Stellenbosch, S. Africa)
Neotestamentica (Pretoria, S. Africa)
New Blackfriars (Oxford)
New Testament Studies (Cambridge, UK)
Norsk Teologisk Tidsskrift (Oslo)
Nouvelle Revue Théologique (Tournai)
Nova et Vetera (Geneva)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (Turvey, UK)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Palestine Exploration Quarterly (London)
Perkins Journal (Dallas, TX)
Perspectiva Teológica (Belo Horizonte, Brazil)
Perspectives in Religious Studies (Macon, GA)
Presbyterion (St. Louis, MO)
Princeton Seminary Bulletin (Princeton, NJ)
Prism (St. Paul, MN)
Proceedings of the Irish Biblical Association (Dublin)
Qadmoniot (Jerusalem)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie Ancienne et Médiévale (Louvain)
Reformed Review (Holland, MI)
Reformed Theological Review (Melbourne)
Religion (Lancaster, UK)
Religious Studies (London)
Religious Studies and Theology (Edmonton, Alberta)
Religious Studies Review (Macon, GA)
Renovatio (Bonn)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Revista Bíblica (Buenos Aires)
Revista Catalana de Teología (Barcelona)
Revista de Cultura Bíblica (São Paulo)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revista Latinoamericana de Teologia (San Salvador)
Revue Africaine de Théologie (Kinshasa-Limete, Zaire)
Revue Bénédictine (Denée, Belgium)
Revue Biblique (Jerusalem)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
Revue de Théologie et de Philosophie (Lausanne)
Revue des Études Augustiniennes (Paris)
Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
Revue d'Histoire Ecclésiastique (Louvain)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Saint-Germain-en-Laye)
Revue Théologique de Louvain (Louvain)
Revue Thomiste (Toulouse)
Rivista Biblica (Bologna)
Rivista di Archeologia Cristiana (Rome)
Rivista di Storia e Letteratura Religiosa (Turin)
Roczniki Teologiczno-Kanoniczne (Lublin)
Römische Quartalschrift (Vatican City)
Sacra Doctrina (Bologna)
Saint Luke's Journal of Theology (Sewanee, TN)
St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
Salmanticensis (Salamanca)
Sapienza (Naples)
Science et Esprit (Montreal)
Scottish Journal of Theology (Edinburgh)
Scripta Theologica (Pamplona)
Scriptorium (Brussels)
Scriptura (Stellenbosch, S. Africa)
Scuola Cattolica (Milan)
Search (Dublin)
Second Century (Macon, GA)
Sefarad (Madrid)
Semeia (Atlanta, GA)
Sémiotique et Bible (Lyon)
Skrif en Kerk (Pretoria, S. Africa)
Soundings (Nashville, TN)
Southwestern Journal of Theology (Fort Worth, TX)
Stimmen der Zeit (Munich)
Stromata (San Miguel, Argentina)

Studia Liturgica (Rotterdam)
Studia Missionalia (Rome)
Studia Patavina (Padua)
Studia Theologica (Oslo)
Studia Theologica Varsaviensia (Warsaw)
Studien zum Neuen Testament und seiner Umwelt (Linz)
Studies in Religion/Sciences Religieuses (Waterloo, Ont.)
Studii Biblici Franciscani Liber Annuus (Jerusalem)
Studium (Madrid)
Studium Ovetense (Oviedo)
Svensk Exegetisk Årsbok (Uppsala)
Svensk Teologisk Kvartalskrift (Lund)
Tel Aviv (Tel Aviv)
Telema (Kinshasa-Gombe, Zaire)
Teologia (Milan)
Teología y Vida (Santiago)
Teresianum (Rome)
Themelios (Leicester, UK)
Theologia Evangelica (Pretoria, S. Africa)
Theological Educator (New Orleans)
Theological Studies (Washington, DC)
Theologie und Glaube (Paderborn)
Theologie und Philosophie (Frankfurt)
Theologisch-Praktische Quartalschrift (Linz)
Theologische Beiträge (Wuppertal)
Theologische Literaturzeitung (Leipzig)
Theologische Quartalschrift (Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton, NJ)
Thomist (Washington, DC)
Thought (Bronx, NY)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Toronto Journal of Theology (Toronto)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift (Trier)
Trinity Journal (Deerfield, IL)
Tyndale Bulletin (Cambridge, UK)
Una Sancta (Freising)
Union Seminary Quarterly Review (New York)
Verkündigung und Forschung (Munich)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)
Vidyajyoti (Delhi)
Vigiliae Christianae (Leiden)
Vox Evangelica (London)
Vox Reformata (Geelong, Victoria)
Way (London)
Westminster Theological Journal (Philadelphia)
Wissenschaft und Weisheit (Mönchengladbach)
Word and World (St. Paul, MN)
Worship (Collegeville, MN)
Wort und Dienst (Bethel)
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Wiesbaden)
Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie (Innsbruck)
Zeitschrift für Kirchengeschichte (Stuttgart)
Zeitschrift für Religions- und Geistesgeschichte (Erlangen)
Zeitschrift für Theologie und Kirche (Tübingen)
Zygon (Winter Park, FL)

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1r. P. J. Achtemeier (ed.), *Harper's Bible Dictionary* [*NTA* 30, p. 341].

P. S. Minear, "Harper's Bible Dictionary," *Quarterly Review* [Nashville] 6 (3, '86) 92-100.—The scope of this dictionary's coverage and the diversity of its approaches accurately reflect the current breadth and depth of biblical studies. It is an impressive cross-section of the results of a generation of scholarly work. The publishers and contributors should be gratified by its excellence as an example of dictionary art and its reliability in relaying a vast amount of information and erudition.—D.J.H.

2. M. M. Bourke, "Joseph A. Fitzmyer, S.J.: A Biographical Sketch," *CathBibQuart* 48 (3, '86) 375-378.

Fitzmyer holds an internationally and interconfessionally recognized place of honor in the transformation of the character of biblical studies within the Catholic church. [The same issue (pp. 379-386) contains J. P. Meier's list of 147 books and articles by Fitzmyer.]—D.J.H.

3. P. J. Cahill, "Bultmann: Reminiscence and Legacy," *TheolStud* 47 (3, '86) 473-496.

After explaining the relative neglect of Bultmann against the background of the present theological atmosphere in Germany in general and Marburg in particular, the article discusses commemorations of his birth, his literary remains, and three books: *Das verkündigte Wort* (1984); B. Jaspert (ed.), *Rudolf Bultmanns Werk und Wirkung* (1984); and *Theologische Enzyklopädie* (1984). The study of Bultmann in the context of the theological, social, and political atmosphere of Marburg may suggest that he has played a significant role in what may well be a second axial period in human history.—D.J.H.

4. D. Daube, "Zukunftsmusik: Some Desirable Lines of Exploration in the New Testament Field," *BullJohnRylUnivLibMan* 68 (1, '85) 53-75.

The article makes observations on NT terms for "sudden," the priority of Mk 1:10 over Mt 3:16, the Jewish background of material in the Synoptic Gospels, the importance of the Passover Haggadah for earliest Christianity, the Greek term *phimoō* ("muzzle"), and Luke's dislocation from traditional Judaism. It concludes with the hope that NT scholars will give more earnest attention to Jewish material.—D.J.H.

5. W. D. Davies, "Reflections on Thirty Years of Biblical Study," *ScotJournTheol* 39 (1, '86) 43-64.

Biblical studies during the last thirty years can be seen largely as attempts to come to terms with three facts: our new knowledge of the biblical world; the peculiar character of the biblical documents as written within and for communities of faith, and the power of the various traditional interpretations of the Bible both to illumine and distort; and the inescapable changes that have occurred in modern scientific culture.—D.J.H.

6. M. Filipiak, "Biblistyka polska w 20 lat po Soborze Watykańskim II (Biblical Studies in Poland after the Second Vatican Council)," *Euhemer* [Warsaw] 138 ('85) 99-105.

After tracing the course of Catholic biblical studies in Poland before the Second Vatican

Council, the article discusses Vatican II's Constitution on Divine Revelation and the 1964 Instruction on the Historical Truth of the Gospels. Then it considers subsequent developments in Polish Catholic biblical studies in the light of those official documents.—D.J.H.

7. S. Gupta, "A Tribute to William Barclay from a Librarian," *AfricTheolJourn* 15 (2, '86) 111-120.

After biographical information about Barclay and evaluations of his work, the article gives bibliographic data for eighty-eight books by Barclay and two about him. Six further evaluations of him are included.—D.J.H.

8. D. Halivni, "Professor Saul Lieberman *z'l*," *Conservative Judaism* [New York] 38 (3, '86) 5-9.

Lieberman (1898-1983) was born, reared, grew to manhood, married, and tried his hand at a livelihood in Europe. He realized his scholarly potential, was recognized, admired, and imitated in Asia (Palestine). He blossomed, flourished, and achieved international status in America. Lieberman was one of the great Jewish scholars of all time.—D.J.H.

9. M. D. Johnson, "Power Politics and New Testament Scholarship in the National Socialist Period," *JournEcumStud* 23 (1, '86) 1-24.

Four types of response to the Nazi regime on the part of German NT scholars can be identified: (1) propagandistic use of scholarship in conscious support of Third Reich programs, on the assumption that it represented a new form of German Christianity; (2) support of the Nazi regime by politically conservative and nationalistic scholars who thought that it represented a return to and revival of traditional Christian values and beliefs; (3) scholars seemingly unaffected by political upheaval or direct Nazi pressure; and (4) protest against the political prostitution of scholarship in the name of either Christianity or simple humanity. —D.J.H.

10. J. Karavidopoulos, "Oi Biblikes Spoudes stēn Ellada (Biblical Studies in Greece)," *DeltBibMel* 14 (2, '85) 73-87.

The historical character of Christianity has necessitated historical and critical studies of the Bible by many scholars in Greece from N. Damalas (1842-1892) to the late V. Stogiannos (1939-1985). The historical as well as ecclesial dimensions of biblical interpretation must be taken into full account. Three areas, among others, that need attention by Greek biblical scholars are textual criticism, recovery of the patristic exegetical tradition, and communicating the results of current biblical studies to the reading public.—Th.S.

11. J. Swetnam, "Philippine Catholics and the Bible," *BibToday* 24 (5, '86) 310-313.

The role of the Bible in the national regeneration of the Philippines is discussed with reference to ecumenical cooperation in translation projects, basic Christian communities, and other matters.—D.J.H.

Interpretation

12. L. Alonso Schökel, "La Biblia en España: veinte años despues," *RazFe* 213 (1051, '86) 509-522.

In question-and-answer format, the article comments on Catholic biblical study in Spain, new Spanish translations and their role in church life, various publication projects, and the Bible in Spanish culture.—D.J.H.

13. C. Basevi, "Influjo de las corrientes ideológicas actuales en la interpretación de la Biblia," *ScriptTheol* 17 (3, '85) 827-843.

This investigation of the rise of hermeneutics as an autonomous science and its repercussions in biblical interpretation focuses on the approaches of F. Schleiermacher, W. Dilthey, R. Bultmann, and H.-G. Gadamer, respectively. The hermeneutical methods most appropriate for interpreting Scripture are simply tools, are open to transcendence, respect the supernatural character of the faith and the harmony between faith and reason, and are part of a realist philosophy.—D.J.H.

14. W. A. Beardslee, "Scripture and Philosophy," *Listening* [River Forest, IL] 21 (2, '86) 115-123.

If T. J. J. Altizer represents the radical fusion of Scripture and philosophy, C. Altieri represents the effort to distance them. Both reject the dominating lordship of God. The process philosophy of A. N. Whitehead may offer a more adequate approach to the relation between Scripture and philosophy in our post-Kantian and post-Hegelian age.—D.J.H.

15. D. Bergant, "'There are some things in them hard to understand'—2 Peter 3:16: Biblical Interpretation," *Listening* [River Forest, IL] 21 (2, '86) 103-114.

Interpretation can be defined as the meeting of the world of the reader with the world of the text in such a way that the meaning of the text takes hold of the reader. The original meaning can be understood as normative, while subsequent meanings can also enjoy validity. —D.J.H.

16. A. Bonora, "Vent'anni dopo la costituzione dogmatica *Dei Verbum:* il metodo esegetico (critica e teologia)," *Teologia* 10 (4, '85) 287-306.

The relation between critical exegesis and theological hermeneutics raised in Vatican II's *Dei verbum* 12 is examined with reference to the idea of christocentric revelation, the one and the other Testament, text and authorial intention, "spiritual" reading, and theology and biblical theology.—D.J.H.

17. M. Couve de Murville, "The Catholic Church and the Critical Study of the Bible," *EpworthRev* 13 (2, '86) 76-86.

After describing the weak state of Catholic theology in the 19th century as the background of Modernism and explaining the nature and role of the Magisterium in the Catholic church, the article discusses Catholic biblical study in the Modernist crisis, from 1907 to 1943, and from 1943 to 1970. Far from doctrinal authority being undermined by exegesis, doctrinal authority underlines the importance of the scriptural teaching and takes it seriously.—D.J.H.

18. H. Craighead, "Bultmann on the New Testament and Mythology," *Sophia* [Geelong, Australia] 25 (2, '86) 27-31.

J. W. Smith and S. Ward's critique of Bultmann's program of demythologizing the NT [see § 29-458] is both "old hat" because more thorough critiques along these lines were made thirty years ago, and possibly incorrect because it neglects Bultmann's attempt at distinguishing between mythological and analogical talk.—D.J.H.

19. I. de la Potterie, "Die Lesung der Heiligen Schrift 'im Geist.' Ist die patristische Weise der Bibellesung heute möglich?" *IntKathZeit/Communio* 15 (3, '86) 209-224; "La lettura della Sacra Scrittura 'nello Spirito': Il modo patristico di leggere la Bibbia è possibile oggi?" *CivCatt* 137 (3267-68, '86) 209-223.

The history of patristic and medieval exegesis shows that the goal was understood to be reading Scripture "in the Spirit." Although this approach has been lost in modern times, it can and should be recovered.—D.J.H.

20. J. H. Elliott, "Social-Scientific Criticism of the New Testament: More on Methods and Models," *Semeia* 35 ('86) 1-33.

The article first clarifies the nature and utility of conceptual models, their role in research operations, and their relation to sociological perspectives and methodological paradigms. Then it examines the strengths and limits of G. Theissen's *Sociology of Early Palestinian Christianity* (1978), its analytical models, and the bearing of its theoretical orientation on its assessment of the effects of the Jesus movement on Palestinian society. Theissen's functionalist preoccupation with the issue of societal stability and the elimination of tension has distracted attention from the conditions, causes, and consequences of the Palestinian conflict. Conflict theory may be a more promising perspective from which to interpret the subject matter of Theissen's study and the ethical aims and activities of the Jesus movement in particular.—D.J.H.

21. P. D. Fueter, "The Therapeutic Language of the Bible," *BibTrans* 37 (3, '86) 309-319.

After explaining the different characteristics of digital and analogical language, the article discusses the rhetoric of healing in the Gospels with regard to blocking the analytical function of the mind and healing the confused seeker. Then it demonstrates how analogical and digital language is contrasted in Mt 5:1-47 so that the reader is led toward new life.—D.J.H.

22. G. Galitis, "Revelation and Divine Inspiration in the Holy Scriptures," *DeltBibMel* 14 (2, '85) 94-98.

The source of God's revelation to humankind is Christ through the church in which, through holy tradition, the Holy Scriptures containing this revelation are kept alive, transmitted, and interpreted. Scripture's absolute authority is based on its divine inspiration. Just as the ideal in interpreting a given text is to approach the author as much as possible, so the ideal in interpreting the Holy Scriptures is to approach the authors and the one who inspired them (i.e. God) through *theōsis*.—D.J.H.

23. H.-P. Göll, "Offenbarung in der Geschichte. Theologische Überlegungen zur sozialgeschichtlichen Exegese," *EvangTheol* 45 (6, '85) 532-545.

Practitioners of social-historical exegesis operate with questionable premises: identification of God with the poor and the "revaluation of values" (theological); positivistic assessment of the original and undistorted Jesus tradition (historical); and a dichotomistic societal model of oppressing and oppressed classes (sociological). These premises are used invalidly as a basis for normative statements concerning contemporary Christian praxis. The earlier work of M. Kähler (1835-1912) provides a sounder understanding of the relation of gospel and faith to history.—J.H.E.

24. E. E. Johnson, "Dual Authorship and the Single Intended Meaning of Scripture," *BiblSac* 143 (571, '86) 218-227.

The divine and human authors of Scripture shared the textually expressed meanings. At the same time, the omniscient God intended all the submeanings necessary to this expressed type of meaning. This approach to biblical authorship and meaning is illustrated with reference to Isa 7:14.—D.J.H.

25. P. Jones, "La lecture matérialiste de la Bible," *RevRéf* 37 (146, '86) 98-104.

F. Belo and other practitioners of materialist exegesis attempt to read the biblical text, with the help of a Marxist analysis of reality, in the economic context of the ancient world. The materialist reading of Scripture makes partisan, arbitrary, and uncritical use of both historical criticism and structuralism. In its use of Marxist analysis, it discovers in the texts what it assumed as its point of departure.—D.J.H.

26. F. König, "Die Katholiken und die Bibel," *IntKathZeit/Communio* 15 (3, '86) 193-203.

After reviewing official Catholic statements about the Bible that were issued in the 20th century prior to Vatican II, the article examines the understanding of the Bible in Vatican II's Constitution on Divine Revelation (*Dei verbum*) and discusses the Bible in church life today. [The same issue provides in German chapter 6 of *Dei verbum* (pp. 204-206) and an excerpt from the 1964 instruction on the historical truth of the Gospels (pp. 207-208), as well as A. Sicari's article on the paschal mystery of the word of God (pp. 225-235) and F. Greiner's dialogue between two Catholic laypeople on the Bible in church life (pp. 236-242).] —D.J.H.

27r. B. J. Malina, *Christian Origins and Cultural Anthropology* [*NTA* 30, pp. 345-346].

(1) J. H. Neyrey, "Social Science Modeling and the New Testament," *BibTheolBull* 16 (3, '86) 107-110.—The completeness and coherence of Malina's book may appear as a liability to readers unfamiliar with social science materials. The article offers a précis of the major parts of the book that have direct application to NT texts in order to suggest that it is a complete, user-friendly, and eminently useful tool for gaining fresh and accurate insights into the NT. (2) L. J. White, "The Bible, Theology and Cultural Pluralism," 111-115.—Malina's work provides a basis for biblical scholars and theologians to talk with one another about how the challenge of cultural pluralism affects the theological use of the Bible. His models are a major contribution to the theologian's work of probing the significance of the gospel in a world that we now know in all its multi-cultural richness.—C.R.M.

28. B. J. Malina, "Interpreting the Bible with Anthropology: The Case of the Poor and the Rich," *Listening* [River Forest, IL] 21 (2, '86) 148-159.

The role of anthropology in biblical interpretation is both to provide scenarios within which to situate literary genres and the behavior described in language, as well as to serve as a negative norm for the social structures and values attributed to NT authors. If any "economic" themes can be mined from the broad sweep of Scripture that might befit 1st-century Mediterranean scenarios of how the world works, they would be the fact of the wickedness of the wealthy and the common observation that no one dies or suffers inordinately for lack of the necessities of life. Given the perception of limited goods and an embedded economy, the NT injunction to give one's goods to the poor is about redistribution of wealth rather than self-impoverishment.—D.J.H.

29. B. J. Malina, "Normative Dissonance and Christian Origins," *Semeia* 35 ('86) 35-59.

L. Festinger's model of cognitive dissonance has not been validated. A more promising approach to the survival and development of the Jesus movement is the normative inconsistency model proposed by E. W. Mills on the basis of R. K. Merton's sociological ambivalence model. The normative inconsistency approach acknowledges the contradictions and inconsistencies in the Jesus movement. It also explains why both wandering preachers/healers and sedentary community heads served roles valuable for the survival of nascent Christianity. —D.J.H.

30. G. M. Martin, "Das Bibliodrama und sein Text," *EvangTheol* 45 (6, '85) 515-526.

Focused on and controlled by the biblical text and not simply a vehicle for subjective fantasy, bibliodrama is a process of textual exposition that employs diverse techniques of group dialogue and interaction to generate engagement with the multiple meanings of the text as object and with the universe and experience of the interpreters as subjects in a more effective manner than the conventional lecture or intervention of the single theological "expert."—J.H.E.

31. N. Matsoukas, "Agia Graphē kai Paradosē kata tis ermēneutikes arches tēs archaias Ekklēsias (Holy Scripture and Tradition According to the Hermeneutical Principles of the Ancient Church)," *DeltBibMel* 14 (2, '85) 41-50.

The two ways of knowledge, the one based on charismatic experience, and the other on secular, scientific method, can be harmonized when they operate within their own limits. Biblical historical-critical research today is, but need not be, separated from doctrine and charismatic life. Irenaeus and Tertullian show that Scripture can be correctly interpreted only in the context of the total apostolic life of the church possessing the gift of truth.—Th.S.

32. A. J. Mattill, "Some Reflections on C. S. Lewis' 'Modern Theology and Biblical Criticism,'" *Journal of Faith and Thought* [Montclair, NJ] 111 (Spring, '85) 22-33.

C. S. Lewis's charge that NT criticism has undermined Christian orthodoxy was absolutely correct. This destruction lay in areas not effectively touched by his arguments: John and the Synoptics, authorship, the credibility of miracles, eschatology, and evolution.—D.J.H.

33r. A. Mayer, *Der zensierte Jesus. Soziologie des Neuen Testaments* [*NTA* 28, p. 306].

C. Kazmierski, "Has the New Testament Censored Jesus?" *BibTheolBull* 16 (3, '86) 116-118.—Although Mayer's work has caused quite a stir, it exhibits a rather unsophisticated approach to the social dynamics that stand behind the composition of the NT texts. It suffers from an anachronistic application of a proletarian/elite model that tends to obfuscate rather than clarify societal patterns and interactions. The result of his socio-linguistic analysis, which sees a shift in language from the Jesus movement to the Christian church that reflects social class, is not obvious at all. Nevertheless, the side of his interpretation that touches on the reception of the texts by later generations is indeed enlightening.—C.R.M.

34. J. Muthengi, "A Critical Analysis of Sensus Plenior," *EastAfricJournEvangTheol* 3 (2, '84) 63-73.

After defining the *sensus plenior* as other than the literal or natural meaning of a scriptural text, the article deals with the question of human instrumentality, the relation between the *sensus plenior* and the literal sense of the author, and criteria of the *sensus plenior*. Then it points out some critical objections to the *sensus plenior,* its problem areas, and its contribution to hermeneutics.—D.J.H.

35. G. R. Osborne, "Round Four: The Redaction Debate Continues," *JournEvangTheolSoc* 28 (4, '85) 399-410.

There is a growing consensus among evangelical scholars regarding the viability of a nuanced use of redaction-critical techniques. After a brief survey of the origin of the method and the debate it has engendered among evangelicals, the article suggests several areas where safeguards can be built into the redaction-critical process. Then Mk 6:45-52 is offered as a test case for the proper use of redaction-criticism within the confines of grammatico-historical exegesis.—C.R.M.

36. R. M. Price, "Neo-Evangelicals and Scripture: A Forgotten Period of Ferment," *Christian Scholar's Review* [Grand Rapids, MI] 15 (4, '86) 315-330.

In the 1950's and 1960's the theoreticians for the "new evangelicalism" (B. Ramm, H. J. Ockenga, D. M. Beegle, C. F. H. Henry, E. J. Carnell) were concerned to deal with biblical inaccuracies and contradictions in more realistic ways than the earlier fundamentalists had done. Nevertheless, they by no means wished to rid themselves of belief in verbal inspiration. They merely sought to correct a distortion in focus produced by the older fundamentalists' defensive position regarding the real divine origin of the words of Scripture.—D.J.H.

37. R. P. Richard, "Methodological Proposals for Scripture Relevance. Part 3: Application Theory in Relation to the New Testament," *BiblSac* 143 (571, '86) 205-217. [See § 30-967.]

Two criteria are offered (with special bearing on epistolary literature) as determinants of NT application: audience-reference and audience-trait. What extends NT meaning into the present is audience-trait, i.e. the commonality that the NT and modern audiences share because of the relationship between people posited by the Scriptures.—D.J.H.

38. J. Rousseau, "The communication of ancient canonized texts," *Neotestamentica* 19 ('85) 92-101.

The crisis regarding the communication and interpretation of the NT texts as normative results largely from the lack of a comprehensive exegetical-hermeneutical model. Insights from communication science can help us to remedy this situation. The theological, historical, and literary-linguistic aspects of the text are interrelated in the communication process in terms of the medium, interlocutors, and message.—D.J.H.

39. J. Rousseau, "Die woord, waarheid en (nuwe-testamentiese) wetenskap (The Word, Truth and [New-Testamentical] Science)," *Scriptura* 16 ('85) 1-16.

Analysis of some of the conflicting results of NT research as illustrated in the NT introductions by W. G. Kümmel and D. Guthrie confirms that truth is relational, not absolute or relative. A new appreciation of the eschatological and christological structure of the NT could create a new perspective, freedom, and style in our search for ultimate truth.—D.J.H.

40. W. H. Schmidt, "Grenzen und Vorzüge historisch-kritischer Exegese. Eine kleine Verteidigungsrede," *EvangTheol* 45 (6, '85) 469-481.

This brief apologia for a conventional type of historical-critical exegesis reviews the progress, related methods, aims, limits, and problems of the discipline. The inescapable subjectivism and the danger of ideological interpretation requires an exegesis committed to the clarification of presuppositions, achievement of consensus through attention to the plurality of perspectives and arguments based on and controlled by the text-within-its-historical-context, the fair weighing of all arguments and counter-arguments, and the practice of interpretation as a communal rather than an individualistic enterprise.—J.H.E.

41. W. Schmithals, "Glaubensgewissheit bei Rudolf Bultmann," *BerlinTheolZeit* 2 (2, '85) 317-332.

Bultmann understood the theological breakthrough of the so-called dialectical theology to be the renunciation of all attempts, such as were carried on in the orthodox fundamentalism and liberal historicism of his time, at finding an objective certainty of faith. In his solution to the problem of the certainty of faith, Bultmann stood essentially in the tradition of classical pietism. Just as Bultmann related the truth of faith to the historicity of human beings, so he related the truth of revelation to the historicity of the NT.—D.J.H.

42. H. Schröer, "Bibelauslegung durch Bibelgebrauch. Neue Wege 'praktischer Exegese,'" *EvangTheol* 45 (6, '85) 500-515.

The old question of the relation between the scientific interpretation of the Bible and its practical use, between explication and application, remains acute. In place of an earlier "two phase" procedure (first critical exegesis and then application, reduced for the most part to the sermon) a reciprocal relationship of interpretation and praxis is now envisioned in which the life-setting of exegesis is the practical use of the Bible. This approach is illustrated with respect to the following functions of the Bible: theological-political commentary on past and present, reservoir of symbols, source for narrative, guide for singing and dramatic presentation, and basis for liturgical reflection and festive celebration.—J.H.E.

43. R. Scroggs, "Sociology and the New Testament," *Listening* [River Forest, IL] 21 (2, '86) 138-147.

The article first explains what sociological analysis of the NT is, why it emerged only recently, and why it is so controversial. Then it describes what a sociologist of the NT does: accumulating and appropriating social data, using models, and exploring the interrelation between social location and theological affirmations. Finally it discusses early Christian communities in rural Palestine and in Greco-Roman cities, respectively.—D.J.H.

44. C. H. Talbert, "The Bible as Spiritual Friend," *PerspRelStud* 13 (1, '86) 55-64.

The model that best conveys Scripture's character as canon is that of a developing human personality. The Bible should be regarded as a living, developing person with whom the believer can be involved as a spiritual friend and dialogue partner. It can introduce us to Jesus, clarify that relationship, and keep us from eccentricity in it. The Bible speaks with authority on relational or soteriological matters, not matters of fact.—D.J.H.

45. A. C. Thiselton, "Address and Understanding: Some Goals and Models of Biblical Interpretation as Principles of Vocational Training," *Anvil* 3 (2, '86) 101-118.

Hermeneutics is concerned with address and understanding as they may occur in the living present. This article considers six models of the task of understanding that are prominent in current hermeneutical theory: the word as presence and address (existentialist models), presence and critical understanding (reader-response theory), persons and empathy (romanticist models), persons and perceptions (reception theory), power and suspicion (sociocritical models), and power in language and in action (semiotics and speech-act theory).—D.J.H.

46. K. R. TREMBATH, "Biblical Inspiration and the Believing Community: A New Look," *EvangQuart* 58 (3, '86) 245-256.

A recent shift in emphasis has opened up the possibility of first analyzing the reception of inspiration within the Christian community and then reflecting on what must be true of the Bible and of God in order to account for that reception. A helpful way of rethinking the issue has been to analyze the concept of inspiration and then modify it in ways necessary to reflect the religious particularities of biblical inspiration.—D.J.H.

47. K. TUSZYŃSKI, "Bultmannowski postulat demitologizacji i egzystencjalnej interpretacji ewangelii w ujęciu współczesnej literatury teologicznej w Polsce (Rudolf Bultmann's Postulate of the Demythologization and Existential Interpretation of the Gospel in Contemporary Theological Polish Literature)," *StudTheolVars* 24 (1, '86) 19-39.

The appropriateness of Bultmann's methods of demythologization and subsequent existential interpretation was marred by his historical agnosticism. Contemporary Polish exegetes seek to correct this flaw and to align his insights with the teaching of the church so that his methods might enrich Christian faith in the 20th century.—J.P.

48. P. VASSILIADIS, "Agiopneumatikē Biblikē Ermēneutikē (Biblical Hermeneutics and the Holy Spirit)," *DeltBibMel* 14 (2, '85) 51-60.

In the West the hermeneutical question, informed by the philosophical thought of M. Heidegger and H.-G. Gadamer, has been the chief problem of contemporary theology, especially as it pertains to the historical Jesus. R. Bultmann's hermeneutical impasse was overcome by the "New Hermeneutic" of G. Ebeling, E. Fuchs, and others who emphasized the meaning of language and the significance of the "word-event." In the East, however, the hermeneutical task has been pursued not on the basis of philosophical inquiry but rather through the charismatic experience available to every church member; Scripture and revelation are not simply equated. The notion of a "biblical" hermeneutic has given way to a wider "theological" or "spiritual" hermeneutic, which nevertheless has close parallels to the problematics of the philosophical hermeneutic of Gadamer.—Th.S.

49. H. WEDER, "Zur Hermeneutik des Lehrens. Neutestamentliche Überlegungen zum Verhältnis von Hermeneutik und Didaktik," *Der Evangelische Erzieher* [Frankfurt] 38 (2, '86) 117-128.

The relation between hermeneutics and didactics is examined in the light of various NT texts under five headings: the resistance of the rational, receptivity and criticism, the blessing of contradictions, the binding force of images, and the demand of the God who became human.—D.J.H.

Textual Criticism

50. T. FORNBERG, "Textual Criticism and Canon. Some Problems," *StudTheol* 40 (1, '86) 45-53.

The concept "canon" has nothing to do historically with the earliest layers of an OT or NT text. It is a much later concept, stating that the (universal) church recognizes a certain collection of texts in their present shape as the normative word of God. While the problems about text and canon in the NT deal mostly with details, the problems in OT books (especially Qohelet, Sirach, and Jeremiah) are of major importance.—D.J.H.

51. S. H. Griffith, "The Gospel in Arabic: An Inquiry into its Appearance in the First Abbasid Century," *Oriens Christianus* [Wiesbaden] 69 ('85) 126-167.

The 9th century A.D. is the earliest time from which we possess unambiguous documentary evidence of the Arabic version of the four Gospels. Before the 9th century A.D., no texts of the Gospels in Arabic were available to either Muslims or Christians. They became available for both liturgical and apologetic purposes in Palestine under Melkite auspices. Any earlier versions that may have been made in Arabic prior to Islam have left only faint traces and were unknown to Christians in the conquered territories.—D.J.H.

52. K. Luke, "The Ethiopic Version of the Bible," *Biblebhashyam* 11 (4, '85) 236-253.

This second installment [see § 30-974] in an introduction to the Ethiopic Bible examines specific passages from the OT and NT in order to give a graphic idea of the text of the Scriptures in Ethiopic. An excursus treats "Son of Man" in Ethiopic.—D.J.H.

53. K. Luke, "The Georgian Version of the Bible," *Biblebhashyam* 12 (1, '86) 59-79.

The article first gives information about the history of Georgia and its language, and describes the important features of this language. Then it discusses the Georgian versions of the Gospels and Acts, with particular attention to Mk 1:1-4; 14:22-26; Jn 1:1-5, 14. The earliest Georgian version of the Gospels was made from an Armenian *Vorlage*, which was itself based on a Syriac translation. On the whole, the Georgian version is accurate and simple; it adapted well the biblical idiom to the Georgian language.—D.J.H.

Textual Criticism, §§ 31-72, 95, 116, 120, 122, 164, 165, 296.

Biblical Philology

54. A. M. Buscemi, "La prolessi nel Nuova Testamento," *StudBibFranLibAnn* 35 ('85) 37-68.

After explaining the grammatical concept of anticipation or prolepsis, the article lists examples of prolepsis in the Greek NT under ten headings: prolepsis of the object or another element in an independent phrase, prolepsis of the predicative complement of the object, prolepsis of apposition, prolepsis of *autos*, etc.—D.J.H.

55. L. Cignelli, "La grecità biblica," *StudBibFranLibAnn* 35 ('85) 203-248.

Following general observations on the 1982 Italian version of F. Blass, A. Debrunner, and F. Rehkopf's *Grammatik des neutestamentlichen Griechisch* (14th rev. ed.; 1976), the article makes critical comments and minor suggestions regarding individual paragraphs throughout the work. Then it provides more substantive proposals about the treatment of the middle voice, the aspect and tense of the Greek verb, and the division of clauses into enunciative and volitive. It concludes with a two-page list of errata.—D.J.H.

56. F. T. GIGNAC, "Morphological Phenomena in the Greek Papyri Significant for the Text and Language of the New Testament," *CathBibQuart* 48 (3, '86) 499-511.

Some interesting morphological features in the Greek papyri with regard to declension and conjugation are discussed in order to indicate the importance of a comprehensive and systematic grammatical analysis of the nonliterary papyri for NT studies.—D.J.H.

57. D. LYS, "L'arrière-plan et les connotations vétérotestamentaires de *sarx* et de *sōma* (étude préliminaire)," *VetTest* 36 (2, '86) 163-204.

In the Septuagint, the Greek term *sarx* was used to translate three Hebrew words (*lĕḥûm, šĕʾēr, bāśār*), whereas *sōma* rendered a dozen Hebrew roots. In 169 of 267 cases, *bāśār* was translated *sarx* (146) or *sōma* (23). It is instructive also to examine the other Hebrew words rendered by *sarx* and *sōma,* and to consider why *bāśār* and related Hebrew terms were translated by words other than *sarx* and *sōma.*—D.J.H.

Biblical Translation

58. L. R. BAILEY, "Words and the Translator," *WordWorld* 6 (3, '86) 266-277.

The differences among English translations of the Bible are explained in terms of the nature of the ancient texts from which a modern language translation must be made, the nature of the receptor language, the heterogeneous nature of the available audience, and the assumptions that the translator inevitably brings to the task.—D.J.H.

59. P. C. BRUNS, "Is Your Word List Complete?" *BibTrans* 37 (2, '86) 228-231.

The article provides brief explanations for twenty-two OT persons and peoples that are mentioned also in the NT.—D.J.H.

60. M. CIMOSA, "Alcune traduzioni recenti della Bibbia in lingua corrente," *Salesianum* 47 (4, '85) 809-820.

After remarks on the history of biblical translation and on recent translations, the article describes "current language" translations of the Bible in English, Spanish, German, French, and Italian.—D.J.H.

61. P. ELLINGWORTH, "Hebrew or Aramaic?" *BibTrans* 37 (3, '86) 338-341.

In some NT texts (Jn 19:13; 20:16) the Greek word *Hebraisti* must refer to Aramaic. The NT writers were concerned to contrast Greek and a Semitic language. A modern translation should render *Hebraisti* as "in Hebrew," give a footnote for Jn 19:13 and 20:16, and provide a glossary note about the relation between Hebrew and Aramaic.—D.J.H.

62. T. R. GOLLER, "The Use of Computers in Bible Translation," *Faith and Thought* [Exeter, UK] 111 (1, '85) 65-69.

During the past twenty years, Wycliffe Bible Translators has steadily increased its use of computers for business purposes, text processing and typesetting, and dialect adaptation. The next frontier seems to be linguistic analysis programs for field use.—D.J.H.

63r. *An Inclusive Language Lectionary* [*NTA* 28, pp. 195-196; 29, pp. 198-199; 30, p. 219; § 30-983r].

(1) G. PENCE, "The Inclusive Language Lectionary and the Church's Holy 'Censorship' of

the Bible," *CurrTheolMiss* 13 (5, '86) 261-265.—The members of the *ILL* committee have done what lectionary compilers and preachers have done throughout history: They have recast the biblical text assigned for public worship into language that can be heard by modern worshipers as good news. (2) C. GRAESSER, "Using the Bible in Worship," 266-271.—Many of the functions that the *ILL* tries to accomplish are more appropriate to the preacher in a pulpit than to the reader at the lectern or the student in the classroom. (3) G. PENCE, "A Response to Carl Graesser," 272-275.—Graesser obscures the implications of modernity for our understanding and use of the Bible, and dismisses too quickly the distinction between worship and classroom as settings for using the Bible. (4) T. PETERS, "On Adding Divine Mothers to the Bible," 276-284.—Imputing feminine qualities to the God of Jesus (as the *ILL* does) proceeds from a feminist theology based on weak (if not false) assumptions and does not contribute positively to attaining social justice for women. (5) M. E. STORTZ, "Language for Those Who Have Ears to Hear," 285-291.—There are similarities between the situations of Jerome and the *ILL:* the profusion of translations, the difficulty of changing language, and the violence of the debate. The *ILL* speaks to ears that have been converted.—D.J.H.

64. J. SMITH, "Dealing with Proper Nouns in Translation," *BibTrans* 37 (2, '86) 204-211.

The article gives advice on the treatment of proper names in biblical translations under four headings: transliterating and borrowing, showing the meanings of names, translating names, and some other matters.—D.J.H.

65. W. L. WONDERLY, "The Bible in the Church: Some Implications for the Translator's Treatment of Background Information," *BibTrans* 37 (2, '86) 212-216.

A meaningful translation can and should supply several types of background information within the text itself. Other kinds of information can be given in footnotes, introductions, glossaries, and other formats. The church must teach readers to use these aids effectively. —D.J.H.

Bulletins

66. E. BEST, "Recent Continental New Testament Literature," *ExpTimes* 97 (11, '86) 328-332.

This bulletin [see § 30-56] discusses six books: H. Braun, *An die Hebräer* (1984); W. Schmithals, *Einleitung in die drei ersten Evangelien* (1985); K. Berger, *Formgeschichte des Neuen Testaments* (1984); F. Siegert, *Argumentation bei Paulus* (1985); G. Strecker, *Die Bergpredigt* (1985); and P. Pokorný, *Die Entstehung der Christologie* (1985).—D.J.H.

67. M. CARREZ, "Des exégèses à l'Église," *EtudThéolRel* 61 (3, '86) 431-436.

Nine recent books published in English and French (some translations) are discussed with reference to their exegetical perspectives: actualizing, ideological, semiotic, structuralist, classical, etc.—D.J.H.

68. L. DEVILLERS AND H. PONSOT, "Nouveau Testament," *RevThom* 86 (2, '86) 309-327.

Descriptions and evaluations by Devillers (pp. 309-323) of seven books on the Synoptic Gospels and by Ponsot (pp. 323-327) of six books about Paul and his letters. The books appear in French and German.—D.J.H.

69. D. SENIOR, "The New Testament in Review," *BibToday* 24 (4, '86) 263-270.

Descriptions and evaluations of thirty-one recently published books, all in English, on various topics in NT study.—D.J.H.

70. F. VOUGA, "Bulletin de Nouveau Testament I: Paul et Jésus," *EtudThéolRel* 61 (3, '86) 421-430.

Descriptions and evaluations of twelve recent books in English, French, and German appear under three headings: Paul (five items), Jesus (two), and the Synoptic tradition (five). [To be continued]—D.J.H.

GOSPELS–ACTS

Gospels (General)

71. L. DE SANTIS, "Per una riflessione criteriologica in vista della definizione del genere letterario dei vangeli canonici," *Angelicum* 63 (2, '86) 169-186.

The article first considers attempts by 19th- and 20th-century scholars to assess the relation between the canonical Gospels and Greco-Roman biographies. Then it reflects on the theoretical dimensions of determining the literary genre of the canonical Gospels.—D.J.H.

72. D. NEFF, "Recovering the Erased Gospels," *ChristToday* 30 (14, '86) 17-20.

The article describes the application of computer-enhanced photography by J. H. Charlesworth and B. Zuckerman to the Sinaitic Syriac manuscript of the Gospels. Whatever the theological and textual value of the Sinaitic Syriac may be, the technical value of this experiment is undeniable.—D.J.H.

73. A. STOCK, "Jesus, Hypocrites, and Herodians," *BibTheolBull* 16 (1, '86) 3-7.

Several possible contacts between Greco-Roman theater and the Gospels are presented. The role of John the Baptist in Mk 1:1-13 corresponds in a striking way to that of the prologue in a Hellenistic drama. The presence of a theater at Sepphoris, probably built by Roman-educated Herod Antipas, may have influenced the images used by Jesus. The frequency with which *hypokritēs* ("stage actor") appears in the Gospels is the most explicit connection between theater and Scripture.—C.R.M.

74. G. THEISSEN, "Lokalkoloritforschung in den Evangelien. Plädoyer für die Erneuerung einer alten Fragestellung," *EvangTheol* 45 (6, '85) 481-499.

Attention to traces of local color and perspective reflected in text segments and larger literary complexes has already proved itself useful in research on the historical Jesus, the tradition history of the Gospels, redaction criticism, and the geography of religion. Consideration of four Gospel texts (the "south wind" of Lk 12:55, the relative insignificance of the city/countryside distinction in Jn, the geographical location of John the Baptist according to Mk 1:4/Mt 11:7, the cultural cues implied in Jesus' journey to Syrophoenicia and "Gentile" areas in Mk 7:23-30) illustrates the types of conclusions that can be drawn concerning the original locality of individual units of tradition, subsequent shifts in perspective (geographical, social, cultural) in the course of transmission, and the locality of the final redactions. A table summarizes the four main geo-cultural currents of the early Christian movement.—J.H.E.

75. Anon., "La conscience que Jésus avait de lui-même et de sa mission. Quatre propositions avec commentaire," *Gregorianum* 67 (3, '86) 413-427; *EspVie* 96 (40, '86) 529-535.

The four theses discussed in this document from the Roman Commissio Theologica Internationalis concern Jesus' consciousness of his filial relationship with his Father, Jesus' understanding of the purpose of his mission in light of the kingdom of God, his preparations for the church and his desire to found the church, and the universality of his redemptive love. Each thesis is explained with reference to the apostolic preaching, the Synoptic Gospels, and the Fourth Gospel. [An Italian version of the document appears in *CivCatt* 137 (3265, '86) 53-65.]—D.J.H.

76. J. R. Blackburn, "The Politics of Jesus," *Faith and Freedom* [Oxford] 39 (115, '86) 37-44.

Jesus presented himself to his people with a challenge that had political implications and was positively directed at a particular political situation. He was not only concerned with personal and corporate relationships but also offered the gospel of the kingdom as a policy of national salvation in the turbulent days of the Roman occupation.—D.J.H.

77. G. Bostock, "Virgin Birth or Human Conception?" *ExpTimes* 97 (9, '86) 260-263.

The birth of Jesus was not a surrealistic miracle, detached from the real world of flesh and blood. It was a human conception dependent on Mary's obedience to the angel, summoning her to a "sacred marriage" with the elderly priest Zechariah (see Lk 1:6).—D.J.H.

78r. G. Cornfeld (ed.), *The Historical Jesus* [*NTA* 27, p. 328].

V. Kesich, "The Historical Jesus—A Challenge from Jerusalem," *StVladTheolQuart* 30 (1, '86) 17-42.—This book is a good source of information, perceptive and filled with challenging discussions and analysis. It acquaints us with ongoing archaeological discoveries and their significance, though the importance of the Essene influence on the early Christians is overestimated. Cornfeld's view that the Sanhedrin attempted to protect Jesus from the chief priests and his adoption of the "swoon theory" to explain the empty tomb are highly speculative.—D.J.H.

79. J. A. Crampsey, "Jesus and Power," *Way* 26 (3, '86) 180-188.

The idea of power as a negative force active especially at the level of taking over one's identity is explored with reference to Jesus' conflict with Satan and the demons, his attitude to possessions and wealth, his teaching on discipleship, and his reaction to political power. —D.J.H.

80. F. Foucachon, "Jésus politicien?" *RevRéf* 37 (146, '86) 105-112.

Although one can acknowledge that Jesus is the social and political model of Christian life, J. H. Yoder in *The Politics of Jesus* (1972) gives a reductionist approach to the primary meanings of Jesus' coming, his death and crucifixion, justification, and Christian ethics.—D.J.H.

81. L. Gaston, "Jesus the Jew in the Apostolic Writings," *Religion & Intellectual Life* [New Rochelle, NY] 3 (4, '86) 55-59.

Part of a special issue assessing P. van Buren's theology of the Jewish/Christian reality, the article reflects on how liberating his attempt is for NT scholars who try to teach the apostolic witness. It also affirms that Second Isaiah is the closest parallel to Jesus' proclamation, and urges that we allow Jesus' person, proclamation, and hopes to remain Jewish. — D.J.H.

82. W. J. Harrington, "The Man Christ Jesus," *MilltownStud* 14 ('84) 1-17.

With special attention to Mk and Hebrews, this reflection on the humanity of Jesus considers his consciousness of God as Father, his authority, his experiences at Gethsemane and on the cross, the triumph of his failure, and the God whom Jesus has made known. — D.J.H.

83r. A. E. Harvey, *Jesus and the Constraints of History* [*NTA* 27, p. 95; § 27-882r].

N. T. Wright, "'Constraints' and the Jesus of History," *ScotJournTheol* 39 (2, '86) 189-210. — Harvey's book is a brilliant attempt to operate within the constraints of current scholarly debate while retaining a good deal of individuality in both content and method, enabling him to bring fresh light to several well-worn problems. Focusing on Harvey's methodology, the article examines and attempts to clarify his idea of "historical constraint." After expressing caution about his use of the notion of "constraint," it suggests some steps worth taking regarding Israel's hope and Jesus' understanding of his own vocation (with reference to the constraint of monotheism). — D.J.H.

84. S. Rayan, "This Man Jesus," *Jeevadhara* 16 (92, '86) 149-166.

The humanity of Jesus is discussed under six headings: belittling the human, Jesus' life and its vicissitudes, like us in all things, to save life or to kill, elected lowliness, and "My God, my God, why . . . ?" — D.J.H.

85. J. A. Rimbach, "God-Talk or Baby-Talk: More on 'Abba,'" *CurrTheolMiss* 13 (4, '86) 232-235.

Modern appeal to the word "Daddy" to explain Jesus' use of the term *abba* when addressing God hardly takes up the notions of obedient trust and authority that J. Jeremias posited for its ancient Palestinian context. Jeremias's work on this topic should be used with understanding and discretion. — D.J.H.

86. D. Smith, "Jesus and the Pharisees in Socio-Anthropological Perspective," *TrinJourn* 6 (2, '85) 151-156.

The socio-anthropological perspectives developed by M. Douglas can illuminate Jesus' use of spittle as a medium of healing, his violation of the rules of purity, the nature of Pharisaic religion and the position of the Pharisees within the overall social organization of Israel, and the Pharisaic accusation that Jesus was controlled and empowered by demonic forces. — D.J.H.

87r. G. Vermes, *Jesus and the World of Judaism* [*NTA* 28, p. 198].

D. Flusser, "Jesus and the World of Judaism," *Judaism* 35 (3, '86) 361-364. — This collection of ten lectures by Vermes is a very valuable contribution to a better understanding of the Jewishness of Jesus and the Jewish world in the Second Temple period. It is well written by a genuine expert; it will surely promote knowledge in both the Jewish and the Christian fields. — D.J.H.

Passion and Death

88. H. Merklein, "Der Tod Jesu als stellvertretender Sühnetod. Entwicklung und Gehalt einer zentralen neutestamentlichen Aussage," *BibKirch* 41 (2, '86) 68-75.

After defining the problems connected with understanding Jesus' death as a vicarious atonement, the article discusses the history-of-religions origin of the idea and traces the early Christian development of the tradition from Jesus to the letter to the Hebrews. Then it reflects on aspects of its content in antiquity and today.—D.J.H.

89. A. Weiser, "Der Tod Jesu und das Heil der Menschen. Aussageweisen von Erlösung im Neuen Testament," *BibKirch* 41 (2, '86) 60-67.

The conviction that God made salvation possible for all persons through Jesus' death was expressed in many NT writings in terms of redemption, reconciliation, and justification. Luke, however, presented Jesus' suffering and death as a phase on the way to his glorification.—D.J.H.

The Resurrection

90. P. Conway, "The 'dual magisterium': Oil and water," *Homiletic & Pastoral Review* [New York] 86 (11-12, '86) 21-30.

When tension arises between formal church teaching and that of an exegete or theologian (e.g. R. E. Brown's hypothesis about the events on the first Easter), one is confronted with choosing between two authorities. If the pronouncement of a Scripture scholar or theologian does not accord with ecclesiastical authority, it lacks the quality that entitles it to faith-belief on the part of a Roman Catholic.—D.J.H.

91. J. M. Hallman, "The Resurrection of Jesus and the Origin of Christology," *Encounter* 47 (3, '86) 219-231.

Taking up K. Rahner's suggestion about developing a Christology from the resurrection of Jesus, the article discusses the subjective communal side of the resurrection experience by using the ideas of E. Farley and constructs an objective basis for Christ's presence in our midst by appealing to A. N. Whitehead's philosophy. It concludes by describing the new understanding of the classical doctrines of Christology that emerges as a result.—D.J.H.

92. H. Schützeichel, "Die Bedeutung der Auferstehung Christi," *TrierTheolZeit* 95 (2, '86) 98-114.

Seven aspects of the theological significance of Jesus' resurrection according to the NT are examined: revelation-historical, cosmic, soteriological, noetic, ecclesial, liturgical, and existential-practical (with reference to faith, hope, and love).—D.J.H.

Synoptics

93. E. Baasland, "Zum Beispiel der Beispielerzählungen. Zur Formenlehre der Gleichnisse und zum Methodik der Gleichnisauslegung," *NovTest* 28 (3, '86) 193-219.

The idea that example stories (e.g. Lk 10:30-37; 12:16-21; 16:19-31; 18:9-14) constitute a special literary form in the Synoptic Gospels cannot be sustained. Rather it is necessary to develop a new typology of Gospel parables in terms of their plot, actors, narrative structure (subject), and reception. In this framework, the so-called example stories manifest only a relative distinctiveness, for they share many traits with other parables.—D.J.H.

94. P. Crasta, "'Man' in the Teaching of Jesus in the Synoptic Gospels," *Jeevadhara* 16 (92, '86) 133-138.

The central message of the Synoptic Gospels is that blind, estranged, and ruptured human beings are restored to the Creator through Christ.—D.J.H.

95. J. K. Elliott, "An Examination of the Text and Apparatus of Three Recent Greek Synopses," *NTStud* 32 (4, '86) 557-582.

K. Aland (ed.), *Synopsis Quattuor Evangeliorum* (1976) is well established and has the virtue of printing the text of Jn in full. The repetition of each pericope almost every time it is relevant to a parallel together with the repetition of its apparatus on most occasions is of enormous benefit in studying the Synoptic problem. The Gospel text in A. Huck and H. Greeven (eds.), *Synopse der drei ersten Evangelien* (1981) is in many ways superior; its apparatus is the most helpful and considerate. The main value of B. Orchard (ed.), *Synopsis of the Four Gospels in Greek* (1983) is in allowing the proponents of the neo-Griesbach theory of Synoptic Gospel relationships to proselytize.—D.J.H.

96. W. R. Farmer, "The Church's Stake in the Question of 'Q,'" *PerkJourn* 39 (3, '86) 9-19.

A growing number of NT scholars reject the Q hypothesis. At the same time, there is a tendency for Q advocates to be even more grandiose in their claims for it. The present spectacle of theologians writing books about the theology of the Q community is like children making castles in a sandbox. The question of Q vitally affects how we construe the apostolic witness of the NT and thus what we accept as theologically normative for Christian faith and practice.—D.J.H.

97. P. Grelot, "Michée 7,6 dans les évangiles et dans la littérature rabbinique," *Biblica* 67 (3, '86) 363-377.

Jesus' sayings about family tensions in the end-time (Mk 13:12-13/Lk 21:16-17/Mt 10:21-22; Lk 12:51-53/Mt 10:34-36) seem to have assumed Mic 7:6 as their background. The use of Mic 7:6 in Jewish texts (*Jubilees* 23:16, 19; *m. Soṭa* 9:15; *b. Sanh.* 97a) suggests that Jesus was alluding to a Jewish commonplace based on that OT text.—D.J.H.

98. J. Guillet, "Bulletin d'exégèse synoptique," *RechSciRel* 74 (2, '86) 221-252.

Descriptions and evaluations of thirty-two books in various languages on the Synoptic Gospels and related topics are presented under four headings: general works (three books), formation of the Gospels (nine), throughout the Gospels (thirteen), and beyond the Gospels (seven).—D.J.H.

99. M. Làconi, "Vangeli sinottici: un annuncio per la Chiesa di oggi," *SacDoc* 31 (1, '86) 8-28.

After reflections on actualizing the word of God, the article illustrates how the Synoptic Gospels (Mk, Mt, Lk) actualized the word of Jesus. Then it offers ten hermeneutical guidelines for a correct actualization of the Synoptic Gospels today.—D.J.H.

100. A. LINDEMANN, "Erwägungen zum Problem einer 'Theologie der synoptischen Evangelien,'" *ZeitNTWiss* 77 (1-2, '86) 1-33.

After describing the treatment of the Synoptic Gospels in the theologies of the NT by R. Bultmann and other scholars, the article discusses the definition of theology and outlines the theological and literary-historical development of the Synoptic Gospels. Next it sketches the distinctive theologies of the Synoptic Evangelists with reference to their characteristic themes: the gospel (Mark), the problem of the authority of the Torah (Matthew), and salvation history (Luke). It concludes that the redactional activity of the Synoptic Evangelists merits the name "theology" and belongs in a theology of the NT.—D.J.H.

101. P. PALATTY, "Discipleship in the Synoptic Gospels," *Biblebhashyam* 11 (4, '85) 224-235.

The Synoptic Gospels expressed their theology of discipleship mainly by three verbs: *kaleō* ("call"), *aphiēmi* ("leave everything"), and *akoloutheō* ("follow").—D.J.H.

102. P. POKORNÝ, "Zur Entstehung der Evangelien," *NTStud* 32 (3, '86) 393-403.

The Easter-event as expressed in early Christian formulas of faith (see 1 Cor 15:3b-5) shaped the theological plan of the earliest Gospel. According to Mark, Jesus' life (including his preaching of the kingdom) found its goal in the Easter event. Matthew and Luke understood Mark's intention and integrated even more material into his schema.—D.J.H.

Matthew

103. L. DOOHAN, "Ecclesial Sharing in Matthew's Gospel," *BibToday* 24 (4, '86) 254-259.

For Matthew the church was a community of ongoing conversion, in constant formation, a community that lives reconciliation and forgiveness, that shares during its constant pilgrimage. Matthew's message was that Jesus is present in the community's faith, life, love, and hope.—D.J.H.

104. L. DOOHAN, "Images of God in Matthew," *MilltownStud* 16 ('85) 65-84.

Matthew presented God as the loving and just Father who requires obedience to his sovereign will. Jesus appears as Messiah and Son of David, healer, prophetic teacher, shepherd, Servant-Son of God, and Son of Man and Lord. The Spirit's presence is one of prophetic inspiration, creative blessing, and powerful anointing, and stands as a sign of the kingdom.—D.J.H.

105. D. A. HAGNER, "Apocalyptic Motifs in the Gospel of Matthew: Continuity and Discontinuity," *HorBibTheol* 7 (2, '85) 53-82.

Because of its frequent use of apocalyptic motifs and the apocalyptic viewpoint, Mt deserves to be called the apocalyptic Gospel. After defining the apocalyptic viewpoint in general and discussing the life-setting of the community to which the Gospel was addressed, the article looks at the place that apocalyptic holds in Mt, the Evangelist's innovative perspective as a representative of the primitive Christian community, and the functions of apocalyptic in Mt (instruction, encouragement, paraenesis, readiness).—D.J.H.

106. D. HILL, "In Quest of Matthean Christology," *IrBibStud* 8 (3, '86) 135-142.

It takes the whole Gospel narrative to convey Matthew's view of Jesus' identity

(Christology). Because Matthew portrayed Jesus by means of a story, no one christological category—teacher, healer, Wisdom incarnate, triumphant Son of Man, Lord, Son of God—can contain the Jesus on whom Matthew reflected.—D.J.H.

107. J. J. Pilch, "The Health Care System in Matthew: A Social Science Analysis," *BibTheolBull* 16 (3, '86) 102-106.

This application of A. Kleinman's model of a health care system (professional, popular, and folk sectors) to Mt does not reveal the same taxonomy as was found in Mk [see § 30-589]. Rather a taxonomy of illnesses related to boundaries more adequately explains Matthew's summary reports of healing and the cluster of reports in Mt 8–9. Matthew's community may have viewed Jesus as a folk-healer who was able to deal with the results of the broad area known as witchcraft.—C.R.M.

108. [Mt 1–2] R. E. Brown, "Gospel Infancy Narrative Research from 1976 to 1986: Part I (Matthew)," *CathBibQuart* 48 (3, '86) 468-483.

Intended as a bibliographic supplement to the author's *Birth of the Messiah* (1977), the article reviews recent scholarship on Mt 1–2 according to the following outline: the infancy narratives in general, Matthean infancy narrative (as a whole), Matthean genealogy, main Matthean scene (1:18–2:23), annunciation to Joseph, the Magi—dating by the star, and Herod and Bethlehem—flight to Egypt.—D.J.H.

109. [Mt 1:1-17] T. Stramare, "Per un riesame della genealogia di Matteo," *BibOr* 28 (1, '86) 3-13.

In stressing the messianic character of Jesus, Mt 1:1-17 emphasized Jesus' royal descent from David, the continuity and discontinuity of the Davidic dynasty (by omitting Jehoiakim and mentioning Jeconiah twice in vv. 11-12), and Jesus' legal paternity through Joseph. —D.J.H.

110. [Mt 3:13-17] M. A. Chevallier, "L'apologie du baptême d'eau à la fin du premier siècle: Introduction secondaire de l'etiologie dans les récits du baptême de Jésus," *NTStud* 32 (4, '86) 528-543.

Although baptism quickly became essential for early Christians, we do not know how and when they appropriated the rite of immersion popularized by John the Baptist. In the late 1st-century A.D. John's rite of immersion presented problems. Traces of the debate about the etiology of Christian baptism with respect to John's baptism can be discerned in Mt 3:13-17; Lk 3:21-22; and Jn 1:29-34.—D.J.H.

111. [Mt 5–7] A. J. Mattill, "The Sermon on the Mount: How Not to Live," *American Rationalist* [St. Louis, MO] 31 (2, '86) 95-98.

The ethical teachings in Mt 5–7 can be divided into three categories: those that Jesus practiced (6:19-21, 24-34), those that he did not practice (5:21-26, 33-37, 38-48; 7:1-6), and those that he may or may not have practiced (5:27-30, 31-32, 42; 7:12). Since the ethics of the Sermon on the Mount are false to a large degree by virtue of their false theological and eschatological assumptions, the sermon teaches us how not to live.—D.J.H.

112. [Mt 5–7] Y. Simoens, "The Sermon on the Mount: Light for the Christian Conscience," *LumVit* 41 (2, '86) 127-143.

The logic of the Sermon on the Mount (Mt 5–7) is that of the covenant in light of the Christ-event. It exhibits the following outline: A—beatitudes, titles bestowed, Law-Prophets (5:3-20); B—law (5:21-48); C—works (6:1-18); D—the main commandment (6:19-24); C′—works (6:25-34); B′—law (7:1-11); A′—Law-Prophets, titles bestowed, benediction-malediction (7:12-27). This text can form the conscience of readers or listeners provided that they read or hear it in faith as God's word in the living Christ.—D.J.H.

113. [Mt 5–7] L. J. White, "Grid and Group in Matthew's Community: The Righteousness/Honor Code in the Sermon on the Mount," *Semeia* 35 ('86) 61-90.

M. Douglas's grid-group model is an appropriate tool for investigating the social dynamics and cultural values of those originally addressed by biblical writers. The Sermon on the Mount contains norms that set Matthew's community apart from its environment as the righteous from the unrighteous. Establishing sharp boundaries, these norms marked the community as a strong group. Community perceptions appeared to be at odds with those of more powerful outsiders. This mismatch, or low grid, was indicated by the community's failure to articulate procedures for internal structure as well as its concern to defend the group's honor. Both the norms and the introductory beatitudes served to identify the community of disciples as a quasi-family living under God's paternal protection.—D.J.H.

Mt 5:1-47, § 31-21.

114. [Mt 5:3-10] M. Bouttier, "Les béatitudes," *EtudThéolRel* 61 (2, '86) 245-246.

This new French translation of the beatitudes brings out the dynamic sense of the Hebrew term *'ašrê* and the divine activity implied in the passive constructions. Thus Mt 5:3 is rendered as follows: "Stand up, you humble ones! God intends for you his kingdom."—D.J.H.

115. [Mt 5:3-12] P. Lapide, "The Beatitudes," *Emmanuel* 92 (6, '86) 322-329, 355.

Neither lesson nor lecture, the beatitudes in Mt 5:3-12 were Jesus' concrete response to the needs of the people, springing from his unshakable faith in the promises given to Israel. They provided empowerment for the moral demands that followed, encouragement at a time of need, the theological declaration that God loves the lowly, and the statement that whoever believes sincerely and unshakably is already happy.—D.J.H.

116. M. W. Holmes, "The Text of Matthew 5.11," *NTStud* 32 (2, '86) 283-286.

The word *pseudomenoi* in Mt 5:11 is not an independent variant but rather part of a larger unit of variation. The original form of Mt 5:11 was almost certainly the following: "Blessed are you when they revile and persecute you and utter every kind of evil against you falsely for my sake." It included *pseudomenoi* as part of the text.—D.J.H.

Mt 5:37, § 31-274.

117. [Mt 5:38-48] R. A. Horsley, "Ethics and Exegesis: 'Love Your Enemies' and the Doctrine of Non-Violence," *JournAmAcadRel* 54 (1, '86) 3-31.

The cluster of Gospel sayings keynoted by "love your enemies" (Mt 5:38-48; Lk 6:27-36) pertained neither to external, political enemies nor to the question of nonviolence or nonresistance. The content of nearly all of these sayings indicates a context of local interaction with personal enemies, not one of relations with foreign or political foes. Their message seems to have been the following: Take responsibility for helping each other willingly, even your enemies, in the local village community.—D.J.H.

118. [Mt 6:9-13] S. Sabugal, "La lengua y composición original del Padrenuestro," *Estudios Trinitarios* [Salamanca] 19 (2, '85) 209-225.

The original language of the Lord's Prayer was Galilean Aramaic. It is possible to reconstruct from the Greek versions (Mt 6:9-13; Lk 11:2-4) the primitive Aramaic text of Jesus' prayer. This prayer exhibits a literary and thematic unity. It contains an invocation, two ascending requests, and three descending requests (petitions).—D.J.H.

119. J. Tum, "'Szukajcie najpierw królestwa bożego i jego sprawiedliwości, a to wszystko będzie wam dodane'. Analiza Mt 6,19–7,12 ('Euch aber muss es zuerst um sein Reich und um seine Gerechtigkeit gehen; dann wird euch alles andere dazugegeben'. Die Analyse des Textes Mt 6,19–7,12)," *StudTheolVars* 24 (1, '86) 61-98.

An attempt to determine whether Mt 6:19–7:12 has three themes (freedom from greed and anxiety, judgment, prayer and the golden rule) or a single theme (greater righteousness in the undivided service of God) concludes that Mt 6:33 is the best summary statement of all the pericopes in the Sermon on the Mount.—J.P.

120. J. O'Callaghan, "Reflexions crítiques sobre Mt 9,20 i 13,4," *RevistCatTeol* 10 (2, '85) 319-322.

(1) The harmonizations related to the expression *tou kraspedou tou himatiou* in Mt 9:20 parr. occur in textual groups other than the Antiochian recension. (2) In Mt 13:4, the short reading *ta peteina* is preferable to *ta peteina tou ouranou.*—D.J.H.

121. R. Bartnicki, "Tekst Mt 10, 17–18 jako wyraz polemiki z judaizmem i uniwersalizmu redaktora ewangelii Mateusza (Le texte de l'Evangile selon Mathieu [Mat. 10, 17–18] comme expression d'une polémique du rédacteur de l'Evangile selon Mathieu avec le judaisme)," *StudTheolVars* 23 (2, '85) 143-149.

Mention of persecution in Mt 10:17-18 manifests Matthew's polemical attitude toward Judaism, which is evident elsewhere in the Gospel. The addition of the phrase "to the Gentiles" to that about bearing "witness to them" (the Jews) reveals the beginning of a universal outlook in Matthew, which is also evident in other parts of the Gospel.—J.P.

Mt 13:4, § 31-120.

122. J. O'Callaghan, "Consideraciones críticas sobre Mt 15,35-36a," *Biblica* 67 (3, '86) 360-362.

Both the vocabulary and the grammar of Mt 15:35-36 suggest that the best reading is *ekeleusen . . . kai labōn . . . kai eucharistēsas eklasen.*—D.J.H.

123. P. K. Mathew, "Authority and Discipline. Matt. 16.17-19 and 18.15-18 and the Exercise of Authority and Discipline in the Matthean Community," *CommViat* 28 (3-4, '85) 119-125.

In composing Mt 16:17-19 and 18:15-18, Matthew used material from Mk and Q as well as common practices and Pauline disciplinary patterns. Mt 16:17-19 speaks of the church being built on the foundation (Messiah-Son of God) and of the authority to bind and loose "whatever" (including persons) in and for the church. Mt 18:15-18 states how, on the basis of divine authority, disciplinary measures were exercised in Matthew's local community. —D.J.H.

Mt 17:22, § 31-125.

Mt 18:15-18, § 31-123.

Mt 19:13-15, § 31-140.

124. A. Puig i Tarrech, "La parabole des talents (Mt 25,14-30) ou des mines (Lc 19,11-28)," *RevistCatTeol* 10 (2, '85) 269-317.

In his carefully constructed parable of the talents (Mt 25:14-30), Matthew emphasized the delay of the parousia, bearing fruit, and eschatological judgment. With his parable of the pounds (Lk 19:11-28), Luke stressed the delay of the parousia and the importance of obedience in the present. Comparison of the two texts with reference to their development (Q, special traditions, redaction) reveals a primitive parable consisting of an introduction setting the scene and its resolution. Jesus' parable of the entrusted money encouraged an attitude of risk rather than seeking sterile security in the face of the coming kingdom. —D.J.H.

125. J. Vara, "Dos conjeturas textuales sobre Mateo 25, 21.23 y Mateo 26, 32/17, 22 y par.," *Salmanticensis* 33 (1, '86) 81-86.

(1) The expression "enter into the joy (*charan*) of your master" in Mt 25:21, 23 involves so many difficulties that *charan* should be emended to *archēn* or *chōran*. (2) The problems caused by the proper noun *Galilaia* in Mt 17:22 (see Lk 24:6) and Mt 26:32 (see Mk 14:28) clear up when the word *lalia* ("intimate conversation") is substituted.—D.J.H.

Mt 26:32, § 31-125.

126. [Mt 28:16-20] D. Hill, "The Conclusion of Matthew's Gospel: Some Literary-Critical Observations," *IrBibStud* 8 (2, '86) 54-63.

Mt 28:16-18a serves to introduce Jesus' speech in 28:18b-20. The speech shows a concentric design (A—18b, B—19a, C—19b, B′—20a, A′—20b), with the command to baptize at the center and the other parts intertwining indicatives and imperatives.—D.J.H.

127. P. W. van der Horst, "Once More: The Translation of *hoi de* in Matthew 28.17," *JournStudNT* 27 ('86) 27-30.

From a grammatical perspective, *hoi de* in Mt 28:17 [see §§ 29-111; 30-129] cannot mean all of the disciples. Although it could mean other persons than the disciples, here it must refer to part of the disciples since no other persons are involved. The correct translation of Mt 28:17 is the following: "When they saw him, they (or, some of them) worshipped him, but some of them doubted."—D.J.H.

Mark

128. X. Alegre, “Marcos o la corrección de una ideología triunfalista. Pautas para la lectura de un evangelio beligerante y comprometido,” *RevistLatAmTeol* 2 (6, ’85) 229-263.

Mark’s emphasis on the mystery of the cross of Jesus as a means of correcting triumphalist ideology is examined with reference to the literary structure of the Gospel and to the “messianic secret” and the failure of Jesus’ disciples.—D.J.H.

129. F. Ferrario, “La Cristologia di Marco. Appunti su alcune piste della ricerca recente,” *BibOr* 28 (1, ’86) 15-31.

This survey of research on Markan Christology during the last two decades first describes the theory of Jesus as *theios anēr* and discusses the reactions against it. Then it examines the hypothesis that understands Mark’s eschatology to be the key to his Christology. Interpreting the Gospel in the light of Mk 15:39, along with Mk 8:34-38, remains entirely legitimate.—D.J.H.

130. E. LaVerdiere, “Beware of the Scribes,” *Emmanuel* 92 (7, ’86) 394-400.

The Markan Jesus warns against the scribes so that the disciples will not be influenced by their way of acting. Mark was careful to situate the disciples with respect to the scribes and gave particular attention to the issues of money and possessions.—D.J.H.

131. E. E. Lemcio, “The Intention of the Evangelist, Mark,” *NTStud* 32 (2, ’86) 187-206.

The internal data of the Gospel reveals that Mark maintained the difference between his own postresurrection viewpoint and that of the earthly Jesus in several critical areas: gospel, belief, soteriology, and Christology. Mark may have believed that the kerygma was best served by a report or narrative about the earthly Jesus. The messianic secret should be approached as a narrative motif that belonged to a genuinely narrative Christology of Jesus’ past. Mark’s narrative must be read primarily as an account of Jesus’ past rather than as a foil for the present circumstances of the Evangelist and his audience.—D.J.H.

132. E. S. Malbon, “Mark: Myth and Parable,” *BibTheolBull* 16 (1, ’86) 8-17.

Theoretical and exegetical questions are raised about the two underlying “structures” (myth and parable) in Mk [see § 24-802] with particular reference to the works of J. D. Crossan, J. R. Donahue, and W. H. Kelber: How are myth and parable distinguishable? Is Mk myth (or mythic)? Is Mk parable (or parabolic)? How are myth and parable related? It is suggested that Mk is best understood as parable-myth. This designation recognizes that there is more to the relation between myth and parable than opposition. It is not a matter of the priority of one structure over the other but of the integration of two distinctive (or even opposing) impulses.—C.R.M.

133. J. H. Neyrey, “The Idea of Purity in Mark’s Gospel,” *Semeia* 35 (’86) 91-128.

M. Douglas’s “idea of purity” refers to the systematic structures, classifications, and evaluations that shape social groups; what is in place is pure, and what is not in place is a pollution. Mark portrayed Jesus as out of place most of the time, dealing with people whom he should have avoided, doing unconventional things, and not observing customs about places and times. But Jesus also reformed the Jewish purity system in favor of other core values. As the "holy one of God" and agent of God's reform, Jesus was authorized to cross boundary-lines and to blur classifications. He made sinners holy and the sick whole. Yet he drew clear lines between his own group and outsiders, setting up distinguishing criteria for membership and exclusion in the reformed covenant community.— D.J.H.

134r. D. Rhoads and D. Michie, *Mark as Story* [*NTA* 27, p. 97].
J. D. Kingsbury, *The Christology of Mark's Gospel* [*NTA* 28, pp. 201-202].

W. J. Harrington, "Story and Christology - Two Marcan Studies," *MilltownStud* 16 ('85) 57-64.— The partnership of a biblical scholar (Rhoads) and a literary critic (Michie) makes their study of Mk fascinating and rewarding. It illumines the narrative situation of the Gospel, plot, and characterization. On the basis of perceptive literary criticism, Kingsbury shows that Son of God is the key christological title in Mk. He also provides a reassessment of the messianic secret and argues that there are no "breaks" in the secret.— D.J.H.

135. L. Schenke, "Der Aufbau des Markusevangeliums— ein hermeneutischer Schlüssel?" *Biblische Notizen* [Munich] 32 ('86) 54-82.

Using the geographical distinction between Galilee and Jerusalem, Mark presented his story of Jesus in a prologue (1:1-13) and two major parts (1:14–10:52; 11:1–16:8). Both parts were divided into four sections (A^1, A^2, B^1, B^2), with a retrospect (6:14-29) and a prospect (14:1-11). Thc two major parts are bound together by parallel expressions, geographical indications, characters, and themes and motifs. Recognition of the Gospel's structure helps to clarify the way of Jesus, the secrecy motif, the Twelve, and the time after Jesus' departure.— D.J.H.

Mk, § 31-322.

136. [Mk 1:10-11] S. Schroer, "Der Geist, die Weisheit und die Taube. Feministisch-kritische Exegese eines neutestamentlichen Symbols auf dem Hintergrund seiner altorientalischen und hellenistisch-frühjüdischen Traditionsgeschichte," *FreibZeitPhil Theol* 33 (1-2, '86) 197-225.

In ancient art the dove symbolized the presence and sphere of the goddess; it was also the messenger of good news. The bridge between the pagan and early Christian uses of the dove-symbol is provided by Philo's descriptions of divine wisdom as *trygōn* and *peristera* (see *Quis rerum divinarum heres* 126-128). The Gospel accounts of Jesus' baptism (Mk 1:10-11 parr.) portray the dove of the goddess Sophia/Spirit as the symbol of Sophia, the proclamation of her love, and the sign of her presence in Jesus. This interpretation of Jesus' baptism finds echoes in 2nd- and 3rd-century A.D. Christian sources.— D.J.H.

Mk 4:38, § 31-397.

Mk 5:41, § 31-137.

137. F. L. Horton, "Nochmals *ephphatha* in Mk 7:34," *ZeitNTWiss* 77 (1-2, '86) 101-108.

The Aramaic imperatives *ephphatha* in Mk 7:34 and *talitha koum* in Mk 5:41 should be understood as magical commands. The grammatical difficulties of gender and tense suggest that the redactor knew them as magical words in Aramaic; they do not necessarily tell us anything about the language of Jesus or the hypothetical Semitic sources of the Gospel. — D.J.H.

138. J. B. Gibson, "The Rebuke of the Disciples in Mark 8.14-21," *JournStudNT* ('86) 31-47.

In Mk 8:14-21, Jesus rebukes the disciples because they show resistance to the fact, proclaimed and demonstrated by Jesus in word and deed, that the salvation traditionally thought to be solely Israel's inheritance was offered to those not officially recognized as belonging to Israel. The disciples "forgot" to take extra loaves in order to deny those not of Israel the "bread" that Jesus had demonstrated was theirs (see Mk 8:1-10).—D.J.H.

Mk 9:9-13, § 31-344.

139. E. A. Russell, "A Plea for Tolerance (Mk 9.38-40)," *IrBibStud* 8 (3, '86) 154-160.

This interpretation of Mk 9:38-40 as a plea for tolerance discusses Mark's portrayal of Jesus' disciples, the historicity of the episode, John's link with intolerance (see Lk 9:52-56), and the text's relation to Mk 10:13-16.—D.J.H.

140. G. Ringshausen, "Die Kinder der Weisheit. Zur Auslegung von Mk 10:13-16 par.," *ZeitNTWiss* 77 (1-2, '86) 34-63.

Mk 10:13-14, 16 represents a Wisdom Christology in which Wisdom summons her children. The *paidia* were most likely itinerant Christian prophets. By inserting the saying in v. 15, Mark made the *paidia* models for the Christian community on the path of discipleship. Although Mt 19:13-15 interpreted the pericope in the context of discipleship, Lk 18:15-17 with its term *brephē* in v. 15 related it to little children.—D.J.H.

141. [Mk 10:25] J. D. M. Derrett, "A Camel through the Eye of a Needle," *NTStud* 32 (3, '86) 465-470.

Because of its associations with the Hebrew verb *gāmal* ("treat") and the expression *gĕmîlût ḥăsādîm* ("acts of benevolence"), "camel" was the right metonym for a rich person in Mk 10:25. Jesus could well have likened the predicament of the rich to that of the camel and meant it optimistically (see Mk 10:27). Those who do "unload" have a promise of compensation (see Mk 10:29-30).—D.J.H.

142. M. G. Steinhauser, "The Form of the Bartimaeus Narrative (Mark 10.46-52)," *NTStud* 32 (4, '86) 583-595.

The Bartimaeus narrative in Mk 10:46-52 was originally conceived as a "call story" modelled after the OT calls of Gideon (see Judg 6:11b-17) and Moses (see Exod 3:1-12). It followed the outline of OT call stories: divine confrontation, introductory word, commission, objection, reassurance, and sign. Recognition of this formal structure can help to resolve problems concerning elements of tradition and redaction in the Bartimaeus narrative. Various features in the story point to a provenance in a Jewish-Christian milieu.—D.J.H.

143. S. Hre Kio, "A Prayer Framework in Mark 11," *BibTrans* 37 (3, '86) 323-328.

The framework for Jesus' instruction on faith and prayer in Mk 11:22-25 was determined by the motif of the destruction of the Temple and by Mark's theological transitional evaluation of the problem of the efficacy of prayer. Mark stressed that the effectiveness of prayer depends not on the Temple but on faith in God and that in the praying community forgiveness for one another should be operative.—D.J.H.

144. H. R. GRAHAM, "A Passion Prediction for Mark's Community: Mark 13:9-13," *BibTheolBull* 16 (1, '86) 18-22.

After discussing the function of *paradidonai* in the structure of Mark's Gospel, the article considers Mk 13:9-13 as a passion prediction for the Markan community and focuses on the saying about family division. By the creation of a persecution prediction for the members of the community parallel to the predictions of Jesus' passion and death, the Evangelist raised the community's experience of persecution to one closely associated with that of Jesus himself.—C.R.M.

145. [Mk 13:41-44] E. LAVERDIERE, "The Widow's Mite," *Emmanuel* 92 (6, '86) 316-321, 341.

The widow described in Mk 13:41-44 and Lk 21:1-4 was totally dependent on her own resources, and these resources were quite meager. Both Evangelists presented the story of the widow's mite as a warning and challenge to the disciples.—D.J.H.

Mk 14:28, § 31-125.

146. K. W. MÜLLER, "*APECHEI* (Mk 14:41)—absurda lectio?" *ZeitNTWiss* 77 (1-2, '86) 83-100.

Various attempts at interpreting *apechei* in Mk 14:41 as if it derived from *apechein* are not convincing. Rather, *apechei* should be understood as the third-person singular, imperfect form of the verb *apochein* ("pour out"). God had poured out his wrath of judgment into the cup that Jesus saw before him; the hour of judgment had broken in.—D.J.H.

147. M. MCVANN, "Conjectures About a Guilty Bystander: The Sword Slashing in Mark 14:47," *Listening* [River Forest, IL] 21 (2, '86) 124-137.

After providing a brief introduction to the rise of literary-critical methods of studying the Gospels, the article applies the literary-critical method known as reader-response criticism to Mk 14:43-50. The man with the sword (see Mk 14:47) should be interpreted as a representative of Jesus' disciples in Mark's community who failed to realize that Jesus' victory over death lay neither in violent resisting nor in fleeing from violence.—D.J.H.

148. [Mk 14:56-59] G. BISSOLI, "Tempio e 'falsa testimonianza' in Marco," *StudBibFran LibAnn* 35 ('85) 27-36.

After explaining the problems raised by Mk 14:56-59 (especially the historical basis of v. 58), the article considers the opponents' testimony about Jesus' threat against the Temple with reference to the accounts about his actions in the Temple area according to Mk 11:15-18, 27-28 and Jn 2:13-22. Then it focuses on the interpretation of the actions attributed to Jesus in Mk 14:58 and their significance for the Markan community.—D.J.H.

Mk 14:62, § 31-344.

149. C. UKACHUKWU MANUS, "The Centurion's Confession of Faith (Mk 15:39): Reflections on Mark's Christology and Its Significance in the Life of African Christians," *Bulletin de Théologie Africaine* [Kinshasa] 7 (13-14, '85) 261-278.

Mark made the Roman centurion (see 15:39) a faithful representative of Gentile Christianity, which saw the significance of Jesus as the Son of God revealed par excellence in the drama of the cross. Through a theology of the cross, Mark created a universal Christology not only relevant for the Roman church of his day but still meaningful for local churches in Africa.—D.J.H.

Luke

150. T. Bernhard, "Women's Ministry In the Church: A Lukan Perspective," *StLuke JournTheol* 29 (4, '86) 261-263.

That the placement of Mary's commission to be the first priest of the new dispensation near the beginning and the women's commission to evangelize the doubting eleven and the others near the end of Luke's Gospel was intended to serve as an inclusion is supported by the emphasis on women throughout Lk. The article suggests that Luke's focus on women supports the ordination of modern women to full ministry.—C.R.M.

151. L. Doohan, "Images of God in Luke-Acts," *MilltownStud* 13 ('84) 17-35.

Luke gave a clear and substantial portrait of God the Father as sovereign Lord, Jesus as a joy to be shared by the whole people, and the Holy Spirit as the assurance that Jesus is alive and active in his church.—D.J.H.

152. M. D. Goulder, "Did Luke Know Any of the Pauline Letters?" *PerspRelStud* 13 (2, '86) 97-112.

Luke knew 1 Corinthians and 1 Thessalonians. The evidence for this hypothesis is primarily in the clusters or collocations of words that occur in common between these epistles and Lk-Acts, especially in the Lukan redaction. It appears also occasionally in the agreements of thought within an already given context. Luke may have settled in the Corinthian area after Paul's death. A chart lists the Lukan parallels to 1 Corinthians and 1 Thessalonians, re–spectively.—D.J.H.

153. J. A. Jáuregui, "'Israel' y la Iglesia en la teología de Lucas," *EstEcl* 61 (237, '86) 129-149.

After describing H. Conzelmann's approach to Lukan theology and reviewing some objections to it, the article focuses on the problem of Christian identity posed by Israel to Luke and his contemporaries. Then it considers three scholarly analyses of the Lukan understanding of the relation between Israel and the church: (1) The church is the true Israel through the definitive condemnation of unconverted Jews (E. Haenchen). (2) Only converted Jews constitute the true Israel restored in order that Gentiles might be saved (J. Jervell). (3) The obstinancy of the Jews and the admission of the Gentiles were the reverse and obverse of God's plan (J. Dupont).—D.J.H.

154. H.-J. Klauck, "Die Armut der Jünger in der Sicht des Lukas," *Claretianum* [Rome] 26 ('86) 5-47.

The article first discusses the warnings about the dangers of riches and the exhortations to almsgiving in Lk and Acts. Then it investigates the Lukan concept of the renunciation of possessions by Jesus' disciples and the various scholarly approaches to resolving the problems raised by the idea. Finally it suggests a Lukan connection between renouncing possessions and forgoing marriage.—D.J.H.

155. J. Kopas, "Jesus and Women: Luke's Gospel," *TheolToday* 43 (2, '86) 192-202.

Luke's technique of pairing references to men and women suggests a measure of equality that was unexpected in Jesus' time. He also focused on women as exemplars of poverty and lowliness before God. The combination of equality and neediness can guide the search for a spirituality of discipleship today.—D.J.H.

156. M. Làconi, "Commenti al Vangelo di Luca," *SacDoc* 31 (2, '86) 234-241.

Descriptions and evaluations of five books on Lk by Catholic exegetes (H. Schürmann, J. Ernst, J. Radermakers and P. Bossuyt, O. da Spinetoli, B. Prete), all either composed in or translated into Italian. A postscript notes the commentaries on Lk by G. Schneider, J. A. Fitzmyer, I. H. Marshall, and E. Schweizer.—D.J.H.

157. D. P. Moessner, "'The Christ Must Suffer': New Light on the Jesus—Peter, Stephen, Paul Parallels in Luke-Acts," *NovTest* 28 (3, '86) 220-256.

The inner dynamic of the christological-historical conception that binds together the major characters of Lk-Acts as prophets is the specific Deuteronomistic view of Israel's history with respect to the reception of her prophets as messengers and mediators of Yahweh's salvation. For Luke, the cycle of Israel's stubborn disobedience was definitively broken by the coming of Jesus, the Prophet like Moses and the Anointed One. Peter, Stephen, and Paul were bound to the fate of the Prophet-Messiah like Moses. They were Deuteronomistic rejected prophets whose sending to Israel ended in persecution and even death.—D.J.H.

158. J. Nolland, "Luke's Use of *charis*," *NTStud* 32 (4, '86) 614-620.

J. W. Taeger's conclusion in *Der Mensch und sein Heil* (1982) that *charis* for Luke is not a power is incredible and cannot be sustained. A review of Luke's use of *charis* demonstrates that this term is mainly employed in reference to a tangible divine power dramatically present with Jesus and the church of Acts.—C.R.M.

159. D. A. S. Ravens, "St Luke and Atonement," *ExpTimes* 97 (10, '86) 291-294.

Luke had a theology of the cross, albeit not a sacrificial one. His omission of a sacrificial interpretation of Jesus' death was fully consistent with the rest of his writings and expressed his deep distrust of Jewish religion as he understood it and his view of God as the one who alone did all that atonement required. For Luke, the cross was the confirmation of Jesus' role and message and of the belief that the age of the Spirit (see Acts 2:17-21) was here.—D.J.H.

Lk, §§ 31-201, 203.

160. [Lk 1–2] J. M. Dawsey, "The Form and Function of the Nativity Stories in Luke," *MelTheol* 36 (2, '85) 41-48.

The form of the Lukan birth narratives links them to public worship; the liturgical tone explains both the so-called Hebraisms and Lukanisms of these chapters. Lk 1–2 establishes the atmosphere of joyous praise of God for his saving activity that is told in the rest of the Gospel.—D.J.H.

161. S. Muñoz Iglesias, "María y la Trinidad en Lucas 1–2," *Estudios Trinitarios* [Salamanca] 19 (2, '85) 143-161.

Although most of the terms applied to the Father, Son, and Holy Spirit in Lk 1–2 appear to remain at the level of the OT, the application of the title *kyrios* to Jesus in Lk 1:41, 76; 2:11 hints at a plurality of persons in God. The portrayal of Mary provides indirect proof that the Christian belief in the Trinity was present in the Lukan infancy story.—D.J.H.

162. [Lk 1:46-55] S. MUÑOZ IGLESIAS, "Génesis histórico-literaria del Magnificat," *EphMar* 36 (1-2, '86) 9-27.

The Magnificat (Lk 1:46-55) was most likely composed in Hebrew by the Palestinian-Jewish Christian who was responsible for the original version of Lk 1–2. Combining OT coloring and Christian thought, it was an appropriate expression of the sentiments aroused in Mary through the virginal conception of the Son of God. [The same issue contains articles on theological and spiritual aspects of the Magnificat by G. Aranda Pérez, A. Molina Prieto, E. Villar, P. Franquesa, and R. Schnackenburg.]—D.J.H.

163. F. ROUSSEAU, "Les Structures du Benedictus (Luc 1.68-79)," *NTStud* 32 (2, '86) 268-282.

The analyses of the literary structure of the Benedictus (Lk 1:68-79) proposed by A. Vanhoye [§ 11-734] and P. Auffret [§ 22-421] are developed and refined under four headings: the major concentric pattern, the small units concerning salvation, the repetition of the same syntactic structure in the two major sentences of the hymn, and the parallel structures of the benediction and the prophecy.—D.J.H.

Lk 3:21-22, § 31-110.

164. T. BAARDA, "*Anoixas-anaptyxas.* Over de vaststelling van de tekst van Lukas 4, 17 in het Diatessaron" [*Anoixas-anaptyxas.* About the Establishment of the Text of Luke 4, 17 in the Diatessaron], *NedTheolTijd* 40 (3, '86) 199-208.

The reading *anoixas* ("opened") is predominant in early Egyptian (Alexandrian) and Syriac witnesses of Lk 4:17, whereas *anaptyxas* ("unrolled") occurs in some early Alexandrian texts, the Caesarean textual tradition, and the Byzantine recension. Internal and linguistic arguments favor the reading *anoixas.* Examination of the Arabic and Western Diatessaron witnesses indicates that the early Syriac Diatessaron and probably also the early Latin Diatessaron supported the reading *anoixas.*—D.J.H.

165. E. BAMMEL, "The Cambridge Pericope. The Addition to Lk 6.4 in Codex Bezae," *NTStud* 32 (3, '86) 404-426.

Codex Bezae Cantabrigiensis contains the following addition to Lk 6:4: "On the same day he saw someone working on the Sabbath and said to him: 'Man, if you know what you are doing, you are blessed; if you do not know, you are cursed and a law-breaker." The saying cannot be readily attributed to Luke or to Jewish Christianity. Its derivation from Jesus at least deserves a hearing. While not declaring the Law null and void, the saying demands freedom and independence for those who have an inkling of God—the very independence that led to Jesus' downfall and condemnation.—D.J.H.

Lk 6:27-36, § 31-117.

166. T. L. Brodie, "Towards Unravelling Luke's Use of the Old Testament: Luke 7.11-17 as an *Imitatio* of 1 Kings 17.17-24," *NTStud* 32 (2, '86) 247-267.

The enigmatic relation of part of Luke's story of Jesus' raising of the widow's son (Lk 7:11-17) to part of the Septuagint's story of Elijah's raising of the widow's son (1 Kgs 17:17-24) is a literary relation, which is the result of a sophisticated and coherent process of dramatization and Christianization. This thesis is developed in three steps: a brief general description of the process of adaptation known as imitation, a detailed examination of the adaptation of 1 Kgs 17:17-24 in Lk 7:11-17, and a brief comparison of Luke's adaptive methods with those of imitation. Although Lk 7:11-17 may contain something of the searching spirit of midrash, it is better described as an imitation.—D.J.H.

Lk 11:1, § 31-345.

Lk 11:2-4, § 31-118.

167. W. Radl, "Ein 'doppeltes Leiden' in Lk 13,11? Zu einer Notiz von Günther Schwarz," *Biblische Notizen* [Munich] 31 ('86) 35-36.

The description of the woman's malady in Lk 13:11 conforms to Luke's stylistic practice of describing something both positively ("bent over") and negatively ("could not fully straighten herself"). G. Schwarz was incorrect in supposing that two maladies were intended.—D.J.H.

Lk 18:15-17, § 31-140.

Lk 19:11-28, § 31-124.

168. J. D. M. Derrett, "A Horrid Passage in Luke Explained (Lk 19:27)," *ExpTimes* 97 (5, '86) 136-138.

Joshua's slaughter of the five kings (Josh 10:16-27) and his destruction of the covetous Achan (Josh 7:1-26) were required to enable the Israelites to conquer and occupy the promised land. The five kings, who lie behind Lk 19:27, were neatly alluded to after the parable of the pounds because the last servant was Achan reborn. Luke, in a bold stroke, has attempted to make these "strange passages" in Joshua respectable.—D.J.H.

Lk 21:1-4, § 31-145.

169. [Lk 23:45-46] D. D. Sylva, "The Temple Curtain and Jesus' Death in the Gospel of Luke," *JournBibLit* 105 (2, '86) 239-250.

The Lukan repositioning, vis-à-vis Mk 15:38, of the statement about the tearing of the Temple curtain to before Jesus' death (Lk 23:45b) and the substitution of a direct address to God (Lk 23:46a) for the Markan Jesus' inarticulate cry (Mk 15:37) served to present an image of Jesus' communion at the last moment before his death with the Father who was in the Temple. This interpretation rests on the Lukan parallelism in treating the deaths of Jesus and Stephen (Acts 7:55-56, 59) and the Lukan understanding of the ninth hour as a time of prayer (see Acts 3:1). The description of the crowds' beating their breasts in Lk 23:48 may also witness to this interpretation of Lk 23:45b-46a.—D.J.H.

170. [Lk 24] E. LaVerdiere, "Jesus' Resurrection and Ascension," *Emmanuel* 92 (5, '86) 250-257.

This article is excerpted from a study of Luke's story of Jesus' passion and resurrection that appeared in *ChicStud* [§ 30-1115].—D.J.H.

Lk 24:6, § 31-125.

Lk 24:50-53, § 31-208.

John

171. R. F. Collins, "Proverbial Sayings in St. John's Gospel," *MelTheol* 37 (1, '86) 42-58.

A significant number of proverbs are scattered throughout the Fourth Gospel (see Jn 2:10; 3:8; 4:35, 37, 44; 5:19-20a; 9:4; 11:9-10). The storyteller responsible for Jn 21 (see especially 21:18) imitated the Evangelist's way of dealing with proverbs.—D.J.H.

172. R. A. Culpepper, "Synthesis and Schism in the Johannine Community and the Southern Baptist Convention," *PerspRelStud* 13 (1, '86) 1-20.

The Fourth Gospel reflects a remarkable synthesis of literary materials, theological viewpoints, and ethnic groups. The Johannine synthesis was formed under the following influences: conflict with the synagogue, the need for community identity, the guiding force of the beloved disciple, the inclusion of new members, and the continuing search for a more adequate Christology. The dissolution of the Johannine synthesis seems to have occurred following a change in the situation that prompted the synthesis, a change in leadership, and the withdrawal of the external threat. The formation and dissolution of the Johannine synthesis can illuminate the current crisis in the Southern Baptist Convention.—D.J.H.

173. I. de la Potterie, "María y la Santísima Trinidad en San Juan," *Estudios Trinitarios* [Salamanca] 19 (2, '85) 163-189.

The Marian pericopes in the Fourth Gospel exhibit a trinitarian dimension. The verses about the incarnation in the Prologue (Jn 1:13-14) indicate implicitly Mary's relationship with the Father of the only begotten Son. Her totally new and special relationship with Christ is described in the episode of the wedding feast at Cana (Jn 2:1-12), which symbolized the marital union of Christ with the people of God in the messianic era. The moment of the church's birth at the cross (Jn 19:25-27) reveals a new union between Mary the mother of the faithful and the gift of the Spirit.—D.J.H.

174. J. A. du Rand, "The characterization of Jesus as depicted in the narrative of the fourth gospel," *Neotestamentica* 19 ('85) 18-36.

The plot in the Fourth Gospel consists of the setting (1:1-51), the complication (2:1–17:26), and the resolution (18:1–21:25). The Gospel's characterization reveals Jesus as the protagonist and appeals to readers to confirm their responses regarding Jesus. The readers' responses to Jesus are swayed toward the Evangelist's ideological viewpoint by bringing to light the consequences of different responses by the characters. As in most excellent plots and characterizations, the Johannine Jesus remains a somewhat mysterious figure to the readers.—D.J.H.

175. A. **Feuillet**, "Le baptême de Jésus commenté par le précurseur. Contribution à l'étude du Christ et de l'Esprit-Saint dans leurs rapports avec l'Eglise dans le Quatrième Evangile," *NovVet* 61 (2, '86) 90-140.

The four testimonies by John the Baptist in the Fourth Gospel help us to understand how Jesus and the Holy Spirit joined forces in preparing for and founding the church. The four testimonies are examined according to the following outline: John the Baptist's first testimony (Jn 1:19-28) and the problems of Jesus' relationships with Jerusalem and the Jews in the Fourth Gospel, John's second and third testimonies (1:29-36) and the preparation of the new community of those baptized in the Holy Spirit, and John's final testimony (3:22-36) and its christological and ecclesial significance.—D.J.H.

176. M. **Gourgues**, "Marie, la 'femme' et la 'mère' en Jean," *NouvRevThéol* 108 (2, '86) 174-191.

The episodes at Cana (Jn 2:1-11) and at the cross (19:25-27) form an inclusion in the Fourth Gospel and clarify one another. At Cana, when Jesus' hour had not yet come, Mary the mother gave way to Mary the woman called to faith. At the cross, when Jesus' hour had come, Mary the believing woman became the mother again, now in the order of faith.—D.J.H.

177. P. J. **Hartin**, "A community in crisis. The christology of the Johannine community as the point at issue," *Neotestamentica* 19 ('85) 37-49.

The changes in the christological views of the Johannine community are traced in three stages: prior to the emergence of the Fourth Gospel, at the time of the Gospel's appearance, and the period of the crisis from within. With John's epistles as a guide to its correct interpretation, the universal church eventually accepted the Fourth Gospel and became the defender of its orthodox interpretation as opposed to those with gnostic tendencies.—D.J.H.

178. P. **Iafolla**, "Giovanni, figlio di Zebedeo, 'il discepolo che amava,' e il IV° Vangelo," *BibOr* 28 (2, '86) 95-110.

The historical details, content, and patristic testimony indicate that the Fourth Gospel was substantially the work of John the son of Zebedee, who appeared in the Gospel as the Beloved Disciple.—D.J.H.

179. P. P. A. **Kotzé**, "John and reader's response," *Neotestamentica* 19 ('85) 50-63.

After giving a general impression of how W. Iser views the interaction between text and reader in operation, the article describes the functioning of blanks or indeterminacies in a text and discusses some challenges to Iser's analysis of the reading process. Then it examines the text-reader interaction in Jn 2–3 with special attention to indeterminacies, indeterminate fields of reference, determinate fields of reference, imagination, anticipation and retrospection, switching the reader's viewpoint between various themes, negation, and repetition. —D.J.H.

180. J. **Kurichianil**, "Jesus' Glorification in the Gospel of John," *Biblebhashyam* 12 (1, '86) 42-58.

Unlike other NT authors, John introduced the theme of glory into Jesus' earthly life (see Jn 1:14; 2:11; 11:4) and presented Jesus' death as his supreme glorification (see 3:14-15; 7:37-39; 8:28; 12:32). The Johannine theme of glorification is related to Jesus' loving obedience to his Father and to the idea of Christian life and death as sharing in Jesus' glory.—D.J.H.

181. J. O. Tuñi, "La vida de Jesús en el evangelio de Juan," *RevistLatAmTeol* 3 (7, '86) 3-43.

The Johannine community interpreted Jesus' life in the light of Easter and under the guidance of the Spirit. Affirming the identity between the earthly and the risen Jesus, the Johannine community confessed him as Lord and God, and related his life to its own life. The genius of Johannine Christology lay in the community's faith-experience. Interest in Jesus' life continued in 1 John.—D.J.H.

182. M. Vellanickal, "Man in the Johannine Writings," *Jeevadhara* 16 (92, '86) 138-148.

Describing Jn 3:16 ("God so loved the world that he gave his only Son . . .") as a summary of John's proclamation, the article explains Johannine anthropology with reference to God's love, the need for salvation, Jesus as the light of the world, etc.—D.J.H.

183. [Jn 1:1-18] J. Ashton, "The Transformation of Wisdom. A Study of the Prologue of John's Gospel," *NTStud* 32 (2, '86) 161-186.

(1) The author of the hymn underlying Jn 1:1-18 combined two distinct Jewish approaches to wisdom: accessible or available (mainly a matter of experience), and remote (which needs to be revealed). (2) Most of the Prologue fits in admirably with the idea that the hymn was a Christian version of a traditional wisdom theme. It was also a hymn to the incarnate Word. Its central insight was the identification of Jesus Christ with the figure of Wisdom. (3) The theme of Wisdom as God's agent in revelation has been taken over, adapted, and made to function as a myth.—D.J.H.

Jn 1:29-34, § 31-110.

184. U. Vanni, "Dalla maternità di Maria alla maternità della Chiesa. Un'ipotesi di evoluzione da Gv 2, 3-4 e 19, 26-27 ad Ap 12, 1-6," *RassTeol* 26 (1, '85) 28-47.

The dynamic continuity within the Johannine corpus is illustrated by the development of the term *gynē* ("woman") from describing Mary as the mother of Jesus (Jn 2:3-4) through referring to her as the mother of the disciples (Jn 19:26-27) to functioning in the symbolic representation of the church as "the woman" (Rev 12:1-6).—D.J.H.

185. G. R. Beasley-Murray, "John 3:3, 5: Baptism, Spirit and the Kingdom," *ExpTimes* 97 (6, '86) 167-170.

Jn 3:3, 5 must be understood in the context of the whole discourse in Jn 2:23–3:36 whose central topic is life in God's kingdom and how to attain it. Faith's confession, the gift of Christ, the work of the Spirit, and Christian baptism form one complex event.—D.J.H.

186. [Jn 4:1-42] E. Lorenzini, "L'interpretazione del dialogo con la Samaritana," *Orpheus* [Naples] 7 (1, '86) 134-146.

After describing four dubious points in the current approach to Jn 4:1-42, the article proposes an interpretation of Jesus' dialogue with the Samaritan woman on the basis of suggestions made by German NT scholars in the early 1900's. Particular attention is given to the logic and literary flow of the text.—D.J.H.

187. D. C. ALLISON, “The Living Water (John 4:10-14; 6:35c; 7:37-39),” *StVladTheol Quart* 30 (2, ’86) 143-157.

The dominant image informing Jn 4:10-14; 6:35; and 7:37-39 was that of the new Jerusalem with its fountain of living water. In the Fourth Gospel, this image was construed as a metaphor for the Spirit and moved from the future to the present. The living water of eschatological promise, interpreted as God’s Spirit, was experienced above all in the Eucharist. — D.J.H.

188. M. MEES, “Die Heilung des Kranken vom Bethesdateich aus Joh 5.1-18 in frühchristlicher Sicht,” *NTStud* 32 (4, ’86) 596-608.

The article summarizes the patristic evidence from the first three Christian centuries regarding the account of Jesus healing the paralytic at the pool of Bethesda (Jn 5:1-18), with particular reference to vv. 1-4, 8, 14, 16-18. Rather than giving a comprehensive interpretation of the text, the extant patristic material provides isolated quotations and clues about the practice of early Christian exegesis. — D.J.H.

189. J. G. VAN DER WATT, “A new look at John 5:25-9 in the light of the use of the term ‘eternal life’ in the Gospel according to John,” *Neotestamentica* 19 (’85) 71-86.

The expression *hoi en tois mnēmeiois* in Jn 5:28 referred to persons who had died before the incarnation and were physically in their graves when the words in Jn 5:28-29 were spoken. This solution is consistent with the Evangelist’s practice of adapting traditional material, the meaning of “eternal life” in the Fourth Gospel, and Johannine thought-patterns. Jn 5:25-29 draws a parallel between those who lived and still live after the incarnation (v. 25) and those who were already dead by the time of the incarnation (vv. 28-29). — D.J.H.

Jn 6:35, § 31-187.

190. R. ROBERT, “Approche littéraire de Jean, VII, 37-39,” *RevThom* 86 (2, ’86) 257-268.

An internal, literary analysis of Jn 7:37-39 militates against identifying *autou* in v. 38 as Christ and giving the text a christological interpretation. The traditional, or Eastern, reading of Jn 7:37-38 resolves all the anomalies and makes good sense (see Jn 4:14). — D.J.H.

Jn 7:37-39, § 31-187.

191. F. GENUYT, “Jésus, les scribes et la femme adultère. Analyse sémiotique de l’Evangile de Jean (8, 1-11),” *SémiotBib* 42 (’86) 21-31.

This semiotic analysis of Jn 8:1-11 first considers the figurative lines of the account and the articulation of some figures (the letters traced on the ground, Jesus’ double sentence). Then it shows how the deep structures of the text are laid out around law and life, and explores the relations among the scribes, the woman, and Jesus. — D.J.H.

192. E. DELEBECQUE, “Jésus contemporain d’Abraham selon Jean 8, 57,” *RevBib* 93 (1, ’86) 85-92.

The Greek verb *echō* could not be used to speak of someone’s age. The Jews’ question to Jesus in Jn 8:57 should be translated as follows: “You have seen Abraham for less than fifty years?” It combined irony and incredulity. Thus it is possible to explain the extraordinary present tense in Jn 8:58: “Before Abraham was born, I am.”— D.J.H.

193. F. MANNS, "Racines juives et nouveauté chrétienne en *Jean* 9," *StudBibFranLibAnn* 35 ('85) 69-106.

After methodological reflections on studying the Jewish background of the NT and Pharisaism before A.D. 70, this examination of the Jewish roots of Jn 9:1-41 focuses on the four principal christological titles applied to Jesus in the text: Siloam-the one sent (v. 7), the man called Jesus (v. 11), the Son of Man (v. 35), and the Lord (v. 38). John's ongoing dialogue with the synagogue consisted in showing that Jesus came to fulfill Israel's hopes presented in its sacred books and living traditions.—D.J.H.

194r. [Jn 11:1-46] J. KREMER, *Lazarus* [*NTA* 30, p. 354].

A. STÖGER, "Die Lazaruserzählung—neu gesehen," *BibLiturg* 59 (2, '86) 121-124.—The first part of Kremer's study of Jn 11:1-46 focuses on the NT text, and the second part traces its reception and interpretation throughout the centuries. This work of broad learning is stimulating and practical.—D.J.H.

195. J. N. SUGGIT, "John 13:1-30: The mystery of the incarnation and of the eucharist," *Neotestamentica* 19 ('85) 64-70.

Jn 13:1-30 summarizes the meaning of the incarnation and explains the significance of every celebration of the Eucharist. It provides a vivid description of Jesus' act of loving service to those who are his own in a context that can scarcely fail to remind the reader of the Last Supper and the institution of the Eucharist.—D.J.H.

196. C. H. GIBLIN, "John's Narration of the Hearing Before Pilate (John 18,28–19,16a)," *Biblica* 67 (2, '86) 221-239.

A literary analysis of John 18:28–19:16a is presented on the basis of the following outline: 18:28—transitional introduction; 18:29–19:3—stage one (Pilate with the Jews or with Jesus); 19:4-16a—stage two (Pilate both with the Jews and with Jesus). Each of the two main stages offers a set of three "outside—inside—outside" scenes based on Pilate's movements. Thus Pilate's actions and reactions provide the main element of dramatic continuity and account for the overall cohesion of the narrative. The progression of the narrative gives a consistent picture of the self-interested Pilate, highlights the ironic self-judgment of Jesus' accusers, and presents Jesus as the rejected messianic king. An earlier article used the same approach on John 18:1-27 [see § 29-173].—C.R.M.

Jn 19:26-27, § 31-184.

197. [Jn 19:37] I. DE LA POTTERIE, "'Volgeranno lo sguardo a colui che hanno trafitto.' Sangue di Cristo e oblatività," *CivCatt* 137 (3266, '86) 105-118.

After considering Zech 12:10–13:1 and 14:8-9 as the background for Jn 19:37, the article discusses three great Johannine themes implicit in Jn 19:37: the exaltation of the Son of Man, the gathering of the dispersed children of God, and the relation between revelation and faith. Then it interprets Jn 19:37 in its immediate context (Jn 19:31-37) and with reference to the two preceding pericopes (19:25-27; 19:28-30), and focuses on the most important terms in the verse. Lastly it sketches the use of Zech 12:10 in Rev 1:7-8 and examines the interpretations of Jn 19:37 from an eschatological perspective and in a salvation-historical and ecclesial framework. Jn 19:37 has been correctly regarded as the biblical basis for the theology and spirituality of the Sacred Heart of Jesus. Those who look to the pierced one can share in the profound life of the paschal Lamb that he gave for the salvation of the world.—D.J.H.

198. M. McGehee, "A Less Theological Reading of John 20:17," *JournBibLit* 105 (2, '86) 299-302.

Jn 20:17 is best understood if *gar* is taken as the anticipatory conjunction "since" rather than the causal conjunction "for." The text is correctly rendered as follows: "Don't cling to me. Since I have not yet ascended to the Father, go to my brothers. . . ." Jesus is stating a matter of fact (i.e. he had not yet gone up to the Father) and not giving an explanation of why Mary should not cling to him.—D.J.H.

199. E. Delebecque, "La mission de Pierre et celle de Jean: note philologique sur Jean 21," *Biblica* 67 (3, '86) 335-342.

Jn 21:24-25 did not come from John's hand: V. 24 expresses the thought of a group of John's disciples, whereas v. 25 contains the complex-relative construction [see § 26-35] unknown in Jn. John was responsible for the accounts about the miraculous catch of fish (vv. 1-14), Peter's mission (vv. 15-19), and John's mission (vv. 20-23). Jn 21:25 should be translated as follows: "There still are many other things done by Jesus which I believe whose writing down, if they came to be written one by one, would find the world itself incapable of simply containing all the books that one would write."—D.J.H.

200. [Jn 21:24-25] I. de la Potterie, "Le témoin qui demeure: le disciple que Jésus aimait," *Biblica* 67 (3, '86) 343-359.

After surveying the history of the interpretation of Jn 21:25 (hyperbole or metaphor?), the article examines the chiasm formed by Jn 20:30-31 and 21:24-25, and discusses the place of vv. 24-25 within 21:20-25. Then it considers the chiastic elements in Jn 21:24-25, its basic vocabulary, and the witness who remains as the beloved disciple who leaned on Jesus' breast at the Last Supper.—D.J.H.

Acts of the Apostles

201. J. A. Bergquist, "'Good News to the Poor'—Why does this Lucan Motif appear to run dry in the Book of Acts?" *BangalTheolFor* 18 (1, '86) 1-16.

Nowhere in Acts does one find the same passionate concern for the poor or marginalized that is expressed in Lk. This development reminds us that the controlling theme of Lk-Acts is the announcement of God's final salvation in Jesus and that good news for the poor is a subtheme. It also reflects the new missionary situation in which the "Gentiles" replace the outsiders of Lk and the Christians are the poor.—D.J.H.

202. F. Beydon, "Luc et 'ces dames de la haute société,'" *EtudThéolRel* 61 (3, '86) 331-341.

Luke's interest in socially prominent converts to Christianity in Acts need not be attributed to his weakness regarding wealth or attraction to "high society." Rather, the details provided about the privileged condition of some converts reflected his strategic vision regarding the spread of Christianity during the 1st century A.D. and the significance of private houses for Christian assembly.—D.J.H.

203. E. J. CHRISTIANSEN, "Taufe als Initiation in der Apostelgeschichte," *StudTheol* 40 (1, '86) 55-79.

After discussing the nature of baptism as initiation and surveying the baptismal texts in Acts, the article examines baptismal texts in Lk-Acts with reference to what aspect predominates in the initiation process: eschatological (Lk 3:2-22; Acts 1:3-8; 2:1-41; 19:1-6), ecclesiological (Acts 10:1–11:18; 8:4-25), and christological (Acts 2:38; 8:16; 10:48; 19:5).—D.J.H.

204. F. HAHN, "Der gegenwärtige Stand der Erforschung der Apostelgeschichte. Kommentare und Aufsatzbände 1980-1985," *TheolRev* 82 (3, '86) 177-190.

After a brief outline of the major work on Acts done in this century, the article assesses the present status of exegetical research on Acts with reference to five commentaries (F. Mussner, G. Schille, W. Schmithals, G. Schneider, A. Weiser) and two volumes of essays (J. Dupont, G. Schneider), all of which appeared between 1980 and 1985. First the stance of these works on some matters basic to the interpretation of Acts is clarified, noting to what extent agreement or dissent exists (questions of introduction—basic agreement; structure and genre—still no consensus; sources and/or traditions—the most difficult and controversial problem; Luke's role in shaping Acts—a particular interest of recent investigation; the historical worth of Acts—a matter requiring extreme caution). Next the commentaries are examined individually, and then the two volumes of essays are reviewed. The article concludes that the noteworthy output of the last five years is united in its common point of departure (the work of M. Dibelius, E. Haenchen, and H. Conzelmann), emulates the concern of previous research with its focus on Lukan theology, and reinforces the attempt to distinguish traditional material in the Lukan presentation. It is in this latter area that a serviceable methodology needs to be found. Far reaching possibilities remain open, however, in the discussion of the relation between Lukan and Pauline theology.—C.R.M.

205. G. H. R. HORSLEY, "Speeches and Dialogue in Acts," *NTStud* 32 (4, '86) 609-614.

The author of Acts utilized an interruption device in eight out of ten set speeches as a stylistic conceit to veil their unreal brevity. This technique highlights the care taken by the author to ensure the coherence of the work and to avoid the imbalance between narrative and discourse. Furthermore, the frequent recourse to direct speech in addition to the set speeches as compared to Greco-Roman works of history, biography, and romance is likely due to the author's stylistic concern to lighten and vivify the narrative.—C.R.M.

206. J. JERVELL, "Paulus in der Apostelgeschichte und die Geschichte des Urchristentums," *NTStud* 32 (3, '86) 378-392.

Through the accounts of Paul's calling, missionary activity, farewell discourses, and parallels to Jesus, Luke portrayed Paul in Acts as a "super-apostle" even with respect to the Twelve. He also presented Paul as a Law-observing Jew, who brought the gospel to Jews as well as Gentiles. Luke's portrait of Paul as the Jewish super-apostle reflected a Jewish-Christian milieu, perhaps in Syria, near Palestine.—D.J.H.

207. R. Michiels, “The ‘Model of Church’ in the First Christian Community of Jerusalem: Ideal and Reality,” *LouvStud* 10 (4, ’85) 303-323.

Luke gave ideal (or idealized) descriptions of the first Christian community of Jerusalem with regard to its cultic life (Acts 2:42-47), its communal or social life (4:32–5:11), and the apostles’ prestige and miraculous power (5:12-16). He perceived the necessary tensions between word and sign, ideal and reality, and charism and ministry.—D.J.H.

Acts, §§ 31-151–154, 157–159, 222, 227, 237.

208. [Acts 1:9-11] J. F. Maile, “The Ascension in Luke-Acts,” *TynBull* 37 (’86) 29-59.

(1) The Lukan ascension narratives (Lk 24:50-53; Acts 1:9-11) conform to the resurrection/exaltation pattern of the rest of the NT in describing the final departure of the already exalted Lord. (2) The “forty” days (see Acts 1:3) was a vehicle for conveying Luke’s theology of continuity. (3) The ascension was the confirmation of the exaltation of Christ and his present lordship, the explanation of the continuity between Jesus’ ministry and the church’s ministry, the culmination of the resurrection appearances, the prelude to the sending of the Spirit, the foundation of the Christian mission, and the pledge of the return of Christ. —D.J.H.

209. [Acts 2:1-13] J. G. Griffiths, “Some Claims of Xenoglossy in the Ancient Languages,” *Numen* 33 (1, ’86) 141-169.

(1) Pentecostal claims in antiquity (see Acts 2:1-13; cf. 1 Cor 14:5) and in modern times are basically concerned with ecstatic utterance and not xenoglossy. (2) Cryptomnesia is evident in several claims of xenoglossy in Latin, Greek, Hebrew, and Sanskrit. (3) The material in the “Rosemary case” contains ancient Egyptian vocabulary but is often astray in syntax. —D.J.H.

210. [2:16-21] R. J. Dillon, “The Prophecy of Christ and his Witnesses according to the Discourses of Acts,” *NTStud* 32 (4, ’86) 544-556.

The quotation of specific OT Scriptures by two closely related passages of the Pentecost and Temple sermons (Acts 2:16-21; 3:22-26) makes an integral and important point for Lk-Acts: The kerygma of the apostles represents the eschatological renewal of prophecy, and in it the voice of the risen Christ is heard, through the testimony of his witnesses, as the awaited voice of the “Prophet like Moses.” It is possible that a pre-Lukan *testimonium* had already linked Joel 3:1-5, which appears in Acts 2:16-21, with the three Torah citations of Acts 3:22-25 and that the whole catena provided a ready-made fabric of ideas around which Luke constructed the first and second Petrine sermons.—C.R.M.

211. D. Hamm, “Acts 3,1-10: The Healing of the Temple Beggar as Lucan Theology,” *Biblica* 67 (3, ’86) 305-319.

That Luke’s intention in Acts 3:1-10 was at least partly symbolic is indicated by six elements in the text: the ninth hour, the name and location of the gate, the “dynamic of attention” and the role of the apostles, the leaping, the Septuagintal resonance of silver and gold, and the tension between passivity and activity. Apparent puns on the words *eleēmosynē* (“alms”) and *hōraia* (“beautiful”) enhanced the emerging symbolic meaning. Luke presented the healing of the Temple beggar as a parable of what was happening in the early chapters of Acts: The creation of the Christian community in Jerusalem after Pentecost begins to fulfill the ancient hope for an end-time restoration of Israel. As the apostles act and speak in the name of Jesus risen, they mediate God's power and speak with the authority of the Prophet-like-Moses.—D.J.H.

Acts 3:22-26, § 31-210.

212. D.-A. Koch, "Geistbesitz, Geistverleihung und Wundermacht. Erwägungen zur Tradition und zur lukanischen Redaktion in Act 8:5-25," *ZeitNTWiss* 77 (1-2, '86) 64-82.

The pre-Lukan elements underlying Acts 8:5-25 included a general report about Philip's missionary success in Samaria, a report about Simon Magus' activity and reputation in Samaria, and the description of an encounter between Peter and Simon Magus. Luke's redaction emphasized that the gifts of the Spirit are not for sale and that they are inseparable from the apostles and missionaries of the Lord.—D.J.H.

213. J. Calloud, "Sur le chemin de Damas (4). Quelques lumières sur l'organisation discursive d'un texte. Actes des Apôtres 9, 1-19," *SémiotBib* 42 ('86) 1-19.

This final installment in a semiotic analysis of Acts 9:1-19 [see §§ 30-201, 670, 1160] focuses on the passage from the standpoint of the semionarrative structure to the discursive structure and on the advisability of computerizing analytical procedures.—D.J.H.

214. M. R. Strom, "An Old Testament Background to Acts 12.20-23," *NTStud* 32 (2, '86) 289-292.

The dependence of Acts 12:20-23 on Ezekiel 28 extended beyond vocabulary and circumstantial parallels. Luke and Ezekiel exhibit a remarkable harmony of theology and purpose in presenting Herod Agrippa I and the King of Tyre: No one who mocks the Lord and crushes the covenant people can escape a swift and horrible end; and the destruction of the enemy initiates the realization of the redemptive purposes.—D.J.H.

215. D. R. Schwartz, "The Futility of Preaching Moses (Acts 15,21)," *Biblica* 67 (2, '86) 276-281.

What makes Acts 15:21 notoriously obscure is the question of what it is obviously (*gar*) meant to explain. Rather than explaining v. 20 or justifying v. 19, Acts 15:21 is eminently functional as part of a larger Lukan argument against the imposition of the Law. James means only that, since long and widespread Jewish experience shows that Gentiles will not accept Mosaic Law, a Christian attempt to impose it would be futile.—C.R.M.

216. S. J. D. Cohen, "Was Timothy Jewish (Acts 16:1-3)? Patristic Exegesis, Rabbinic Law, and Matrilineal Descent," *JournBibLit* 105 (2, '86) 251-268.

When read on its own terms, Acts 16:1-3 clearly implies that Timothy was a Gentile. The vast majority of ancient and medieval exegetes agreed with this understanding. Nor is there any evidence that Paul or the Jews of Asia Minor thought differently. Ambrosiaster and his medieval followers thought so, but their interpretation was most likely incorrect because there is no evidence that any Jew in premishnaic times thought that the child of an intermarriage followed the status of the mother. Was Timothy Jewish? The answer must be no.—D.J.H.

217. S. AGOURIDIS, "O Paulos stēn Athēna (Prax. 17,16-34) (Paul in Athens [Acts 17,16-34])," *DeltBibMel* 14 (2, '85) 24-40.

Luke's narration of Paul's visit to Athens and his speech at the Areopagus (see Acts 17:16-34) intended to highlight the encounter of the gospel with the intellectual world of Greco-Roman society. Luke portrayed Athens as a comfortable and self-satisfied intellectual world, possessing superficial curiosity about new things but unable to accept the idea of a radical change of the world through repentance, judgment, and the resurrection of the dead. —Th.S.

218. [Acts 17:22-31] S. J. SAMUEL, "Paul on the Areopagus: A Mission Perspective," *BangalTheolFor* 18 (1, '86) 17-32.

Paul's speech on the Areopagus (see Acts 17:22-31) is a model for a Christian approach to the non-Christian religions in the total mission of the church today. The article sets the speech in its context, analyzes its form, deals with its characteristics through exegetical and hermeneutical methods, and reflects on its implications for today.—D.J.H.

Acts 19:23-41, § 31-462.

EPISTLES–REVELATION

Paul

219. E. BEST, "Paul's Apostolic Authority—?" *JournStudNT* 27 ('86) 3-25.

Paul claimed to be an apostle of the Peter type because it was necessary in order to maintain the truth of the gospel. But he only used the title when others disputed it or might dispute it. Basically he considered himself as the parent or "founding father" of those to whom he wrote. The process of viewing the apostles as figures of authority had already begun by the end of the 1st century A.D.—D.J.H.

220. M. E. BORING, "The Language of Universal Salvation in Paul," *JournBibLit* 105 (2, '86) 269-292.

Some Pauline statements (e.g. 1 Cor 1:18) affirm that only part of the human community will be saved, whereas other statements (e.g. Rom 5:18) declare that all persons will finally be saved. The range of Paul's soteriological language (i.e. how inclusive it is) is not determined by propositional systematic consistency, by developments in his theology, or by the tension between deep and surface structures, but rather by the demands of the central encompassing images within which his language functioned, images that necessarily involved him in conflicting language games. The limited-salvation statements proceeded from the image of God as judge and its corollary of human responsibility. The universal-salvation statements proceeded from the image of God as king, who finally extends his *de jure* gracious reign *de facto* to include all creation.—D.J.H.

221. T. DEIDUN, "Some recent attempts at explaining Paul's theology," *Way* 26 (3, '86) 230-242.

A review of recent interpretations of Paul's theology by E. Käsemann, E. P. Sanders, J. C. Beker, and W. A. Meeks reveals that the most obvious questions remain on the scholarly agenda: Did Paul have a coherent theology? If so, where lay its hub? Is it to be found in justification, participation in Christ, or the dawning triumph of God? Does Paul's correspondence have abiding religious significance?—D.J.H.

222. P. Fredriksen, "Paul and Augustine: Conversion Narratives, Orthodox Traditions, and the Retrospective Self," *JournTheolStud* 37 (1, '86) 3-34.

This examination of conversion narratives considers first Luke and Paul on Paul, then Augustine on Paul and Augustine, and finally Paul once again. Although Luke understood Paul to have converted to Christianity, Paul viewed himself as having been called to preach the good news of salvation to Gentiles. Through Luke and the Pastorals, Augustine appropriated Paul as his prototype of the sinner saved despite himself because God so willed. Augustine found in Romans the charter for the introspective self as the premier theological category. Conversion narratives are anachronistic and apologetic.—D.J.H.

223. J. Galanis, "O Apostolos Paulos kai ē Thessalonikē (The Apostle Paul and Thessaloniki)," *DeltBibMel* 14 (2, '85) 61-72.

Paul's visit to Thessalonica, a city of considerable commercial, intellectual, and religious dynamism ca. A.D. 50, had tremendous implications for the future historical triumph of the gospel. The churches of Philippi and Thessalonica were the first to be established after the Apostolic Council (see Acts 15), which by its decree overcame the parochial distinction between Jew and Greek. Thus the ecumenical character of Christianity began to take hold in Macedonia, just as centuries earlier the ecumenical character of Hellenism also took root in Macedonia through Alexander.—Th.S.

224. M. Gielen, "Zur Interpretation der paulinischen Formel *hē kat' oikon ekklēsia,*" *ZeitNTWiss* 77 (1-2, '86) 109-125.

The Pauline formula *hē kat' oikon ekklēsia* (see Rom 16:3-5; 1 Cor 16:19; Col 4:15; Phlm 1-2) does not indicate the existence of house-churches alongside or in opposition to the local church. The local church in NT times was a house-church because it came together in the houses of individuals.—D.J.H.

225. J. Hall, "Paul, the Lawyer, on Law," *Journal of Law and Religion* [St. Paul, MN] 3 (2, '85) 331-379.

In his letter to the Galatians Paul was the lawyer par excellence, refuting and attacking his adversaries and, in his affirmative case, making expert use of analogy, precedents, and history. When his discourse on law in Romans is compared with that in Galatians with respect to the issue of self-contradiction, the case for textual consistency by and large can be proved. Any major textual contradiction becomes a small matter when the effect of the discourse on the audience is considered; sometimes a very serious textual contradiction even helps an argument. An extensive dialogue with H. Hübner's *Law in Paul's Thought* (1984) concludes the article.—D.J.H.

226. W. Harrington, "Paul and Women," *Religious Life Review* [Dublin] 25 (120, '86) 155-163.

The major reason why Paul has been regarded as a misogynist is because he was incorrectly taken to be the author of the Pastorals (see 1 Tim 2:11-14; cf. 1 Cor 14:34-35). In fact, the number of women who figured in his genuine letters (see Romans 16) is impressive. Also, he made his own the baptismal declaration contained in Gal 3:28. Paul followed Jesus in his sympathetic attitude toward women [see § 30-77].—D.J.H.

227. X. J. HARRIS, "Paul's Missionary Activity," *BibToday* 24 (4, '86) 241-248.

Acts provided a coded message regarding Paul's audience, who were primarily God-fearers and proselytes with a few Greek-speaking Jews. Paul's letters suggest that he evangelized these Gentiles and Jews in the workplace as well as in other sites.—D.J.H.

228. J. M. LIEU, "'Grace To You and Peace': The Apostolic Greeting," *BullJohnRyl UnivLibMan* 68 (1, '85) 161-178.

Only two NT letters (Acts 15:23-29; James) used the standard Greek greeting *chairein*, though this became normative in Christian letters after the Apostolic Fathers. Instead of the conventional Greek greeting, Paul chose a formula ("grace to you and peace") with "scriptural" feel and reflective of his apostolic authority. Thanks to Paul, the apostolic letter was born in early Christianity.—D.J.H.

229r. H. MACCOBY, *The Mythmaker. Paul and the Invention of Christianity* [*NTA* 30, p. 362].

J. L. MARTYN, "A Gentile in Spite of Himself," *New York Times Book Review* [New York] 91 (29, '86) 8-9.—Maccoby claims that Paul originated the Christian myth and thus anti-Semitism among Christians. His case against Paul rests on two main pillars—the gnostic core of Paul's theology and the evidence about the Ebionites, neither of which can bear the weight that he places on them. Historical tendentiousness precludes the book from serving as a potent antidote to the virus of anti-Semitism among Christians.—D.J.H.

230. B. J. MALINA, "'Religion' in the World of Paul," *BibTheolBull* 16 (3, '86) 92-101.

In early Christianity, religion was embedded in political or kinship groups. This embedded religion was either particularistic (limited to a given ethnic group) or catholic in the Hellenistic political sense (open to many ethnic groups); in no instance was there "explicit" religion. Such embedded religious groups are termed substantive to distinguish them from modern differentiated (formal) religion. The chief features of substantive religion as found in the Pauline factions are discussed in terms of (1) the structure of the "religious" group, (2) the prevailing social system and the "truth," and (3) the way values and norms are controlled. Two tables summarize the discussion.—C.R.M.

231. A. MANI, "Love and Law according to St. Paul," *IndTheolStud* 23 (1, '86) 5-21.

After discussing Greek words for love, the article reviews what Paul said about God's love, Jesus' love, the Spirit's love, Paul's love, and Christians' love. Then it considers Paul's concept of love as God's gift, love's relation to other virtues, its negative and positive qualities, effects, place, etc.—D.J.H.

232r. W. A. MEEKS, *The First Urban Christians* [*NTA* 27, p. 219; § 29-616r].

J. H. ELLIOTT, *RelStudRev* 11 (4, '85) 329-334.—Comprehensive in scope, meticulous in detail, and elegant in literary style, this book is the best available volume on the Pauline social world. But Meeks is reluctant to explicate his sociological theory and models, and to spell out the implications of his moderate functionalist perspective on the Pauline social world. Thus his discussions of various aspects of early Christian social life are at best suggestive.

In Pauline studies the book constitutes a milestone, if not a turning point. In the social-scientific study of the Bible and the biblical world, it illustrates both the potential of this cross-disciplinary method and the problems yet to be addressed.—D.J.H.

233. B. F. Meyer, "Did Paul's View of the Resurrection of the Dead Undergo Development?" *TheolStud* 47 (3, '86) 363-387.

After sketching the scholarly debate about development in Paul's understanding of the coming resurrection of the dead, the article explores whether the pertinent Pauline texts support the maximalist or minimalist approach, and examines the hermeneutical implications of the texts and the debate about them. There is a total lack of persuasive evidence that Paul's teaching on the resurrection of the dead underwent significant development either between 1 Thes 4:13-18 and 1 Cor 15:1-57, or between 1 Cor 15:1-57 and 2 Cor 5:1-10. Allusion to the "intermediate state" occurs at least in 2 Cor 5:6-9 and Phil 1:23, apparently without entailing any change in Paul's conception of the resurrection of the dead and transformation of the living at the parousia.—D.J.H.

234. V. Parkin, "Some Comments on the Pauline Prescripts," *IrBibStud* 8 (2, '86) 92-99.

The formula of the Pauline prescript ("A to B") parallels the formula used in Greco-Roman letters from persons in authority. After the Thessalonian correspondence, Paul stated his relationship with Christ in the prescript. This pattern was generally followed by other NT writers.—D.J.H.

235. C. Perrot, "Les charismes de l'Esprit dans les Églises pauliniennes," *Christus* [Paris] 33 (131, '86) 281-293.

After explaining Paul's understanding of charism in general and spiritual charisms in particular, the article focuses on glossolalia (a word addressed to Jesus or God) and prophecy (a word from Jesus or God). Then it traces the disappearance of the charismatic vocabulary in early Christianity and reflects on charisms in the church today.—D.J.H.

236. K. A. Plank, "Confronting the Unredeemed World: A Paradoxical Paul and His Modern Critics," *AnglTheolRev* 67 (2, '85) 127-136.

We do well to take seriously the insights of Paul's critics, particularly those who have been unwilling to pass quietly through the Corinthian impasse—the painful valuing of human weakness. Of these critics, F. Nietzsche and M. Buber have shown an unusual capacity to clarify the implications of Paul's writings. But they failed to take into account the paradoxical nature of Paul's language of the cross and thus distorted the dialectical character of the very implication that they would critique. Paul's gospel does not obliterate the unredeemed world but promotes an openness to the full spectrum of life and death experienced within it. —D.J.H.

237. M. Provera, "Gerusalemme nella vita e pensiero di San Paolo," *BibOr* 28 (2, '86) 111-120.

After sketching Jewish life in Jerusalem in Paul's time, the article describes his contacts with and attitudes toward Jerusalem before and after his conversion on the basis of statements in Acts and the Pauline letters.—D.J.H.

238. W. Rebell, "Das Leidensverständnis bei Paulus und Ignatius von Antiochien," *NTStud* 32 (3, '86) 457-465.

Whereas Paul viewed his everyday life as a kind of martyrdom (see 2 Cor 4:10-11, 16), Ignatius of Antioch developed his ideology of martyrdom with regard to his death as the way to fullness of life and in terms of sacrifice.—D.J.H.

239. D. Stanley, "The Apostle Paul as Saint," *StudMiss* 35 ('86) 71-97.

After tracing the evolution of the Christian idea of sainthood, the article shows that Paul was a mystic with reference to privileged moments in his apostolic career. Then it considers him as an attractive, loveable human being, fully aware that what he became in his Christian life depended totally on what God made of him through Christ and the presence of the Holy Spirit.—D.J.H.

240. P. Trudinger, "Computers and the Authorship of the Pauline Epistles," *Faith and Freedom* [Oxford] 39 (115, '86) 24-27.

W. C. Wake's application of statistical analysis to the authorship of the Pauline epistles [§ 29-1031] assumes a great many things about their composition that are in no way certain. Areas of uncertainty include Paul's use of secretaries, his fluency in Greek, and his intellectual and stylistic development.—D.J.H.

241. K. Usami, "The Apostle Paul and Ephesus," [in Japanese] *Katorikku Kenkyu* [Tokyo] 25 (1, '86) 115-126.

Paul's missionary preaching was considered by the people in Ephesus to be both a liberation from social constraints and a menace to the religious-commercial establishment of the city centered on its temple of Artemis. Notwithstanding the strong opposition he met there, Paul chose Ephesus as a center for his missionary activity (see 1 Cor 16:8-9).—D.J.H.

242. P. Vassiliadis, "Your Will Be Done: Reflections from St Paul," *International Review of Mission* [Geneva] 75 (300, '86) 376-382.

The "word of the cross" became for Paul the decisive parameter that gave new perspective to the traditional understanding of Jesus' death, especially to the soteriological *extra nos-pro nobis* interpretation. Paul's theology of the cross and his teaching on the collection manifested in a clear and indisputable manner how he understood "mission in Christ's way."—D.J.H.

243. J. B. Webster, "The Imitation of Christ," *TynBull* 37 ('86) 95-120.

Imitation of Christ is intrinsic to conformity to Christ, whose meaning for the configuration of human life is articulated imperatively as well as indicatively. This idea is spelled out with reference to Phil 2:5-11 and the relation of baptism and ethics in Paul's theology. The Pauline notion of imitation is helpful in specifying how the acts of Christ accomplish human salvation and give a distinctive character to Christian life.—D.J.H.

244. W. Wiefel, "Paulus und das Judentum," *Die Zeichen der Zeit* [Berlin] 40 (6, '86) 142-147.

In his autobiographical statements Paul never denied his Jewish origin or his belonging to Israel. His theological reflections on Israel moved from anti-synagogal polemic (1 Thessalonians), through an ecclesiocentric understanding of Israel (Galatians), to the fullness of universal salvation (Romans 11). Paul's salvation-historical universalism regarding Israel brought together his biography and theology.—D.J.H.

245. O. **Wischmeyer**, "Das Adjektiv *agapētos* in den paulinischen Briefen. Eine traditionsgeschichtliche Miszelle," *NTStud* 32 (3, '86) 476-480.

In addressing other Christians as *agapētoi*, Paul took over a term that Jews associated with divine election and that pagans would have found intelligible. Within the framework of his *agapē* theology, Paul characterized early Christians as true bearers of God's election and covenant.—D.J.H.

246. B. **Ziobro**, "Buddhist Tradition and Paul," *BibToday* 24 (5, '86) 299-308.

The Mahayana Buddhist teaching on the Bodhisattva can be a fruitful vehicle for helping us to understand more thoroughly Paul's vision of life in Christ. The enlightened Bodhisattvas hasten universal enlightenment by their transcendental wisdom and power. Christ's disciples hasten the parousia by faithfully living his gospel message through the wisdom and power of the Holy Spirit within them.—D.J.H.

Romans, 1–2 Corinthians

247. J. C. **Beker**, "Suffering and Triumph in Paul's Letter to the Romans," *HorBibTheol* 7 (2, '85) 105-119.

Paul distinguished between suffering at the hands of human injustice (Rom 1:18–3:20) and suffering at the hands of the power of death or nature (Rom 8:17-30). His basic answer to suffering at the hands of the power of death was anchored in his theology of hope, which in turn was anchored in the forthcoming apocalyptic triumph of God. Observations about the theological adequacy of Paul's project of hope in the face of human suffering conclude the article.—D.J.H.

248. G. M. **Corrigan**, "Paul's Shame for the Gospel," *BibTheolBull* 16 (1, '86) 23-27.

When Romans is read today, its effectiveness and radical power are lost because we fail to recapture the social systems that informed the text. Honor and shame were pivotal values of the 1st-century Mediterranean world. Since Paul's controversial preaching contradicted the cultural understanding of honor and shame, his contemporaries would have regarded him as shameless. But Paul was not ashamed of the gospel (Rom 1:16) because it ushered in a new honor system that redefined the accepted social boundaries. The article employs the challenge-response model of social communication to illustrate this reversal of social expectation.—C.R.M.

249. [Rom 1:26-27] R. B. **Hays**, "Relations Natural and Unnatural: A Response to John Boswell's Exegesis of Romans 1," *Journal of Religious Ethics* [Notre Dame, IN] 14 (1, '86) 184-215.

According to Boswell in *Christianity, Social Tolerance, and Homosexuality* (1980), Rom 1:26-27 did not apply to homosexual orientation and described homosexual acts performed by heterosexual persons as unusual rather than immoral. But careful exegesis of Rom 1:16-32 reveals that Paul in 1:26-27 unambiguously represented homosexual behavior as a violation of God's intention for humankind. Responsible interpretation must first recognize that Paul condemned homosexuality and then ask how that condemnation bears on the formation of normative ethical judgments.—D.J.H.

250. [Rom 7:7-25] P. PERKINS, "Pauline Anthropology in Light of Nag Hammadi," *CathBibQuart* 48 (3, '86) 512-522.

The striking parallels between Rom 7:7-25 and Adam traditions in the Nag Hammadi documents suggest that this NT text is not simply a "nonanthropological" allusion to salvation history or a use of commonplace observations about willing and doing to rescue the goodness of the Law from undesirable conclusions grounded in Paul's understanding of righteousness through faith. Rather Rom 7:7-25 shows Paul's ability to engage an exegetical tradition that used the Adam story as a vehicle for its own reflection on the human condition. Similar investigations of Pauline anthropological texts in light of the Nag Hammadi documents may provide additional correctives to some common scholarly conclusions.—D.J.H.

251. [Rom 7:14] M. PHILONENKO, "Sur l'expression 'vendu au péché' dans l''épître aux Romains,'" *RevHistRel* 203 (1, '86) 41-52.

Examination of two Qumran texts (4Q*504* 2:15; 11QPs^a 19) and a prayer from *Testament of Adam* demonstrates that the expression *pepramenos hypo tēn hamartian* in Rom 7:14 is a complex allusion to Isa 50:1. The processes employed in this type of citation are perhaps more important than the allusion itself. They suggest an adaptation, appropriation, and interiorization of the biblical text that, rather than being unconscious or improvised, presupposed long practice and the transmission of traditional materials by a school.—C.R.M.

252. R. W. THOMPSON, "How is the Law Fulfilled in Us? An Interpretation of Rom 8:4," *LouvStud* 11 (1, '86) 31-40.

Given the parallels between Rom 8:4 and Gal 5:13-16 as well as the explanation of the demands of the law in Rom 13:8-10, it is likely that "the just requirement (*dikaiōma*) of the law" is love of neighbor. The voice of the verb *plērōthē* in Rom 8:4 is obviously passive and should be so translated. Nevertheless, the following phrases ("in us, who walk . . .") seem to focus on human responsibility. The just requirement of the law is only fulfilled in persons who actually obey the law. The divine aspect of God sending his Son and the human aspect of obedience appear to be equally important.—D.J.H.

253. E. A. OBENG, "The Origins of the Spirit Intercession Motif in Romans 8.26," *NTStud* 32 (4, '86) 621-632.

Although Paul in Rom 8:26 was the first to speak clearly of the Spirit as an intercessor, the motif arose out of ideas prevalent in biblical writings: heavenly intercession in OT and Jewish thought, Jesus as a heavenly intercessor, and the advocacy attributed to the Spirit in Jesus' teaching (see Mk 13:11; Jn 15:26-27; 16:8-11).—D.J.H.

254. E. A. OBENG, "The Reconciliation of Rom. 8.26f. to New Testament Writings and Themes," *ScotJournTheol* 39 (2, '86) 165-174.

Contrary to A. J. M. Wedderburn [§ 20-531], there is nothing incomprehensible or repellent about Rom 8:26-27. The ideas in it are in harmony with themes expressed elsewhere in the NT (e.g. Mk 13:11; Jn 15:26-27; 16:8-11; 4:23-24; Rom 8:15-16; Eph 6:18; Jude 20). The text concludes a unit (Rom 8:18-27) on suffering and prayer.—D.J.H.

255. R. Fabris, "La 'gelosia' nella Lettera ai Romani (9-11). Per un nuovo rapporto tra ebrei e cristiani," *RassTeol* 27 (1, '86) 15-33.

After discussing the OT understanding of jealousy (*qin'â* in Hebrew, *zēlos* in Greek), the article examines Paul's use of the motif in Rom 10:2, 19; 11:11-12, 13-14 with regard to the relationship between Gentile Christians and non-Christian Jews. Then it considers the challenge posed by this "jealousy" with reference to fidelity and emulation, the ambivalence of jealousy, and the constructive choice.—D.J.H.

256. M. Czajkowski, "'Czyż Bóg odrzucił lud swój?' (Rz 11, 1). Rola Izraela w historii zbawienia dzisiaj ('Hat Gott sein eigenes Volk verstossen?' [Röm 11, 1]. Die Rolle Israels in der Heilsoekonomie heute)," *StudTheolVars* 23 (2, '85) 45-54.

There is only one people of God: Israel. But since the time of Christ, this people has been divided between the synagogue and the church. The synagogue is a chosen people, a priestly people dedicated to God; the church attempts to regather all people, pagans and Jews, into one. In order for this to come to pass, the Holy Spirit must enlighten Jews to recognize Jesus as Messiah and enlighten Christians to recognize the mystery of Israel as their own mystery. Meanwhile, Christians ought to repent of the sins of anti-Semitism.—J.P.

257. D. Sänger, "Rettung der Heiden und Erwählung Israels. Einige vorläufige Erwägungen zu Römer 11,25-27," *KerDog* 32 (2, '86) 99-119.

The "mystery" revealed by Paul in Rom 11:25-27 was that the entrance of the full number of Gentiles, which was made possible by the hardening of Israel, is the presupposition for Israel's salvation. Since Paul had prepared for this conclusion throughout Romans 9–11, it was not a "mystery" in the apocalyptic, Qumran, or rabbinic sense or as in 1 Cor 15:51. There is no reason to suppose that Paul in Rom 11:25-27 proclaimed a special way to salvation for the Jewish people apart from the gospel of Jesus Christ.—D.J.H.

258. K. A. Tångberg, "Romerbrevet 12,1-2 og parenesebegrepet i nytestamentlig forskning" [Romans 12:1-2 and the concept of paraenesis in New Testament research], *TidsTeolKirk* 57 (2, '86) 81-91.

After an exegesis of Rom 12:1-2, the article gives a survey of some contributions to the study of NT paraenesis. A form-critical perspective suggests that paraenesis developed from the prophetical eschatologically-based call to conversion.—H.M.

259. [Rom 13:1-7] B. L. Emslie, "The methodology of proceeding from exegesis to an ethical decision," *Neotestamentica* 19 ('85) 87-91.

That Paul in Rom 13:1-7 was not formulating a doctrine of the state but addressing an ad hoc situation is indicated by the character of Romans as a pastoral letter and the pericope's enunciation of pastoral concerns. If circumstances within a specific milieu pressured Paul to say "Submit," then modern prophets may have to say "Do not submit" under circumstances of their immediate world and within their religious-social-political ethos.—D.J.H.

260. E. E. Ellis, "Traditions in 1 Corinthians," *NTStud* 32 (4, '86) 481-502.

After establishing that Paul could have incorporated traditions in 1 Corinthians and stating the criteria for identifying traditional pieces, the article discusses four kinds of traditional material in 1 Corinthians: Jesus-traditions, OT expositions (midrashim), congregational regulations, and confessions of faith. Paul's dependence on traditional motifs and pre-formed literary pieces has important implications for understanding his missionary praxis and letter writing.—D.J.H.

261. J. H. NEYREY, "Body Language in 1 Corinthians: The Use of Anthropological Models for Understanding Paul and His Opponents," *Semeia* 35 ('86) 129-170.

M. Douglas offers a model for correlating attitudes toward the physical body and corresponding structures in the social body. According to her model, tight bodily control replicates strong pressure to conform to group norms, whereas weak bodily control (even emphasis on "spirit") denotes weak social systems and weak pressure for control. In 1 Corinthians, Paul demanded strong control of bodily orifices (genitals in chaps. 5–7, the mouth for eating in chaps. 8 and 10–11, the mouth for speaking in chaps. 12–14), bodily surfaces (chap. 11), bodily structure (head and members in chaps. 11–12), and bodily discipline (chap. 9). The pneumatics appeared to Paul to urge weak bodily control in accord with their ideology of individualism and freedom.—D.J.H.

262. G. RAFIŃSKI, "Problem przeciwników św. Pawła w 1 Kor. (The Problem of St. Paul's Opponents in 1 Cor)," *StudTheolVars* 23 (2, '85) 151-168.

Scholars have variously identified Paul's opponents at Corinth as Judaizers, gnostics, people from a Hellenistic or Jewish background or both, representatives of Hellenistic Judaism, or representatives of the Christian apocalyptic Baptist movement. The evidence seems to indicate that it is very likely the opponents came from a Hellenistic background. From this perspective the research undertaken by B. A. Pearson and J. J. Gunther holds the most promise.—J.P.

263. J. A. ZIESLER, "Which is the best Commentary? III. 1 Corinthians," *ExpTimes* 97 (9, '86) 263-267.

Commentaries on 1 Corinthians are discussed under three headings: commentaries for the general reader, large-scale commentaries on the English text, and commentaries on the Greek text. For scholarship and readability, together with general usefulness at any level except the most rudimentary, it is impossible to beat C. K. Barrett's *Commentary on the First Epistle to the Corinthians* (1968). Some other commentators (e.g. F. F. Bruce, H. Conzelmann) give fuller introductions, especially on Christianity at Corinth.—D.J.H.

1 Corinthians, § 31-152.

264. [1 Cor 2:9] P. W. GOOCH, "Margaret, Bottom, Paul and the Inexpressible," *Word World* 6 (3, '86) 313-325.

In 1 Cor 2:9, Paul used Scripture (Isa 64:4; 65:17?) about the humanly unviewable and inconceivable to announce that divine truths are now knowable and discussible. Bottom in Shakespeare's *A Midsummer Night's Dream* 4.1.203-217 and Margaret in G. M. Hopkins's "Spring and Fall" have their difficulties to which Paul's phrases have been applied, but in neither case were they experiencing something that fiercely and successfully defied all speaking.—D.J.H.

265. G. SHILLINGTON, "People of God in the Courts of the World: A Study of I Corinthians 6:1-11," *Direction* 15 (1, '86) 40-50.

In 1 Cor 6:1-11, Paul addressed the matter of a Christian bringing a lawsuit against another

Christian before a non-Christian judge. The case between two men of the congregation appears to have involved some form of sexual deprivation and possibly money also. The form and tone of the text reveal Paul's outright displeasure with the community's greatly diminished eschatological vision in condoning the legal suit. Paul allowed for a formal judgment within the context of the eschatological community, but not in the lawcourts of the world. He preferred that members bear the wrongdoing, without taking action to secure personal rights.—D.J.H.

266. W. L. Petersen, "Can *arsenokoitai* be translated by 'Homosexuals'? (I Cor. 6.9; I Tim. 1.10)," *VigChrist* 40 (2, '86) 187-191.

The rendering of *arsenokoitai* as "homosexuals" [see § 29-636] fails as a translation because it violates historical and linguistic fact by attempting to read a modern concept back into antiquity, where no equivalent concept existed. Within both pagan and Christian antiquity, no categories of "homosexuals" and "heterosexuals" existed. Instead, acts were the crucial matter, earning one a sobriquet from Greco-Roman society, and a "natural/unnatural" label from Christian society.—C.R.M.

267. T. Radcliffe, "'Glorify God in your bodies': 1 Corinthians 6, 12-20 as a sexual ethic," *NewBlackfr* 67 (793-794, '86) 306-314.

In 1 Cor 6:12-20 Paul subverted the Corinthians' basic presuppositions in thinking about sexuality by suggesting that asking what is permissible is not the right starting point. Paul maintained that a proper sexual ethic is about what is helpful (*sympherei*). The Pauline touchstone of a proper Christian sexual ethic would be whether it heals one of fantasy and helps one to live out historically the truth of one's sexuality.—D.J.H.

268. D. Carson, "Pauline Inconsistency: Reflections on I Corinthians 9.19-23 and Galatians 2.11-14," *Churchman* 100 (1, '86) 6-45.

The alleged inconsistency between 1 Cor 9:19-23 and Gal 2:11-14 [see § 25-192] is examined with reference to the limitations on Paul's principle of accommodation (1 Cor 9:19-23), the Jerusalem leaders' understanding of Paul (Acts 21:17-26), and the focus of the Antioch episode (Gal 2:11-14). Paul's principle of accommodation expressed in 1 Cor 9:19-23 was not a license for unlimited flexibility. Paul was consistent in not applying his principle of accommodation to Peter's "about face" at Antioch, because Peter was prompted less by evangelistic flexibility than by fear of the difficult situation in Jerusalem. Far from betraying his principles, Paul was thoroughly consistent.—D.J.H.

1 Cor 11:17-34, § 31-270.

1 Cor 12–14, § 31-459.

269. W. W. Klein, "Noisy Gong or Acoustic Vase? A Note on 1 Corinthians 13.1," *NTStud* 32 (2, '86) 286-289.

W. Harris's suggestion that the phrase *chalkos ēchōn* in 1 Cor 13:1 referred to an acoustical vase [§ 26-595] is very promising, since it obviates the persistent problem that *chalkos* never refers to a musical instrument and allows *kymbalon* to be more than simply redundant. Paul's point in using *chalkos ēchōn* was that speaking in tongues apart from love is an empty sound coming out of a hollow, lifeless vessel.—D.J.H.

270. [1 Cor 14:33-36] S. C. Barton, "Paul's Sense of Place: An Anthropological Approach to Community Formation in Corinth," *NTStud* 32 (2, '86) 225-246.

1 Cor 14:33b-36 and 11:17-34 make clear that Paul regarded certain kinds of activity as "out of place" so far as (his view of) church was concerned and "in place" so far as (his view of) household was concerned. His response to the free-speaking, gnostically inclined wives (1 Cor 14:33b-36) reinforced the sexual status quo and thus the household structure and male dominance in the church. However, this conservatism with respect to the household also made possible the intrusion into the church of household patterns of allegiance and competition that found expression at the church meal and proved to be very divisive (1 Cor 11:17-34). Paul's interests as a community organizer may have been better served by distancing himself more from the household pattern.—D.J.H.

271. [1 Cor 14:34-35] C. and R. Kroeger, "Strange Tongues or Plain Talk?" *Daughters of Sarah* [Chicago] 12 (4, '86) 10-13.

In 1 Cor 14:34 ("it is not permitted for them to speak" [*lalein*]), Paul prohibited frenzied and meaningless shouting similar to that practiced in the Dionysus cult. His use of *lalein* in 1 Cor 14:35 ("it is shameful for a woman to speak in church") referred to foolish chattering and gossip.—D.J.H.

272. A. Pérez Gordo, "¿Es 1 Co 15 una homilia?" *Burgense* 27 (1, '86) 9-98.

After a seven-page bibliography on 1 Corinthians 15, the article examines the rhetorical structure of the text according to the following outline: exordium (vv. 1-2), narration (vv. 3-11), proof (vv. 12-34), argumentation (vv. 35-57), and peroration (v. 58). An appendix gives statistical information about key Greek terms in the text, and a folding chart illustrates their interrelations.—D.J.H.

273. R. P. Martin, "The Setting of 2 Corinthians," *TynBull* 37 ('86) 3-19.

Contrary to C. J. A. Hickling [§ 20-886], 2 Corinthians is a source of early Christian history. Paul's self-identity (and its theological undergirding) was sharpened and refined precisely because he was called on to defend it in the face of his opponents' attacks at Corinth. 2 Corinthians represents Paul's articulation of a theology of the cross over against both a Hellenistic theology of glory and a Jewish-Christian insistence on circumcision as necessary for salvation.—D.J.H.

274. D. Wenham, "2 Corinthians 1:17, 18: Echo of a Dominical Logion," *NovTest* 28 (3, '86) 271-279.

That there is an allusion to a dominical logion in 2 Cor 1:17-18 is suggested by its striking similarities to Mt 5:37 and Jas 5:12. Behind the three texts was the dominical saying: "Let your word be 'Yes, yes' and 'No, no.'" Paul was picking up Jesus' saying as used by his Corinthian opponents against him as a prevaricator.—D.J.H.

275. E. Stegemann, "Der Neue Bund im Alten. Zum Schriftverständnis des Paulus in II Kor 3," *TheolZeit* 42 (2, '86) 97-114.

In dealing with Exod 34:29-33 in 2 Corinthians 3, Paul emphasized the brilliance of the splendor associated with the face of Moses. He used the Greek term *katargoumenon* ("passing away") in vv. 7, 11, 13 as part of a typology: The earthly and transitory *doxa* of Moses was a type of the heavenly and eternal *doxa* of Christ. Moses' veiling of his face prefigured the "hardening" of Israel (see Romans 9–11).—D.J.H.

276. J. Murphy-O'Connor, "'Being at home in the body we are in exile from the Lord' (*2 Cor.* 5:6b)," *RevBib* 93 (2, '86) 214-221.

2 Cor 5:6b ("being at home in the body we are in exile from the Lord") should be understood not as reflecting Paul's position but that of his opponents. It was a slogan of the Corinthian *pneumatikoi* similar to those scattered throughout 1 Corinthians (see 2:6–3:4; 6:12-20). —D.J.H.

277. J. H. Neyrey, "Witchcraft Accusations in 2 Cor 10–13: Paul in Social-Science Perspective," *Listening* [River Forest, IL] 21 (2, '86) 160-170.

When F. C. Baur's historical model is applied to 2 Corinthians 10–13, we see Paul confronted with heretical Jews and acting as an orthodox and unimpeachable theologian. Applying M. Douglas's anthropological model of a witchcraft society affirms the picture of Paul the pastoral theologian addressing specific situations at Corinth, often expressing himself in hyperbole, and by no means the enemy of Peter or of the Jerusalem church.—D.J.H.

Galatians–Philemon

278. L. Panier, "Parcours: Pour lire l'épître aux Galates. 1ère série," *SémiotBib* 42 ('86) 40-46.

After proposing a five-part outline for Paul's letter to the Galatians, the article gives a semiotic analysis of the address (Gal 1:1-5) and the admonition (1:6-10). Particular attention is given to the pair constituted by God and Jesus in relation to Paul ("I") and you (us).—D.J.H.

279. T. Holtz, "Der antiochenische Zwischenfall (Galater 2.11-14)," *NTStud* 32 (3, '86) 344-361.

The confrontation between Peter and Paul at Antioch (see Gal 2:11-14) concerned the community's meal fellowship (including the Eucharist) and the right of Jewish Christians to maintain their heritage. The result was the regulation of the conditions under which Jewish and Gentile Christians could live together (see Acts 15:20, 29; 21:25).—D.J.H.

Gal 2:11-14, § 31-268.

280. J. Smit, "Redactie in de brief aan de galaten. Retorische analyse van Gal. 4,12 - 6,18 (Redaction in the Letter to the Galatians: Rhetorical Analysis of Gal. 4,12 - 6,18)," *TijdTheol* 26 (2, '86) 113-144.

Gal 4:12–5:12; 6:11-18 can be identified as a peroration consisting of *conquestio* or *commiseratio* (4:12-20), *recapitulatio* (4:21–5:6), *indignatio* (5:7-12), and *amplificatio* (6:11-18). The tensions between Gal 5:13–6:10 and the rest of the letter indicate that it was not part of the original letter but a later addition by a teacher who adapted the letter for religious instruction.—D.J.H.

281. V. Stogiannos, "Die eigenhändige Zusammenfassung des Galaterbriefes des Paulus (Gal 6,11-18)," *DeltBibMel* 14 (2, '85) 11-23.

Paul's own conclusion to his letter to the Galatians consists of a comment about his handwriting (6:11), a direct polemic against his opponents (6:12-13), a summary of the kernel of the apostle's preaching (6:14-16), an ecclesiologically oriented personal request (6:17), and a concluding blessing (6:18). In addressing the problems raised by his judaizing opponents, Paul expressed the major concerns of his theology and reminded Christians that they belong to the new creation of God.—D.J.H.

282. F.-J. Steinmetz, "Jenseits der Mauern und Zäune. Somatisches Verständnis der kirchlichen Einheit im Epheserbrief," *GeistLeb* 59 (3, '86) 202-214.

The references to "we" and "you" in Ephesians should not be limited to Jewish Christians and Gentile Christians in antiquity. The unity promoted in Ephesians can be described as "somatic." The body of Christ in Ephesians is the incarnate dynamic of God, revealing a deep unity of its members among themselves and with God. It exists not for its own sake but for God's glory and for the world.—D.J.H.

283. T. G. Allen, "God the Namer: A Note on Ephesians 1.21b," *NTStud* 32 (3, '86) 470-475.

After listing several specific categories of spiritual beings in Eph 1:21a, the author of Ephesians made the listing comprehensive in v. 21b by including every type of spiritual being that God created and established in power. The naming process denoted God's bestowing on such powers their personal being and office. God the namer subjected all things under Christ's feet (v. 22).—D.J.H.

284. R. L. Strauss, "Like Christ: An Exposition of Ephesians 4:13," *BiblSac* 143 (571, '86) 260-265.

God's aim for each member of Christ's body according to Eph 4:13 is examined under three headings: unity of the faith and of the knowledge of the Son of God, mature man, and the measure of the stature that belongs to the fullness of Christ.—D.J.H.

285. D. A. Black, "Paul and Christian Unity: A Formal Analysis of Philippians 2:1-4," *JournEvangTheolSoc* 28 (3, '85) 299-308.

(1) Phil 2:1-4 can be arranged under three headings: the grounds for Christian unity (v. 1), the results of Christian unity (v. 2), and the expressions of Christian unity (vv. 3-4). Its linguistic affinities with Phil 2:5-11 are significant. (2) Within the context of Phil 1:27–2:18, 2:1-4 clearly functions as a call to unity, love, and humility. In both 2:1-4 and 2:5-11, Paul may have used material that he had worked out on previous occasions.—D.J.H.

286. L. D. Hurst, "Re-enter the Pre-existent Christ in Philippians 2.5-11?" *NTStud* 32 (3, '86) 449-457.

Does Phil 2:5-11 refer to the action of a preexistent being who emptied himself and became human, or to the activity of Jesus of Nazareth as a human being from start to finish? The defense of the latter position by J. D. G. Dunn, J. Murphy-O'Connor, and other scholars is not without its problems. Seven objections to their approach are presented.—D.J.H.

287. G. Wagner, "Le Scandale de la croix expliqué par le chant du Serviteur d'Esaïe 53. Réflexion sur Philippiens 2/6-11," *EtudThéolRel* 61 (2, '86) 177-187.

Rather than viewing Phil 2:6-11 as a confession of faith or a hymn, we should take it as the expression first of surprise and then of discovery leading to hope. It reflects on the astonishing behavior of Jesus the Messiah in contrast to Adam (see Genesis 3) and in conformity to the Servant of the Lord (see Isa 52:13–53:12). The discovery of divine lordship in the crucified Jesus is purely and simply a gift of God.—D.J.H.

288. K. Grayston, "The Opponents in Philippians 3," *ExpTimes* 97 (6, '86) 170-172.

When Paul talked about his Philippian opponents as "dogs" (Phil 3:2), he was denouncing Gentiles. A Gentile semignostic group promoted circumcision as an initiatory rite out of a semimagical belief in ritual bloodshedding. Angered at this contemptible misuse of the sign of the Jewish covenant, Paul responded that the church is now the true covenant-body and that he as a Jew had renounced the privileges of his circumcision to know the power of Christ's resurrection and participation in his sufferings.—D.J.H.

289. R. P. Roth, "Christ and the Powers of Darkness: Lessons from Colossians," *Word World* 6 (3, '86) 336-344.

The article first presents an introduction to Colossians: authorship, opponents, the hymn to the cosmic Christ in 1:15-20, and structure. Then it offers exegetical and homiletical comments on Col 1:1-14; 1:21-28; 2:6-15; and 3:1-11.—D.J.H.

290. R. Yates, "Colossians and Gnosis," *JournStudNT* 27 ('86) 49-68.

What we have among Paul's opponents in Colossae were the raw materials out of which gnosticism was built, not gnosticism itself. This kind of gnosis had its roots in Jewish mysticism rather than pagan philosophical speculation. The background and trajectory of Paul's Colossian opponents are illustrated with reference to the "heavenly book" motif (see Col 2:14; Rev 5:1-3; *Odes of Solomon* 23:5-9; *Gospel of Truth* 19:35–20:25).—D.J.H.

291. U. Schnelle, "Der erste Thessalonicherbrief und die Entstehung der paulinischen Anthropologie," *NTStud* 32 (2, '86) 207-224.

From the perspective of chronology and content, 1 Thessalonians represents the early stage of Pauline theology, which was characterized by a strongly apocalyptic orientation of eschatology and ethics, the full development of the *pneuma* and *en Christǭ* concept, an undeveloped and unrefined approach to anthropology, a polemical attitude toward Israel (see 2:14-16), and the absence of teaching about justification. Whereas at the time of 1 Thessalonians the deaths of Christians before the parousia were considered exceptional, by the time of 1 Corinthians 15 they belonged to the reality of Christian life. Paul developed a genuine anthropology only when he faced squarely the problem of death and the historical character of Christian existence.—D.J.H.

1 Thessalonians, § 31-152.

292. P. H. Towner, "The Present Age in the Eschatology of the Pastoral Epistles," *NTStud* 32 (3, '86) 427-448.

This investigation of the role of the present age in the eschatology of the Pastorals considers time terminology and categories, the transition schema, the present age as "the last days," the epiphany schema, and the hope of the parousia. The present age stands significant in the message of the Pastorals because of the author's balanced eschatological framework and his already/not yet conception of the nature of salvation. His purpose was to call Timothy and Titus (and the churches under their charges) to responsible living in full awareness of the true nature of both the age in which they lived and the salvation that they "now" partially enjoyed.—D.J.H.

1 Tim 1:10, § 31-266.

Hebrews

293. I. Havener, "A Concerned Pastor," *BibToday* 24 (4, '86) 223-227.

As a concerned pastor, the author of Hebrews not only expressed knowledge of the community's current and former status but also addressed that community's needs.—D.J.H.

294. D. Launderville, "Jesus, The Eternal High Priest," *BibToday* 24 (4, '86) 217-222.

Hebrews not only establishes the legitimacy of Jesus' high priesthood but also shows that his high priesthood surpassed and replaced that of the Levites. Jesus as the perfect, eternal high priest who now ministers in the heavenly sphere anchors the identity of Christians. —D.J.H.

295. M. McGehee, "Hebrews: The Letter Which Is Not a Letter," *BibToday* 24 (4, '86) 213-216.

Recognizing that Hebrews is a homily with an epistolary postscript (13:22-25) affects our understanding of it. This homily develops ideas from Scripture, preaches Christ, uses examples to inspire, and relates theology to everyday life.—D.J.H.

296. [Heb 2:5, 8-12] H. J. Frede, "Der Text des Hebräerbriefs bei Liudprand von Cremona," *RevBén* 96 (1-2, '86) 94-99.

The Latin text of Heb 2:5, 8-12 in Liudprand of Cremona's 10th-century Easter sermon does not follow the Vulgate but corresponds and is superior to the earliest available Vetus Latina evidence.—D.J.H.

297. [Heb 6:1-2] J.-P. Delville, "L'Épître aux Hébreux à la lumière du prosélytisme juif," *RevistCatTeol* 10 (2, '85) 323-368.

After comparing the catechesis in Heb 6:1-2 and Jewish proselyte catechesis, the article examines the six matters listed in Heb 6:1-2 in light of the Jewish catechetical tradition: conversion from dead works, faith in God, the teaching of baptisms, imposition of hands, the resurrection of the dead, and the final judgment. Then it argues that Hebrews was addressed to Christian proselytes, i.e. converts from paganism who had received some basic Jewish teaching and expected to be treated as proselytes (see Heb 12:18-22; 1:1; 9:19-21).—D.J.H.

298. A. J. Levoratti, "'Tú no has querido sacrificio ni oblación.' Salmo 40, 7; Hebreos 10, 5," *RevistBíb* 48 (2, '86) 65-87.

This installment [see § 30-1227] first explains R. Girard's understanding of sacrifice as an act of sacralized violence and Jesus' desacralization of violence. Then it compares Girard's approach to sacrifice with those of W. R. Smith, M. Mauss, and the Aztecs. [To be continued]—D.J.H.

Catholic Epistles

299. T. Lea, "James: Outline and Introduction," *SWJournTheol* 29 (1, '86) 5-11.

After a detailed outline of the letter of James, the article discusses its author (most likely James the Lord's brother), date (before A.D. 50 or ca. 62), readers (Jewish Christians), place of writing (Jerusalem), general characteristics, and value. [The same issue provides expositions of individual chapters in James by V. Gideon (pp. 12-18), L. L. Cranford (pp. 19-30), J. W. MacGorman (pp. 31-36), T. C. Urrey (pp. 37-42), and G. L. Munn (pp. 43-47), as well as a discussion of study helps for James by C. Palmer (pp. 48-49).]—D.J.H.

300. H. S. Songer, "Introduction to James," *RevExp* 83 (3, '86) 357-368.

In the scholarly study of the letter of James, the major areas that have emerged as crucial are authorship (unsettled) and date, character (cultural and literary) and sociological setting, and purpose and value. [The same issue contains an article by T. George (pp. 369-382) about Reformation perspectives on James as well as expositions of the individual chapters by D. E. Garland (pp. 383-394), J. B. Polhill (pp. 395-404), R. A. Culpepper (pp. 405-417), W. L. Blevins (pp. 419-426), and R. L. Omanson (pp. 427-438).]—D.J.H.

Jas 5:12, § 31-274.

301. G. C. Bottini, "Correzione fraterna e salvezza in *Giacomo* 5,19-20," *StudBibFran LibAnn* 35 ('85) 131-162.

Following observations on the text of Jas 5:19-20 and its immediate and general contexts, the article examines its vocabulary and themes in the light of biblical, Jewish, and Christian parallels. Particular attention is given to wandering from the truth, the two ways, salvation and the pardon of sins, and fraternal correction. The distinctive emphasis of Jas 5:19-20 is that fraternal correction is the task of all and for the benefit of all in the community.—D.J.H.

302. J. W. Pryor, "First Peter and The New Covenant," *RefTheolRev* 45 (1, '86) 1-4, (2, '86) 44-51.

(1) Covenant theology was far more influential in 1 Peter than has been hitherto imagined, affecting not only Peter's doctrine of the people of God but also other features of the epistle. It was especially helpful in clarifying the identity of the Christians to whom it was addressed (see 1 Pet 1:1-2; 2:4-10). (2) When addressing the destiny of Christians, Peter presented the whole process as God's dealings with his covenant people and insisted that Christian ethics have a strong covenantal basis. The covenantal way of thinking was so much a part of Peter that he naturally thought in covenantal categories in writing to God's people of the new age.—D.J.H.

1 Peter, § 31-456.

303. J. Załęski, "L'obbedienza al potere civile in 1 Pt 2,13-17," *CollTheol* 55 (Special issue, '85) 153-162.

After considering textual and literary matters in 1 Pet 2:13-17, the article discusses to whom Christians should be obedient (vv. 13-14), why Christians should be obedient to the civil power (vv. 15-16), and brief admonitions (v. 17). Peter encouraged obedience to the civil power and kept his distance from the imperial cult.—D.J.H.

1 John, § 31-181.

304. B. J. MALINA, "The Received View and What It Cannot Do: III John and Hospitality," *Semeia* 35 ('86) 171-194.

A. J. Malherbe's article "The Inhospitality of Diotrephes" in J. Jervell and W. A. Meeks (eds.), *God's Christ and His People* (1977) illustrates the shortcomings of the "received view" in interpreting 3 John. The social-science approach to the text focuses on getting back to the original audience of a given writing by means of the social-system scenarios within which the original communication took place. It explains 3 John as a letter of recommendation sent in a world whose paramount values were honor and shame.—D.J.H.

305. R. HEILIGENTHAL, "Der Judasbrief. Aspekte der Forschung in den letzten Jahrzehnten," *TheolRund* 51 (2, '86) 117-129.

This survey of research on the letter of Jude attends especially to the views of E. Käsemann, J. Cantinat, K. H. Schelkle, B. Reicke, J. N. D. Kelly, W. Schrage, S. Schulz, W. Grundmann, D. Rowston, U. B. Müller, and F. Hahn. Basic agreement has been reached regarding Jude's pseudepigraphic character, use in 2 Peter, and post-A.D. 70 origin. The chief area of controversy has been its place in the history of early Christian theology, especially its relation to "early catholicism."—D.J.H.

Revelation

306. D. E. AUNE, "The Apocalypse of John and the Problem of Genre," *Semeia* 36 ('86) 65-96.

The apocalyptic genre illustrated by Revelation can be defined in terms of form, content, and function: An apocalypse is an autobiographical prose narrative reporting revelatory visions experienced by the author and structured to emphasize the central revelatory message. It communicates a transcendent, often eschatological, perspective on human experience. It legitimates the transcendent authority of the message by mediating a new revelatory experience for the audience to encourage them to modify their cognition and behavior in conformity with transcendent perspectives. Revelation is a literary replication of the original and unique revelatory experience of John the seer which, when performed in a public, probably even cultic setting, communicates the author's paraenetic message with divine authority.—D.J.H.

307. D. L. BARR, "The Apocalypse of John as Oral Enactment," *Interpretation* 40 (3, '86) 243-256.

The oral techniques of numbering, of place and image, and of the three scrolls indicate that Revelation was structured for oral enactment. Its oral presentation within the Eucharistic liturgy mediated the coming of Jesus to his congregation in salvation and judgment, enabling believers to carry on the divine service, i.e. the realization of God's rule in their midst. —D.J.H.

308. M. E. BORING, "The Theology of Revelation: 'The Lord Our God the Almighty Reigns,'" *Interpretation* 40 (3, '86) 257-269.

The book of Revelation affirmed that radical monotheism which claims that the God of Israel/Jesus is the only God. This God is almighty. The Jesus-event is the definitive event by which all history is to be understood. The representative summary of John's theology is that prophetic hymnic word written by John as a word from the heavenly worship in which he invited the church of his day and ours to join: "Alleluiah! The Lord our God the Almighty reigns" (19:6).—D.J.H.

309. F. BOVON, "Possession ou enchantement. Les institutions romaines selon l'Apocalypse de Jean," *CristStor* 7 (2, '86) 221-238.

According to Revelation, the world in general and the church in particular are menaced by a demonic triad. The victory of the Lord God, the Lamb, and the prophetic Spirit over the demonic triad finds expression in the fall of Babylon (=Rome), which possesses economic power (see Rev 18:1-24). Even in the author's fierce opposition to the Roman empire, one can find a secret admiration of it.—D.J.H.

310r. E. CORSINI, *Apocalisse prima e dopo* [*NTA* 26, p. 327].

J. LAMBRECHT ET AL., "Per una interpretazione dell''Apocalisse' canonica," *RivistStorLett Rel* 21 (3, '85) 456-479.—After a brief introduction to Corsini's book (pp. 456-457), LAMBRECHT (pp. 457-460) praises its coherence and consistency but rejects most of its positions, including the thesis that Revelation deals only with Christ's first coming. A. VAN SCHAIK (pp. 460-468) focuses on Corsini's approach to the author's intentions, the structure of Revelation, and whether Revelation deals with Christ's first or second coming. G. QUISPEL (pp. 468-469) expresses agreement with Corsini in many respects but insists that Revelation was the product of Judaic Christianity. M. WILCOX (pp. 469-479) concludes that, although Corsini makes sense of Revelation and explains its presence in the NT, he does not indicate why the apocalypse form was used and does not look into the possible origins of material beyond the typological exegesis of the OT.—D.J.H.

311. D. HELLHOLM, "The Problem of Apocalyptic Genre and the Apocalypse of John," *Semeia* 36 ('86) 13-64.

The article first discusses the problem of generic concepts from a paradigmatic viewpoint, listing thirty-one characteristics of the macrosign "apocalypse." Then it complements the paradigmatic approach with a text-linguistic analysis taking into account not only content, form, and function, but also syntagmatic aspects. Finally it investigates how the embedment in communication levels and the hierarchical ranking of text sequences can be established in Revelation.—D.J.H.

312. K. NEWPORT, "Semitic Influence on the Use of Some Prepositions in the Book of Revelation," *BibTrans* 37 (3, '86) 328-334.

The use of the following prepositional expressions in Revelation strongly suggests that the Greek text was under significant Semitic influence: *apo prosōpou, martyreō epi, propheteuō epi, porneuō meta, moicheuō meta, enōpion* with *histēmi,* and *thaumazō opisō.*—D.J.H.

313. O. O'DONOVAN, "The Political Thought of the Book of Revelation," *TynBull* 37 ('86) 61-94.

Much in Revelation is critical of political phenomena, suggesting that the believer's stance must be essentially antipolitical. The paradigm of political activity is imperial conquest. The city sustains and develops the exploitation of imperial dominion by commercial means. The exercise of human freedom in response to the Word of God throws the believer into irresoluble conflict with the organized community. In the "last Days," empire is the form in which the antichrist lays claim to wrest humankind's ultimate allegiance from God. Not even the church provides a form of social life that qualifies the negative judgment. The root of any true social order, in which human beings relate to God and to each other lovingly, is the revelation of the conspicuous justice of God.—D.J.H.

314. L. THOMPSON, "A Sociological Analysis of Tribulation in the Apocalypse of John," *Semeia* 36 ('86) 147-174.

The article (1) examines some aspects of the literary theme of tribulation in Revelation, (2) assesses the sociopolitical situation of Asian Christians under Domitian, and (3) makes a schematic proposal for relating the literary and sociopolitical aspects of tribulation. Within the seer's world some of the fundamental elements contributing to the reality of tribulation and oppression were the Christian gospel of the crucified king, faithful behavior as imitation of Christ, social-political relations in the cities of Asia, and the affirmation of Christian separatism from the Roman world. Those elements formed a feedback loop that created a snowball effect: Religious identification with the crucified king shaped psychosocial identity which led to patterns of behavior that supported social-political prosecution which looped back to create a more intense religious identification with the crucified king.—D.J.H.

315. P. TRUDINGER, "The Apocalypse and the Palestinian Targum," *BibTheolBull* 16 (2, '86) 78-79.

Passages from Revelation (1:4, 6; 2:11, 14; 7:14; 9:13a; 17:14) seem to support a knowledge of the tradition that gave rise to the Palestinian Targum. Although these examples do not prove the connection between Revelation and the Palestinian Targum tradition, they do suggest that the author of Revelation "learned his Torah" within a Palestinian synagogue milieu.—C.R.M.

316. A. YARBRO COLLINS, "Reading the Book of Revelation in the Twentieth Century," *Interpretation* 40 (3, '86) 229-242.

Controversies about the interpretation of Revelation arise from differing opinions on whether its images ought to be taken literally or spiritually. American premillennialists view Revelation as an encoded prediction of the events of the end-time that can be correlated with specific historical and political events. Historical critics tend to leave their notions about applying Revelation to the present implicit rather than articulating them explicitly. Recent studies of the book's genre and function correlate its symbols with historical events but do not assume that the symbols are primarily informational (predicting future events). [The same issue contains F. B. Craddock's article on preaching the book of Revelation (pp. 270-282), as well as expository articles by P. J. Achtemeier on Rev 5:1-14 (pp. 283-288), B. H. Kelly on Rev 7:9-17 (pp. 288-295), and R. W. Raber on Rev 21:1-8 (pp. 296-301).]—D.J.H.

317. [Rev 1:12] J. H. CHARLESWORTH, "The Jewish Roots of Christology: The Discovery of the Hypostatic Voice," *ScotJournTheol* 39 (1, '86) 19-41.

The use of "the Voice" in Jewish and Christian apocalyptic literature indicates that the author of Revelation intended the statement "And I turned around to see the Voice who spoke with me" (Rev 1:12) to be understood literally. Before A.D. 100, Jews had expressed belief in the existence of a heavenly creature called "the Voice." The author of Revelation reminted this tradition within Christian christological perspectives.—D.J.H.

318. [Rev 6:2] M. BACHMANN, "Der erste apokalyptische Reiter und die Anlage des letzten Buches der Bibel," *Biblica* 67 (3, '86) 240-275.

The vocabulary and structure of Rev 6:1-8 indicate that the first apocalyptic rider (6:2) should be interpreted positively in contrast to the other three riders. The first rider is most likely Christ. This identification is confirmed by the structure of Revelation as a whole in which the various series are introduced by the image of a rider seated on something white (see 6:2-8; 14:14-20; 19:11-21).—D.J.H.

Rev 12:1-6, § 31-184.

319. [Rev 14:1-5] E. SCHÜSSLER FIORENZA, "The Followers of the Lamb: Visionary Rhetoric and Social-Political Situation," *Semeia* 36 ('86) 123-146.

Using Rev 14:1-5 as an example, the article argues that Revelation must be understood as a poetic-rhetorical construction of an alternative symbolic universe that "fits" its historical-rhetorical situation. An adequate interpretation of Revelation must explore the poetic-evocative character of its language and symbols, assess its rhetorical dynamics in a "proportional" reading of its symbols to elucidate their particular interrelations and the author's persuasive goals, and show why the construction of its symbolic universe is a "fitting" response to its historical-rhetorical situation.—D.J.H.

BIBLICAL THEOLOGY

320. D. S. DEER, "Unity and Diversity in the New Testament," *Bulletin de Théologie Africaine* [Kinshasa] 7 (13-14, '85) 91-105.

Our Christologies, theologies, and ecclesiologies differ in relation to the particular aspects of the NT that we emphasize or the particular text or translation that we use. The ultimate source of unity in the NT is Jesus, though the NT writers expressed their beliefs about him in different ways. NT unity is found in diversity, not in uniformity.—D.J.H.

321. E. KÄSEMANN, "Differences and Unity in the New Testament," *Concilium* 171 ('84) 55-61.

The unity of the NT remains an open question. The NT in its present form did not emerge without internal conflicts and political compromises in the church. Here at least, "believed everywhere, always, by everyone" is not an appropriate slogan.—D.J.H.

Christology

322. M. DE JONGE, "The Earliest Christian Use of *Christos*. Some Suggestions," *NTStud* 32 (3, '86) 321-343.

(1) Presupposing the confession that Jesus is the Messiah, Mark used the title *Christos* to

imply the entire story of Jesus (life, death, resurrection, parousia) and to denote Jesus' authoritative preaching and future kingly rule. The Christ was the Son of David and the Son of God. False ideas about Jesus' messiahship were contradicted in Mk 13:21-22 and 15:1-26, 32. (2) Once we realize the great variety in the Jewish expectations about the future anointed Davidic king and see that the inclusion of prophecy and exorcism in the picture of the true descendant of David must have been easy, there is no need to deny that Jesus' earliest followers could have identified him with the expected Son of David.—D.J.H.

323. W. R. Domeris, "The Holy One of God as a title for Jesus," *Neotestamentica* 19 ('85) 9-17.

According to Mk 1:24 and Lk 4:34, Jesus' office as the Holy One of God primarily concerned representation of the sphere of the holy. In the Fourth Gospel (see Jn 6:69), the title acknowledges Jesus' functions as the messenger who came "from above" and the Wisdom of God.—D.J.H.

324. W. R. Domeris, "The Office of the Holy One," *JournTheolSAfric* 54 ('86) 35-38.

The "holy one" in the OT was a representative or agent of the realm of the holy (i.e. of Yahweh and his council) and so was imbued with a special sense of power and authority. Like Yahweh and his human agents in the OT, Jesus as the "holy one" (see Mk 1:22, 27; Jn 6:69) was the representative of the divine sphere, with a particular responsibility toward his own people.—D.J.H.

325. J. R. Donahue, "Recent Studies on the Origin of 'Son of Man' in the Gospels," *CathBibQuart* 48 (3, '86) 484-498.

The article surveys the main contours of the debate between G. Vermes and J. A. Fitzmyer regarding the Semitic background of the phrase *ho huios tou anthrōpou,* discusses select studies (by B. Lindars, N. Perrin, W. O. Walker, and G. Theissen) on "Son of Man" subsequent to the debate, and offers suggestions about continued research on the topic.—D.J.H.

326. M. A. Ferrando, "Jesús, el Señor, camino del hombre," *TeolVid* 27 (1, '86) 37-43.

The NT theme of Jesus as the way is examined under six headings: the way and Christian life, the Christian as wayfarer, the manner of walking, the risks of the way, two points constituting the way, and all ways leading to Christ.—D.J.H.

327. J. Galot, "Le Christ terrestre et la vision," *Gregorianum* 67 (3, '86) 429-450.

Jesus' unique knowledge of his sonship, which allowed him to reveal the Father, was formed by an infused light that derived from his eternal divine vision. This knowledge of sonship belonged to the human intelligence of Jesus in his earthly condition.—D.J.H.

328. A. J. Hultgren, "Speaking of Jesus: Reclaiming Critical Aspects of New Testament Christology," *WordWorld* 6 (3, '86) 326-335.

The following neglected aspects of NT Christology can be called critical in the sense of being decisive turning points, even points at which there is a parting of the ways, in discourse about Christ: the humanity of Jesus, the role of the God of Israel in redemption, the ministry and death of Jesus in God's saving work, and the scope of redemption.—D.J.H.

329. L. E. Keck, "Toward the Renewal of New Testament Christology," *NTStud* 32 (3, '86) 362-377.

Christology is a comprehensive term for the statement of the identity and significance of Jesus. The history of early Christian Christology should not be called NT Christology, because in such a move the NT disappears into early Christian literature, because the problem for Christology created by the pursuit of the historical task cannot be solved by continued historical inquiry, and because Christology is abandoned for the history of titles. Renewing the study of NT Christology entails attending to the grammar of Christology (systemic analysis), a deliberate focus on the NT texts (the ways in which the diverse Christologies interact with each other), and a somewhat different approach to the plurality and diversity of the Christologies in the canon (to ask whether the diverse Christologies construe the same Jesus).—D.J.H.

330. H. N. Richardson, "The Old Testament Background of Jesus as Begotten of God," *BibRev* 2 (3, '86) 22-27.

The concept of the messiah as begotten of God began in the time of Saul and David, continued through the Qumran literature, and entered early Christian thought as evidenced in the NT. In the development of christological doctrine, the time when Jesus the Messiah was begotten changed from the resurrection, through the baptism, back to the conception/birth. What remained constant was the idea that the messiah/Messiah, begotten of God and therefore the son/Son of God, who is called the Father, is the inheritor of God's patrimony. —D.J.H.

331. L. Sabourin, "Approaches to Christology," *Biblebhashyam* 12 (1, '86) 29-41.

The article discusses the approaches to NT Christology taken by W. Heitmüller, W. Bousset, R. Bultmann, O. Cullmann, J. M. Robinson, W. Marxsen, F. Hahn, R. H. Fuller, J. D. G. Dunn, and E. Schillebeeckx. Shorter comments on other approaches are included. —D.J.H.

332. K. Stock, "Christus in der heutigen Exegese. Standortbestimmung und Ausblick," *GeistLeb* 59 (3, '86) 215-228.

The present state of research on NT Christology is summarized in five theses: (1) The gulf between the pre-Easter Jesus and the post-Easter Christ has become less deep. (2) The quest for the "historical Jesus" goes on. (3) There is growing dissatisfaction with historical-critical exegesis. (4) There have been attempts to bring Jesus "back home" to Judaism. (5) New exegetical approaches have had an impact on Christology. Then four directions for future research are suggested: less violence in dealing with the sources, more trust in the distinctive character of the sources, careful historical work, and looking at the topic as a whole. An excursus shows that Mark's interest in Christology was as lively as John's.—D.J.H.

333. W. M. Thompson, "The Justice and Peace of the Jesus Event and the Gnostic Temptation," *Studies in Formative Spirituality* [Pittsburgh, PA] 7 (3, '86) 393-407.

One of the theological breakthroughs of our time is the rehabilitation of the sociopolitical dimension of the Jesus event. Using literary analysis complemented by historical and psychosocial analysis, the article shows how the major symbols pervading the NT (kingdom of God, repentance and belief, cross and resurrection) pack their sociopolitical punch. The "gnostic temptation" tries to escape the tension of the "in-between" character of the present.—D.J.H.

Church and Ministry

334. J. Baigent, "Biblical Practices and Principles," *Christian Brethren Review* [Exeter, UK] 37 ('86) 49-55.

The idea of a resident full-time church worker is scripturally permissible, not simply in the sense that some NT precedents for it can be found, but more importantly because it is compatible with the principles of church life taught in the NT.—D.J.H.

335. E. Best, "A First Century Sect," *IrBibStud* 8 (3, '86) 115-121.

Sectarianism, which was foreign to Jesus' teaching, was forced on the early church in some areas (see 1 Pet 2:17). Rather than being a necessary characteristic of the church's nature and existence, sectarianism grew out of the hostile situation in which the church found itself in the 1st century A.D.—D.J.H.

336. D. Clines, "Biblical Reflections on the Religious Professional," *Christian Brethren Review* [Exeter, UK] 37 ('86) 57-64.

The institution of professional religious persons in the church is out of sympathy with Jesus' teachings about power and the practice of the Pauline churches. Permanent or long-term commitments by a congregation to church buildings or professionals tend to mask the provisionality that is integral to the Christian message.—D.J.H.

337. R. F. Collins, "Aperçus sur quelques églises locales à l'époque du Nouveau Testament," *MaisDieu* 165 ('86) 7-47.

After establishing the existence of local churches from Paul's letters, the article reflects on the methodological problems and complexities involved in dealing with the local church in the NT. Then it focuses on particular NT churches: the church of the Thessalonians, the church of Corinth, and "the saints who are at Ephesus," as well as the churches reflected in the Pastorals, the Johannine writings, and Acts.—D.J.H.

338. R. F. Collins, "The Local Church In the New Testament," *Church* [New York] 2 (2, '86) 23-28.

Most NT references to the church are to local communities of Christian believers. Paul's letters remind us that each community had its own profile. Acts suggests that certain features of the profile were so important that they deserved to be highlighted for posterity's sake. —D.J.H.

339. W. Horbury, "The Twelve and the Phylarchs," *NTStud* 32 (4, '86) 503-527.

The twelve princes of the tribes chosen by Moses and Aaron were called "phylarchs" by Josephus and other Jewish writers of Greek. The significance of the OT passages on the phylarchs was recognized in ancient Judaism both by development and by selective suppression. In 1st-century Palestine both the haggadic interpretation of the princes and the conflict between the constitutional models offered by the phylarchs on the one hand and by the high priest and elders on the other can be assumed to have been familiar. This background helps to clarify the place of the Twelve in early church order and in Jesus' ministry.—D.J.H.

340. H. C. KEE, "New Rule of God, New People of God," *HorBibTheol* 7 (2, '85) 21-51.

The NT presents a variety of images in terms of which Jesus' role in bringing God's rule and the identity of his people are perceived. Three factors seem to have been operative in the NT writings: the hope of the establishment of God's rule in creation, the image of Jesus as the agent through whom this divine purpose will be accomplished, and the definition of terms for participating in the new people of God for whom and through whom the achievement of the divine purpose is to be consummated.—D.J.H.

341. R. SCHWARZ, "Neutestamentliche Thesen zu Bischofs- und Petrusamt," *BibLiturg* 59 (2, '86) 125-127.

After clarifying the NT understanding of "office," the article states and explains six theses regarding the episcopal and Petrine offices in the NT. Then it reflects on the significance of the NT evidence on these matters for the church today.—D.J.H.

342. M. T. WINSTANLEY, "The Shepherd image in the Scriptures. A Paradigm for Christian Ministry," *ClerRev* 71 (6, '86) 197-206.

This exploration of the shepherd-image as a paradigm for Christian ministry first considers the uses of the motif in the OT and the Synoptic Gospels. Next it shows how its potential was most comprehensively exploited in the Fourth Gospel (see Jn 10:1-39; 18:1-12; 20:11-18; 21:15-19). Then it discusses how the early Christians (see Acts 20:28; Eph 4:11; 1 Pet 5:2-4) extended the shepherd-image to those with the charism of pastoral ministry in the community.—D.J.H.

Various Themes

343. G. BAUMBACH, "Das Neue Testament—ein judenfeindliches Buch? Zur Frage nach der Entstehung und Verbreitung antijüdischer Tendenzen im frühen Christentum," *Die Zeichen der Zeit* [Berlin] 40 (6, '86) 138-142.

The real reason for anti-Jewish statements in the NT was the failure of the early Christian mission among Jews. Christology need not have anti-Jewish consequences if *solus Christus* is proclaimed in its all-encompassing inclusivity along the lines of Romans 9–11. Although the NT is not necessarily anti-Jewish, it can provide the basis for anti-Jewish consequences. —D.J.H.

344. M. BLACK, "The Theological Appropriation of the Old Testament by the New Testament," *ScotJournTheol* 39 (1, '86) 1-17.

After surveying opinions about the theological appropriation of the OT by the NT and outlining the contributions of the Qumran pesharim to this issue, the article focuses on the kerygmatic use of the OT in the NT and its significance for the development of Christology. Then it examines the Son of Man sayings in the Elijah pericope (Mk 9:9-13; Mt 17:9-13) and the exaltation prediction (Mk 14:62 parr.). The Elijah pericope is a didactic pesher on Mal 4:5-6 and Isa 53:3, with significant translation Semitisms. The exaltation prediction is a prophetic-apocalyptic pesher on Ps 110:1 and Dan 7:13 (see *1 Enoch* 104:1-6; 46:1-2; etc.), with at least one distinctively Aramaic feature. Both are genuine dominical sayings.—D.J.H.

345. R. F. Collins, "'Lord, Teach Us to Pray' (Luke 11:1). A Reflection on the Prayer of Petition," *LouvStud* 10 (4, '85) 354-371.

Through their transmission of the Lord's Prayer (Lk 11:1-4; Mt 6:9-13), Jesus' example, and catechesis on prayer, the Synoptic Gospels attest to the importance of petitionary prayer. This emphasis on the prayer of petition is confirmed in Paul's letters and the later church's liturgy. Our scriptural heritage also offers essential elements for a theological critique of petitionary prayer.—D.J.H.

346. M. Conti, "La via della beatitudine e della rovina secondo il Salmo 1," *Antonianum* 61 (1, '86) 3-39.

As a result of its antithetical and chiastic parallelism, the figures of the righteous and wicked persons in Psalm 1 illuminate one another. Resonances of the psalm appear in Lk 21:36 and Mt 7:13-14. In the context of the redemption effected by Christ, Psalm 1 took on eschatological and universal dimensions.—D.J.H.

347. W. R. Domeris, "Biblical Perspectives on Forgiveness," *JournTheolSAfric* 54 ('86) 48-50.

There is no single authoritative biblical teaching on the relation between repentance, forgiveness, and reconciliation. Repentance can precede forgiveness (see Lk 17:3) or follow it (see Romans 5; 2 Corinthians 5).—D.J.H.

348. R. Fabris, "Blessings, Curses and Exorcism in the Biblical Tradition," *Concilium* 178 ('85) 13-23.

According to the OT, God's word was radically effective because it both expressed and actualized his power. The effective word of God's priests and prophets belonged to the same framework. This religious context is confirmed in the covenant, whose expression was through words of blessing and cursing. The NT writings set the effective words of Jesus and his disciples in the context of their mission or role in serving God's kingdom or the good news of salvation.—D.J.H.

349. R. Fabris, "San Pietro apostolo nella prima Chiesa," *StudMiss* 35 ('86) 41-70.

This consideration of Peter as a saint first examines the Synoptic traditions about Peter: the call of the disciple, Peter as the prototype of following, Peter's crisis, and the rehabilitation of Peter. Then after discussing Peter in the Johannine tradition, it treats the portrayals of him in Acts, Paul's letters, and 1–2 Peter. The NT presents Peter as the first disciple of Jesus, the foundation of Easter faith, and the prototype of the apostles.—D.J.H.

350. J. Goldingay, "The Bible and Sexuality," *ScotJournTheol* 39 (2, '86) 175-188.

The article reflects on key biblical texts that concern relationships between men and women: Genesis 1–3, Judges 13–16, stories about David, Ruth, 1 Samuel 1–2, Proverbs, Canticles, Jn 2:1-12, 1 Corinthians, and 1 Timothy. Both the OT and NT offer creation- and redemption-visions of what it means to be a man and a woman; both also implicitly recognize the difficulty of living by those visions.—D.J.H.

351. P. D. Hanson, "Biblical Apocalyptism: The Theological Dimension," *HorBibTheol* 7 (2, '85) 1-20.

The article surveys recent progress in the study of biblical apocalypticism, considers the theology of biblical apocalypticism, reflects on the place of biblical apocalyptic in academic theology (biblical and systematic), and investigates the place of apocalyptic within communities of faith.—D.J.H.

352. M. HENGEL, “Die Arbeit im frühen Christentum,” *TheolBeitr* 17 (4, ’86) 174-212.

After discussing the understanding of work in antiquity and primitive Christianity, the article examines attitudes toward work in the OT and Judaism with reference to the primeval history (Genesis 1–11), the obligation to work and its just reward, and the “interruption” of work through the Sabbath commandment and God’s coming reign. Then it considers work in early Christianity under five headings: the preaching of God’s reign as interruption; work as service for God’s reign; the primitive community and Paul; obligation to work, social concern, and refusing employment on account of beliefs; and Clement of Alexandria.—D.J.H.

353. W. R. HERZOG, “The New Testament and the Question of Racial Justice,” *American Baptist Quarterly* [Valley Forge, PA] 5 (1, ’86) 12-32.

Both Jesus and Paul undertook, in terms of their time, the vocation of humanization in the face of ethnocentrism and economic exploitation based on class conflict. By observing their work and its interpretation by the early church, we will discover the resources and strategies that can inform the modern struggle for racial justice.—D.J.H.

354. J. JENSEN, “What are They Saying about Armageddon?” *CurrTheolMiss* 13 (5, ’86) 292-301.

The Armageddon scenario promoted by H. Lindsey and other fundamentalists comes out of a hodge-podge of texts from Deuteronomy, Ezekiel, Zechariah, Daniel, and Revelation. It is as though individual biblical verses were dumped on a table like pieces of an erector set and built up into whatever structure that the interpreter conceived.—D.J.H.

355. P. KALLUVEETTIL, “The Marginalizing Dialectics of the Bible,” *Biblebhashyam* 11 (4, ’85) 201-214.

According to the OT, Yahweh marginalized those who marginalized his dear ones and brought woes on them. In the very act of marginalizing the power blocks of society, Yahweh became marginalized. The Bible’s marginalizing vision of society was climaxed in Jesus of Nazareth.—D.J.H.

356. J. ŁACH, “Motywacje modlitwy w biblii (Die biblischen Gebetsmotivationen),” *Stud TheolVars* 23 (2, ’85) 55-71.

The reluctance of contemporary believers to pray prompted this research on motives for praying in the Bible. The basic motive is trust or confidence that one will be heard by a Being (God or Jesus) who is close to the individual and truly able to offer help.—J.P.

357. J. LAMBRECHT, “‘Je serai leur Dieu et ils seront mon peuple,’” *NouvRevThéol* 108 (4, ’86) 481-498.

The tripartite structure of the Hittite vassal treaties (historical prologue, stipulations, conclusion) appears in OT expressions of Yahweh’s relationship with Israel (e.g. Exodus 19–20, Joshua 24, Deuteronomy 27–30). The pattern occurs in connection with the new covenant in the Sermon on the Mount/Plain at the Q stage and the great commission in Mt 28:18b-20.

It offers a schema for the "covenant" that Christians may be led to enter or renew on the occasion of a retreat.—D.J.H.

358. J. D. Laurance, "The Eucharist As the Imitation of Christ," *TheolStud* 47 (2, '86) 286-296.

A strong tradition exists from NT times onward for characterizing Christian life as the imitation of Christ. As the imitation of Christ, the Eucharist is the church's memorial and the fountain from which flows the rest of the church's life. Only in imaging Christ is the Eucharistic celebration also a sacrifice, memorial, thanksgiving, blessing, or any other predication that can be legitimately given to it.—D.J.H.

359. F. J. Moloney, "'The Living Voice of the Gospel' (*Dei Verbum* 8.). Some Reflections on the Dynamism of the Christian Tradition," *AusCathRec* 63 (3, '86) 264-279.

In attempting to blend Scripture and tradition to express the inexpressible, the experience of the Council Fathers at Vatican II matched that of the early Christians. Reflection on the NT portrayals of Jesus and Mary shows how the interplay of Scripture and tradition led to a dynamic growth in the early church's thought and its articulation of that thought.—D.J.H.

360. E. A. Obeng, "Speaking in Tongues: The Only Sign of Reception of the Holy Spirit?" *AfricTheolJourn* 15 (2, '86) 121-126.

Paul did not consider speaking in tongues the only sign of an individual's reception of the Holy Spirit. Even according to Acts, speaking in tongues was not the exclusive sign of receiving the Spirit.—D.J.H.

361. T. Peters, "What Is the Gospel?" *PerspRelStud* 13 (1, '86) 21-43.

The term "gospel" must have originated among Hellenistic Christians who, upon hearing the story of Jesus, interpreted it as good news. The confessional and kerygmatic presentations of the gospel in the NT indicate that the news about Jesus and the commitment to Jesus' significance belong inextricably together. The significance of the gospel as good news is expressed in the Pauline themes of new creation, justification, and proclamation.—D.J.H.

362. R. Pietrantonio, "¿Está la justicia enraizada en el NT?" *RevistBíb* 48 (2, '86) 89-119.

The article first lists and reflects on thirty-nine books and articles (chiefly in Spanish) related to the concept of justice in the NT. Then it examines NT texts in which the term "justice" is prominent (Mt 5–7 and 23–25, Romans 3–6, Jas 2:13-26), concluding that for the NT writers justice was a fundamental term.—D.J.H.

363. J. M. Salgado, "Mise à jour d'un bilan. La Maternité Spirituelle de la Sainte Vierge Marie dans l'Ecriture Sainte," *DivThom* 87 (4, '84) 289-323.

The article discusses fifteen books and articles published in various languages between 1951 and 1981 that consider the biblical foundations of the spiritual maternity of Mary (e.g. Jn 2:1-11; 19:25-27; Revelation 12; Lk 1:26-38; 2:35, 40-50).—D.J.H.

364. E. Schillebeeckx, "The Teaching Authority of All—A Reflection about the Structure of the New Testament," *Concilium* 180 ('85) 12-22.

The article analyzes what can be learned from the internal structure of the story of the canonical Bible on the authority of believers in the matter of faith and ethics as a reflection of Jesus' authority in the community of faith. What emerges is that the teaching office in the church can be defined from the vantage-point of the teaching authority of all believers normalized by the word of God to which the teaching office is also subject.—D.J.H.

365. L. SCHOTTROFF, "Anti-Judaism in the New Testament," *Concilium* 175 ('84) 53-59.

As a way of coming to grips with the anti-Judaism of the NT, the article reflects on three topics: Jesus and the Pharisees, Paul and the Law, and John and the Jews. NT Christology is anti-Jewish only for a theology that claims doctrinal absoluteness and understands the NT in the same absolute terms. Unless properly translated into the terms of Christianity's new situation, the mere repetition of Pauline or Johannine expressions will seem to indicate theological anti-Judaism, which should no longer count on naive or unprotesting acceptance. —D.J.H.

366. W. SCHRAGE, "Heil und Heilung im Neuen Testament," *EvangTheol* 46 (3, '86) 197-214.

The NT vocabularies of salvation and healing should not be subjected to a false dualism, whether anthropological or theological. Healing may be characterized as the reflex, implication, and dimension of eschatological salvation; the eschatological reign of God becomes manifest in earthly-bodily healing. Nevertheless, despite their close relation, salvation and healing should not be equated, since there can be healing without salvation.—D.J.H.

367. G. SEGALLA, "L'etica di Gesù da Dodd a Dillmann (1951-1984). Una rassegna," *Teologia* 11 (1, '86) 24-67.

After a brief introduction to the study of Jesus' ethical teaching, the article examines eight books on the topic according to their distinctive hermeneutical orientations: Jesus' ethics and the Law (K. Berger, C. H. Dodd, P. Noll), Jesus' ethics and the reign of God (E. Neuhäusler, H. Merklein, R. Dillmann), Jesus' ethics and hermeneutics (P. Hoffmann and V. Eid), and the relation between history and truth in the ethics of Jesus and Paul (J. F. Collange). It concludes with reflections on the methodologies used and the results attained in the books. —D.J.H.

368. F. C. SENN, "The Lord's Supper, Not the Passover Seder," *Worship* 60 (4, '86) 362-368.

Although Passover was important for the theological context of Jesus' passion, it is not clear that the Last Supper was a Passover meal. The Lord's Supper, which was instituted at the Last Supper, is a ritual meal celebrated after Easter as an act of *eucharistia* and *anamnēsis*. —D.J.H.

369. E. J. SHARPE, "'I Was in the Spirit on the Lord's Day.' Reflections on Ecstatic Religion in the New Testament," *Prudentia* [Auckland, New Zealand] Supplement ('85) 119-131.

The NT expression *en pneumati* (Rev 1:10), which is usually rendered "in the (Holy) Spirit," can easily be translated "in a trance." The many ecstatic elements in early Christian religion have been neutralized or ignored throughout the church's history, as they are now by modern psychology.—D.J.H.

370. G. S. SLOYAN, "Outreach to Gentiles and Jews: New Testament Reflections," *Journ EcumStud* 22 (4, '85) 764-769.

The outreach of Jewish believers in Jesus to Gentiles most likely came through the Jewish proselyte movement. Paul's contacts with the pagan world in his letters seem to have been through Jews or God-fearers. From Acts we learn that the gospel spread from Jews to Gentiles but not really how. The sternness of some NT writers was directed against defectors from their version of the gospel, not at the beliefs and practices of other Christian communities. Nowhere are we sure that Gentiles proselytized Jews, though Hebrews could be such a case.—D.J.H.

371. A. VAN DEN DOEL, "Submission in the New Testament," *Brethren Life and Thought* [Oak Brook, IL] 31 (2, '86) 121-125.

NT texts regarding submitting (*hypotassō*) to human agents fall into four categories: citizens to authorities, slaves to masters, youths to elders, and wives to husbands. Like Diaspora Judaism, early Christianity tried to maintain and propagate itself by adapting its life-style to the environment.—D.J.H.

372. A. VAN GANSEWINKEL, "Ehescheidung und Wiederheirat in neutestamentlicher und moraltheologischer Sicht," *TheolGlaub* 76 (2, '86) 193-211.

The article first examines the NT teachings on remarriage and divorce with reference to the Greek words *moicheuein* (Mt 19:9), *apolelymenē* (Mk 10:12), *apistos* (1 Cor 7:10-16), and *mystērion* (Eph 5:32), concluding that a divorced Christian need not remain unmarried. Then it approaches these issues from a moral-theological perspective under five headings: intrinsic evil, murder, lying, the Decalogue, and second marriage.—D.J.H.

373. N. WALTER, "Wie halten wir es mit der Eschatologie?" *Die Zeichen der Zeit* [Berlin] 40 (7, '86) 158-162.

After discussing the nature of eschatology and its theological significance, the article surveys the biblical evidence regarding eschatology and reflects on the theological merits of the different approaches. The Hellenistic form of eschatology [see § 30-364] with its focus on space and the "above" (e.g. 2 Cor 5:1-10) seems to be the most theologically useful and appropriate.—D.J.H.

374. H.-R. WEBER, "Power: Some Biblical Perspectives," *EcumRev* 38 (3, '86) 265-279.

Six biblical traditions related to God's power are examined with reference to their OT development and NT transformation: God's mighty hand, royal rule, enlightening wisdom, saving sacrifice, empowering the powerless, and judging and re-creating power.—D.J.H.

375. W. WIEFEL, "Die Herausbildung einer individuellen Eschatologie im Neuen Testament," *Die Zeichen der Zeit* [Berlin] 40 (3, '86) 60-64.

The development of Paul's thinking about individual eschatology and its relation to collective eschatology is traced with reference to 1 Thes 4:13-18; 1 Cor 15:50-53; 2 Cor 5:1-10; and Phil 1:21; 3:20. The idea of a *transitus* after death also appears in Lk 2:25-35; 12:16-21; 16:19-31; and 23:29-43.—D.J.H.

376. B. **Wodecki**, "Miejsce matki mesjasza w piśmie świętym. Syntetyczny schemat mariologii biblijnej (La place de la Mère du Messie dans les Saintes Écritures. Schéma synthétique de la mariologie biblique)," *StudTheolVars* 24 (1, '86) 41-60.

This survey of mariological biblical texts and detailed studies of these texts assembles the OT passages under the rubric of prophecy and promise, and the NT passages under realization and fulfillment. Such an overview highlights the symmetry of these passages in both the Bible and the history of salvation.—J.P.

THE WORLD OF THE NEW TESTAMENT

377. S. **De Boer**, "Rome, the 'Translatio Imperii' and the Early-Christian Interpretation of Daniel II and VII," *RivistStorLettRel* 21 (2, '85) 181-218.

The theme of a succession of world-empires was well known in antiquity. Among Jews toward the end of the 1st century A.D., the Roman empire replaced the Greeks as the fourth realm. Until the late 2nd century A.D., Western historiography, employing the concept of the five world-empires, had always assessed the position of the Roman empire positively. In the early 3rd century A.D., Christian patristic writers began to identify the fourth empire of Daniel 2 and 7 as Rome, though their attitudes toward it varied according to the political circumstances.—D.J.H.

378. L. H. **Feldman**, "The Omnipresence of the God-Fearers," *BibArchRev* 12 (5, '86) 58-69.

Contrary to R. S. MacLennan and A. T. Kraabel [§ 31-381], there is abundant circumstantial, literary, and epigraphic evidence for the existence of many Gentile sympathizers toward Judaism in antiquity. Natural increase alone can hardly account for the vast growth in Jewish population during the Hellenistic and early Roman periods. References in pagan as well as Jewish and Christian literature support the existence of a halfway movement between Judaism and other religions. The rabbinic writings and the Aphrodisias inscriptions [§ 31-400] confirm that in the 3rd century A.D. Gentiles in Palestine and Asia Minor observed some Jewish practices without becoming full Jews.—D.J.H.

379r. J. G. **Gager**, *The Origins of Anti-Semitism* [*NTA* 28, p. 218; § 29-731r].

(1) R. **Goldenberg**, *RelStudRev* 11 (4, '85) 335-337.—Gager's reconstruction of ancient responses to Judaism is of very great value. But he has disregarded or discounted some evidence of pervasive hostility toward Jews. Also, his "exoneration" of Paul is less decisive than he seems to consider it. (2) P. S. **Zaas**, *RelStudRev* 11 (4, '85) 337-341.—Gager has demonstrated the breadth of the respect in which Jews were held by non-Jews in various periods and walks of life. His location of the origin of Christian anti-Judaism in the misrepresentation of Paul by later theologians is vigorous and interesting but in some respects lacking. (3) R. A. **Darling**, *RelStudRev* 11 (4, '85) 341-347.—Gager tries to show that the anti-Jewish position in early Christianity was only one alternative and became the majority position only when the voice of the pro-Jewish party was stilled. But it seems unconvincing to hold that Paul did not regard the Christian way as superior and to deny that, if "being in Christ" was the essence of salvation, those remaining faithful to Torah had missed that salvation.—D.J.H.

380r. C. Gianotto, *Melchisedek e la sua tipologia* [*NTA* 30, pp. 247-248].

N. Casalini, "Ancora su Melchisedek," *StudBibFranLibAnn* 35 ('85) 107-130.—This investigation of Melchizedek traditions in the OT, pre-Christian Judaism, Hebrews, patristic writings, rabbinic sources, gnostic literature, and heretical movements is distinguished for its comprehensive treatment of the documentation and the philological care with which the sources are analyzed. The article first summarizes the contents of the seven chapters in the book and then offers detailed observations on each chapter.—D.J.H.

381. R. S. MacLennan and A. T. Kraabel, "The God-Fearers—A Literary and Theological Invention," *BibArchRev* 12 (5, '86) 46-53, 64.

That there ever was in antiquity a large and broadly based group of Gentiles known as God-fearers is highly dubious [see §§ 26-1076; 31-378]. None of the supposedly technical terms for God-fearers appears in the synagogue inscriptions from the Diaspora. The silence of the Pauline letters about the God-fearers argues for their nonhistoricity. Luke used the God-fearers as a device to show how Christianity became a Gentile religion without losing its roots in Israel's traditions. It is a tribute to Luke's dramatic ability that the God-fearers became so alive for the later church.—D.J.H.

382. R. MacMullen, "Conversion: A Historian's View," *SecondCent* 5 (2, '85-'86) 67-81.

There are many similarities between Jewish/Christian and Greco-Roman conversion accounts. Two concerns differentiated the Judeo-Christian religious tradition from the Greco-Roman: a concern for the unity of belief or orthodoxy, and the teaching of rules of life. Nevertheless, modern students of the early Christian movement must be more sensitive to how religion was defined and understood in antiquity. [The same issue contains a response to MacMullen by W. S. Babcock (pp. 82-89) and a gloss on MacMullen's distinction between philosophic and Christian conversion by M. D. Jordan (pp. 90-96).]—D.J.H.

383. R. Riesner, "Soziologie des Urchristentums. Ein Literaturüberblick," *TheolBeitr* 17 (4, '86) 213-222.

Descriptions and evaluations of ten recent books (in German and English) on early Christianity viewed from social-historical, sociological, and social-theological perspectives.—D.J.H.

384. W. R. Schoedel and B. J. Malina, "Miracle or Magic?" *RelStudRev* 12 (1, '86) 31-39.

The article examines four recent books: E. V. Gallagher, *Divine Man or Magician?* (1982); H. C. Kee, *Miracle in the Early Christian World* (1983); H. Remus, *Pagan-Christian Conflict Over Miracle in the Second Century* (1983); and G. Theissen, *The Miracle Stories of the Early Christian Tradition* (1983). Schoedel (pp. 31-35) observes that the four books go a long way toward establishing the centrality of the problem of miracle and magic, correcting received opinions, and even developing a measure of empathy for the wonder-working of antiquity. Malina (pp. 35-39) judges that all four books are quite informative in their own ways, but complains that none of them provides a larger frame for crosscultural interpretation.—D.J.H.

385. L. M. White, "Adolf Harnack and the 'Expansion' of Early Christianity: A Reappraisal of Social History," *SecondCent* 5 (2, '85-'86) 97-127.

Harnack's *Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten*

(1902) has profoundly influenced virtually all subsequent histories of the early Christian movement. According to Harnack, the atemporal message of Jesus, understood rightly by Paul alone, was at the center of the growth of Christianity. His notion of "expansion," even with its seemingly inevitable connotations of success or triumph, will continue to be a useful category for examining the social history of early Christianity. It encompasses many of the aspects inherent in the process of social description, including wealth, class, social and geographical mobility, and social and legal status.—D.J.H.

386. L. WILLS, "The Form of the Sermon in Hellenistic Judaism and Early Christianity," *HarvTheolRev* 77 (3-4, '84) 277-299.

The examination of various early Christian (Acts, Hebrews, *1 Clement,* 1-2 Corinthians, 1-2 Peter, the letters of Ignatius, *Barnabas*) and Jewish texts (Susanna, Epistle of Jeremiah, *Testaments of the Twelve Patriarchs,* Aristobulus, Josephus) allows for the reconstruction of a common form that was shared by the Hellenistic-Jewish and early Christian sermon. This form, sometimes referred to in Christian writings as the "word of exhortation," was characterized by a three-part division into authoritative examples, conclusion, and exhortation. This flexible sermon form, which could be extended indefinitely by the repetition of the cycle, was well suited for oral delivery. Greek rhetorical parallels are most suggestive for the question of the origin of this pattern.—C.R.M.

Archaeology

387. Z. T. FIEMA, "An Inscription from the Temple of Bel in Palmyra Reconsidered," *BullAmSchOrRes* 263 ('86) 81-83.

A new reading is proposed for a trilingual text (Palmyrene, Greek, Latin) discovered during the excavation of the Temple of Bel in Palmyra, Syria, and published by J. Cantineau (1933). This updated assessment is based on a copy of the inscription (located on the top surface of a column drum and mentioning the names of workmen) made during the 1981 Polish Archaeological Campaign in Palmyra.—C.R.M.

388. P. C. HAMMOND, D. J. JOHNSON, AND R. N. JONES, "A Religio-Legal Nabataean Inscription from the Atargatis/Al-ʿUzza Temple at Petra," *BullAmSchOrRes* 263 ('86) 77-80.

This report describes a white marble slab with a fragmentary inscription found at Petra during the 1981 excavations and dated to the 37th year of Aretas IV. The four broken lines clearly show the religio-legal nature of the original full text. This inscription appears to be the first documentary insight into Nabataean religious life, aside from deity lists and funerary contracts, and therefore is of major historical importance.—C.R.M.

389. J. A. KOHLBECK AND E. L. NITOWSKI, "New Evidence May Explain Image on Shroud of Turin. Chemical Tests Link Shroud to Jerusalem," *BibArchRev* 12 (4, '86) 18-29.

The extreme body heat produced by crucifixion may have led to a mercerization process that resulted in the image on the Shroud of Turin by interaction with the mildly alkaline aragonite containing traces of iron. This explanation suggests strongly that the image was produced by the body of a crucified man in 1st-century Judea and that this body had the characteristics reflected on the shroud.—D.J.H.

390. N. Kokkinos, "A Coin of Herod the Great Commemorating the City of Sebaste," *StudBibFranLibAnn* 35 ('85) 303-306, plate 46.

The coin published by J. Maltiel-Gerstenfield [§ 27-745] was most likely issued by Herod the Great in 22 B.C. to commemorate the newly built city of Sebaste, its goddess Kore, and the journey of Herod's sons to Rome.—D.J.H.

391. E. Marta Bolognesi, "Relazione preliminare di scavo in relazione alla scoperta di una sinagoga in Kafr Misr della Galilea meridionale," *RivistArchCrist* 61 (1-2, '86) 159-166.

Recent excavations at Kafr Misr in southern Galilee have recovered the remains of a Jewish synagogue, especially fragments of its mosaic floor. Two principal phases in the synagogue's history can be distinguished: (1) between the beginning of the 5th century A.D. and the middle of the 6th century, and (2) between the mid-6th and mid-7th centuries.—D.J.H.

392. A. G. Martimort, "A propos des reliques de saint Pierre," *BullLittEccl* 87 (2, '86) 93-112.

In *Pietro in Vaticano* (1983), M. Guarducci has reiterated her claim that Peter's bones have been discovered beneath the Basilica of Saint Peter in the Vatican. The article reviews the longstanding controversy regarding this claim between Guarducci and other scholars, giving critical attention to the graffito on the Red Wall and other arguments by means of which she has identified the bones as relics of Peter.—D.J.H.

393. J. Naveh, "Another Jewish Aramaic Tombstone From Zoar," *HebUnCollAnn* 56 ('85) 103-116, plates 1-5.

The fourth Jewish-Aramaic tombstone inscription from Zoar can be translated as follows: "This is the tombstone of . . . , the son of Megalos(?), who died (on) the Sabbath, the twenty-fifth day of the month Tevet, in the first year of the sabbatical cycle, the year three-hundred-eighty-six years after the destruction of the Temple. Peace, peace upon Israel!" Since its text has more or less the same formula as the other three inscriptions (also discussed here), it helps to improve some readings in them. But it does not solve the inconsistency of the double dating.—D.J.H.

394. N. Naveh, "Bibliography of Personal Bibliographies of Scholars of the Archaeology of Palestine," *IsrExplJourn* 35 (4, '85) 284-288.

Bibliographic information is supplied regarding published bibliographies of forty-four scholars who worked in Palestinian archaeology (e.g. F.-M. Abel, M. Avi-Yonah, B. Bagatti, G. H. Dalman, A. Spijkerman, E. L. Sukenik, Y. Yadin).—D.J.H.

395. I. Perlman, J. Gunneweg, and J. Yellin, "Pseudo-Nabataean Ware and Pottery of Jerusalem," *BullAmSchOrRes* 262 ('86) 77-82.

The so-called pseudo-Nabatean bowls found in N. Avigad's excavations of the Jewish Quarter in the Old City of Jerusalem were manufactured in Jerusalem between A.D. 6 and 70. This conclusion is drawn from analysis of other Jerusalem pottery, the clays in the Jerusalem area, and numismatic evidence.—D.J.H.

396. P. RICHARDSON, "Religion and Architecture: A Study in Herod's Piety, Power, Pomp and Pleasure," *Bulletin of the Canadian Society of Biblical Studies* [Ottawa] 45 ('85) 3-29.

Hellenistic, Roman, and oriental influences infused Herod the Great's buildings with an eclectic excitement that was rare in the ancient world. After surveying Herod's aggressive building program, the article focuses on his villas (at Jericho, Masada, and Herodium) and draws some general conclusions. The appendix provides a checklist of Herod's buildings. —D.J.H.

397. R. RIESNER, "Das Boot vom See Gennesaret," *BibKirch* 41 (3, '86) 135-138.

The remains of a boat dating between the 1st century B.C. and the early 2nd century A.D. were discovered in 1986 by the shore of the Sea of Galilee between Tiberias and Capernaum. The boat possessed a clearly defined stern (see Mk 4:38 parr.).—D.J.H.

398. A. SEGAL, "Archaeological Research in Israel: 1960-1985," *BibTheolBull* 16 (2, '86) 73-77.

A general overview of recent archaeological activities in Israel is presented according to the following outline: Jerusalem, synagogues and churches, towns and cities, and the Sinai. A two-page bibliography is provided.—C.R.M.

399. H. SHANKS, "Archeology as Politics," *Commentary* [New York] 82 (2, '86) 50-52.

G. W. Bowersock in *Grand Street* (Autumn, 1984) accused Israeli archaeologists and historians of distorting facts for political purposes and deliberately misinterpreting history. His three examples are the location of Hadrian's temple in Jerusalem by M. Avi-Yonah, the poor treatment of a 2nd-century A.D. bilingual Nabatean-Arabic inscription by A. Negev, and Y. Yadin's failure to publish the Babatha archive. The reality—at least in Israel—is totally different from what Bowersock has described.—D.J.H.

400. R. F. TANNENBAUM, "Jews and God-Fearers in the Holy City of Aphrodite," *Bib ArchRev* 12 (5, '86) 54-57.

An early 3rd-century A.D. inscription on marble from Aphrodisias in southwestern Turkey lists the names of those who had contributed to building a charity station there in connection with the Jewish community. The description of more than fifty donors with non-Jewish names as *theosebeis* provides new evidence for God-fearers associated with Diaspora synagogues [see §§ 31-378, 381].—D.J.H.

Dead Sea Scrolls

401. P. CALLAWAY, "Exegetische Erwägungen zur Tempelrolle XXIX, 7-10," *RevQum* 12 (1, '85) 95-104.

In contrast to the approach of Y. Yadin or J. Maier, if *ʿd* in 11QTemple 29:9 is translated "during" (or possibly, "witness") rather than "until," and one reconstructs the verse to read *ywm hbryh* ("day of creation") rather than *ywm hbrkh* ("day of blessing"), it becomes possible to view this text as referring not merely to a future temple but to the creation of the actual Temple. The reference in 29:10 to God's act of covenanting with Jacob at Bethel supports association of this passage with the creation, foundation-stone, and sanctuary thematic complexes found elsewhere in the biblical and rabbinic tradition.—F.D.W.

402. R. B. Crotty, "Qumran Studies—Challenge to Consensus," *Religious Traditions* [Sydney] 7-9 ('84-'86) 41-51.

By identifying the Teacher of Righteousness as John the Baptist and the Wicked Priest/Man of the Lie as Jesus, B. E. Thiering has challenged the scholarly consensus regarding the origin and history of the Qumran community. She has demonstrated at least that the debate over the Qumran scrolls will not be consigned to academic obscurity in the foreseeable future.—D.J.H.

403. F. García Martínez, "Bibliographie," *RevQum* 12 (1, '85) 129-160.

The first part in this installment of the ongoing bibliography of Qumran research [see § 29-340] provides bibliographic information regarding Qumran works, related works, collective works, re-editions or translations, and thesis manuscripts. The second part is devoted to articles and book reviews in periodicals. Altogether 289 items are included.—D.J.H.

404. F. García Martínez, "4Q ‘Amram B I, 14: ¿Melki-reša‘ o Melki-sedeq?" *RevQum* 12 (1, '85) 111-114.

J. T. Milik's translation of *h‘kn* in 4Q‘Amram B 1, 14 [see § 17-328] does not really suit the context and forces him to see this as a reference to Melki-reša‘ rather than to Melki-ṣedeq. Other data suggests that *h‘kn* ("serpent, viper") is a copyist's error, which originally read *ḥ‘kyn* ("laugh") and referred to Melki-ṣedeq.—F.D.W.

405. M. Hengel, J. H. Charlesworth, and D. Mendels, "The Polemical Character of 'On Kingship' in the Temple Scroll: An Attempt at Dating 11QTemple," *JournJewStud* 37 (1, '86) 28-38.

All the elements of the section on kingship in *Temple Scroll,* together with some probable allusions to historical data, indicate that the document was composed at some point between 103/2 and 88 B.C., i.e. during the reign of Alexander Jannaeus. In contrast to the vehement, almost hysterical reactions of the Nahum and Isaiah pesharim, it manifests a positive, pragmatic, constructive, and less utopian view of Jewish politics. *Temple Scroll* was probably Essene in origin; parts of it may go back to the mid-2nd century B.C.—D.J.H.

406. E.-M. Laperrousaz, "Messianisme et 'rodeo': à propos d'une recension," *RevQum* 12 (1, '85) 119-120.

The author summarizes the key points made in his *Les Esséniens selon leur témoignage direct* (1982) and *L'attente du Messie en Palestine à la veille et au début de l'ère chrétienne* (1982) in response to F. García Martínez's criticism that his work lacks focus.—F.D.W.

407. G. W. Nebe, "Zu ‘*š* in 1Q H IX, 5," *RevQum* 12 (1, '85) 115-118.

T. Thorion-Vardi's argument for reading *k’š* ("like fire") rather than *k‘šn* ("like a moth") [see § 29-349] is not convincing. A better alternative involves taking ‘*š* as the nominal form of the root ‘*šš* ("to be dark, gloomy"), and translating ‘*yny k‘š bkbšn* in 1QH 9:5 as "my eye is like darkness (=sightless) in/(due to) the oven (=distress)."—F.D.W.

408. S. E. Robinson, "The Testament of Adam and the Angelic Liturgy," *RevQum* 12 (1, '85) 105-110.

Modern scholarship has shown that *Testament of Adam* is the work of a 3rd-century Christian author who relied not so much on pagan or gnostic sources as on Jewish sources with pre-Christian roots. Peculiar similarities between this work and 4Q Šir Šabb in portraying angelic worship (the noise of their wings, their passage both ways through the gates of heaven, the hint of correspondence between heavenly and earthly liturgies) suggest even closer connections to sectarian Judaism and greater influence of the Jerusalem Temple liturgy and administration on Jewish angelology than has previously been thought.—F.D.W.

409. J. R. Rosenbloom, "Jewish Responses to Crisis: Success and Failure," *RevQum* 12 (1, '85) 89-94.

Modern discovery of the Qumran literature enables us to detail the organization and beliefs of the Jewish community at Qumran, and to compare it with contemporary Jewish groups to pinpoint those factors that made for their success or failure. Pharisaism and Christianity succeeded because they found ways to respond to changing conditions and spoke to a wide clientele. Qumran Essenism developed out of the same traditions but to meet the narrower ends of a relatively small group. Like the Sadducees of Jerusalem, the Essenes of Qumran were too narrowly based to serve their people under new conditions and, in the crisis surrounding the destruction of the Temple, disappeared.—F.D.W.

410. L. H. Schiffman, "Exclusion from the Sanctuary and the City of the Sanctuary in the Temple Scroll," *Hebrew Annual Review* [Columbus, OH] 9 ('85) 301-320.

The Qumran *Temple Scroll* excluded various persons from the inner court of the Temple (non-priests, priests without vestments, impaired priests), from the middle court (proselytes to the fourth generation, women, boys under twenty), and from the outer court or city of the sanctuary (those who had emitted semen, the blind, those with gonorrhea, those rendered impure from contact with the dead, those with *ṣāraʿat*). *Temple Scroll* envisioned an enlarged Temple complex occupying much of the Jerusalem of the day, with the citizenry living outside the *temenos*. The prohibitions of excretion and sexual relations applied only to the Temple precincts, not to the residential quarter.—D.J.H.

411. Y. Thorion, "Die Syntax der Präposition B in der Qumranliteratur," *RevQum* 12 (1, '85) 17-63.

In order to reveal the distinctive use of the preposition *b* in comparison with the OT and rabbinic literature, the article examines uses of *b* found only at Qumran: those that depend on neither a verb nor a substantive, those that depend on verbs (grouped according to meaning), those that depend on substantives, and those that introduce an infinitive. A final index lists those verbs and substantives involving the use of *b*.—F.D.W.

412. T. Thorion-Vardi, "The Use of the Tenses in the Zadokite Documents," *RevQum* 12 (1, '85) 65-88.

Undue attachment to the perfect-imperfect theory and lack of comprehensive treatment have impaired study of the use of times and tenses in the Qumran literature. Despite its limitations, *Damascus Document* provides the best text for beginning a global study in this area.

Analysis of *qatal, yqtol, weqatal,* and *wyqtol* forms as well as jussive, imperative, and participial usage, the infinitive absolute, infinitive construct, and conditional sentences shows that completed and uncompleted action is not an adequate criterion for the verb forms in *Damascus Document.*—F.D.W.

413. J. P. M. VAN DER PLOEG, "Les manuscrits de la Grotte XI de Qumrân. Aperçu par J.P.M. van der Ploeg, O.P.," *RevQum* 12 (1, '85) 3-15.

Along with caves 1 and 4, Qumran cave 11 represents one of the three "great" caves that have yielded up the greatest number of manuscripts. This article summarizes the contents of cave 11, indicating where and by whom the various manuscripts or fragments have been published. The discussion includes the *Psalms Scroll, Targum of Job, Temple Scroll,* as well as fragments of Leviticus, Deuteronomy, Ezekiel (in a postscript), canonical and apocryphal psalms, *Songs for the Sabbath Sacrifice* (11Q *Šir Šabb*), *Blessings* (11Q *Ber*), hymnic fragments, *Jubilees,* a description of the new Jerusalem, and a midrash on Melchizedek. —F.D.W.

414. B. ZUCKERMAN, "'For your sake . . .': A Case Study in Aramaic Semantics," *Journal of the Ancient Near Eastern Society* [New York] 15 ('83) 119-129.

The commonly accepted restoration in 11QtgJob 1:7 *hʿl db*[*rtk*] is dubious semantically and linguistically. Comparison with 1QapGen 20:9-10 indicates that the reading *hʿl dy*[*lk*] is the best restoration to make in 11QtgJob 1:7.—D.J.H.

Jewish Backgrounds

415. J. M. BASSLER, "Cain and Abel in the Palestinian Targums. A Brief Note on an Old Controversy," *JournStudJud* 17 (1, '86) 56-64.

With its insistence on the correlation of God's mercy and justice, the Cairo Geniza fragment of the Palestinian Targum of Gen 4:8 is best understood as reflecting a polemic against those whose affirmation of two independent powers in heaven threatened the unity of God. The emphasis in *Neofiti* and *Fragmentary Targum* on afterlife and judgment indicates that there Cain represented an eschatological heresy that denied divine judgment of human affairs and resurrection existence. Only *ps.-Jonathan,* with its somewhat artificial combination of features from both polemics, does not seem to correspond to any actual heresy.—D.J.H.

416. D. R. G. BEATTIE, "The Targum of Ruth—18 years on," *Hermathena* [Dublin] 138 ('85) 57-61.

Targum of Ruth is now being seen as potentially very early, perhaps even pretannaitic [see § 30-873]. The major task to be undertaken is a careful study of its language.—D.J.H.

417. M. BENDOWSKA, "Traktat Miszny Megilla (The Treatise of Mishna Megilla)," *Euhemer* [Warsaw] 137 ('85) 3-15.

After a brief introduction to *m. Megilla,* the article supplies an annotated Polish translation of the tractate. The tractate *Megilla* gives principles for reading and writing the Esther scroll, for reading the Law and the Prophets, for dealing with the synagogue and its cultus, and for dealing with other problems.—D.J.H.

418. C. Bravo Gallardo, “El pueblo en tiempos de Jesús. La no-historia del pueblo (o el ‘reverso de la historia’),” *RevistLatAmTeol* 2 (6, ’85) 265-301.

The article first considers the economic, political, and ideological experiences of the Jewish people in their history and at the time of Jesus. Then it discusses relations between power groups and the people in regard to politics, economics, and ideology, with particular attention to the Pharisees, Sadducees, Zealots, and Essenes.—D.J.H.

419. R. N. Brown, “The Term *’Etmaha* in Genesis Rabba,” *HebUnCollAnn* 56 (’85) 167-174.

The word *’etmahā* was a term of punctuation primarily expressing surprise or amazement. No solution entirely explains the phenomenon in *Genesis Rabbah.* The manuscripts do not support the explanations offered by P. Block (sign of a specific genre) and W. Bacher (a redactional addition in the early chapters).—D.J.H.

420. B. Chiesa, “Il testo dell’Antico Testamento. Rassegna di studi,” *Henoch* 7 (3, ’85) 343-368.

This survey of scholarship on the OT text is divided into seven sections: general works, Qumran, Josephus’ biblical text, Targum, Greek versions, other ancient versions, and the Masoretic text and biblical philology.—D.J.H.

421. N. G. Cohen, “‘’Al Taseg Gevul ‘Olim’ (Peah 5:6, 7:3),” *HebUnCollAnn* 56 (’85) 145-166.

The saying *’l tśyg gbwl ‘wlym* (“do not preempt the prerogative of the stranger gleaners”) in *m. Pe’a* 5:6; 7:3, which is introduced by the formula *‘l zh n’mr* (“it is popularly written”), may well not be a biblical quotation of Prov 22:28 but rather a popular aphorism possibly from a now lost part of Ben Sira’s sayings and in any event not significantly later than Ben Sira’s time.—D.J.H.

422. P. S. Davies, “The Meaning of Philo’s Text about the Gilded Shields,” *JournTheol Stud* 37 (1, ’86) 109-114.

Philo’s report of Pontius Pilate’s dedication of gilded shields in honor of Tiberius at Herod’s palace in Jerusalem (see *Legatio ad Gaium* 299) emphasized the facts that the inscription revealed: “They bore no figure, and nothing else that was forbidden, apart from a certain essential inscription, which made these two revelations: who the dedicator was, and in whose honor the dedication had been made.” The inscription presumed a religious ceremony addressed to the gods in heaven and served as incriminating evidence that Pilate was responsible for the shields being there.—D.J.H.

423. L. H. Feldman, “Josephus as a Biblical Interpreter: The *‘Aqedah*,” *JewQuartRev* 75 (3, ’85) 212-252.

In his version of the binding of Isaac, Josephus in *Ant.* 1:222-236 “hellenized” the narrative so that it acquired those qualities that were missing in Gen 22:1-19: clarity, uniform illumination, and lack of suspense. As a historian writing apologetically, Josephus tried to answer the charge that Abraham did nothing unique or remarkable. As a historian and apologist for Judaism to a primarily non-Jewish audience, Josephus reduced the emphasis on theology and theodicy that one might have expected in retelling such a narrative.—D.J.H.

424. M. Fritz, "A Midrash: The Self-Limitation of God," *JournEcumStud* 22 (4, '85) 703-714.

In the midrashim, the word *ṣîmṣûm* pointed to the concept of divine self-limitation out of love. This notion of divine self-limitation is manifested as concentration or withdrawal of God's presence so that space is provided for creation, as constriction or shrinkage of the power of the word and presence so that divine speech can be contained and received in human speech, and even as identification with a human partner in a covenant relationship.—D.J.H.

425. I. B. Gottlieb, "Midrash as Biblical Philology," *JewQuartRev* 75 (2, '84) 134-161.

If a particular midrashic passage makes a claim to an interpretive tradition of the Bible, offers meanings for words that are no longer part of the Hebrew language, gives meanings based on the use of the word elsewhere in the Bible, explains a biblical word by its variant Mishnaic Hebrew meaning, or gives definitions based on the meaning of the word in a foreign language, then it is potentially an example of a genuine philological search. The article first examines explicit philological information in *Sifre* of Deuteronomy with regard to lexicographic, *'en-'ellā'*, and prooftext comments. Then it treats implicit information under two headings: semantic comments, and implicit wordplays.—D.J.H.

426. D. E. Gowan, "The Fall and Redemption of the Material World in Apocalyptic Literature," *HorBibTheol* 7 (2, '85) 83-103.

Seeking to add clarity and detail to generalizations about the cosmic dimension of apocalyptic, this investigation of the fall and redemption of the material world focuses on ten documents: *1 Enoch* 1–36; 37–71; 72–82; 83–90; 91–108; *2 Enoch; Jubilees; 4 Ezra; 2 Baruch;* and *Sibylline Oracles.* The usual impression of world-weariness and negativism in the apocalyptic books ought to be modified in light of the very positive attitude toward nature in many of these sources.—D.J.H.

427. M. Haran, "Bible Scrolls in Eastern and Western Jewish Communities from Qumran to the High Middle Ages," *HebUnCollAnn* 56 ('85) 21-62.

The article discusses the modes of preparing writing skins in various Jewish communities: the European parchment, whose method of working was known from the 8th century A.D. onward; the talmudic skins, three types of which belonged to the stage preceding tanning, while three other types were tanned and suitable for writing; and the Arab *raq* described in some Gaonic responses. Since the skins described in the Talmud bear a relation to those of Qumran, they must reach back at least to the Roman or Hellenistic period and possibly were based on an even earlier Eastern heritage.—D.J.H.

428. D. J. Harrington, "The Prophecy of Deborah: Interpretative Homiletics in Targum Jonathan of Judges 5," *CathBibQuart* 48 (3, '86) 432-442.

The article provides an annotated English translation of *Targum Jonathan* of Judges 5 and synthesizes the targumist's literary and theological achievements under the heading "interpretative homiletics." The targumist filled out the compact and often mysterious Hebrew poem, used elements already in the text as suggestions for further expansion, made the necessary grammatical decisions, and clarified the meaning of many phrases. He also turned Judges 5 into an illustration of Israel's relationship with God: Whenever Israel rejects the Law, its enemies triumph; whenever it returns to the Law, it triumphs over the enemies.—D.J.H.

429. R. A. Horsley, "High Priests and the Politics of Roman Palestine. A Contextual Analysis of the Evidence in Josephus," *JournStudJud* 17 (1, '86) 23-55.

(1) The Jewish aristocracy, ostensibly placed in a situation of conflict between representing the Jewish people and maintaining the Roman imperial system, appear to have pursued their own political-economic interests as collaborators with the Roman government. (2) Since tensions were built into the very structure of their role in the Roman imperial system, an ambivalent feeling or occasional independent action does not mean an anti-Roman stance in general. (3) The high priests and others of the Jewish elite did very little to protest abuses and provocations by the Roman government. (4) In the years leading up to the revolt of A.D. 66-70, while ostensibly using their authority in the interests of order, the high priests and royalists contributed to the breakdown of social order through their aggressive, even violent, predatory actions.—D.J.H.

430. R. Katzoff, "*Suffragium* in Exodus *Rabbah* 37.2," *Classical Philology* [Chicago] 81 (3, '86) 235-240.

The somewhat obscure midrash on Exod 28:1 by Rabbi Levi in *Exodus Rabbah* 37:2 becomes intelligible if it is assumed that *suffragium* (the exercise of influence by a powerful man, especially to procure a government appointment for his client) was both common and acceptable in late 3rd-century A.D. Roman Palestine. When a high priest was to be appointed, Moses wished to exercise *suffragium* to procure the appointment for Aaron.—D.J.H.

431. R. Kirschner, "Imitatio Rabbini," *JournStudJud* 17 (1, '86) 70-79.

The Semitic root *qbʿ* ("fix") was used in rabbinic narratives (*t. Ber.* 1:4; 5:2; *t. Dem.* 5:24; *m. Ḥal.* 4:11) to express emulation of the rabbi as a process by which a disciple attained to God's holiness and power. In the sages' view, imitation of God had to begin with imitation of the rabbi.—D.J.H.

432. N. Kokkinos, "Which Salome Did Aristobulus Marry?" *PalExplQuart* 118 (1, '86) 33-50.

A statement in *Ant.* 18:137 and a coin have long been used to establish the marriage between Aristobulus the king of Lesser Armenia and Salome, presumably the daughter of Herodias. But Aristobulus, who was unlikely to have been born before A.D. 32-33, could not have been married to this Salome, who was unlikely to have been born after 1 B.C. Aristobulus' wife must have been some other Herodian princess with the name of Salome. The person most favored by the textual and numismatic evidence is Herodias-Salome, the daughter of Antipas. This identification moves the demise of John the Baptist to A.D. 35 and Jesus' death to A.D. 36.—D.J.H.

433. S. T. Lachs, "Two Related Arameans. A Difficult Reading in the Passover Haggadah," *JournStudJud* 17 (1, '86) 65-69.

In *Passover Haggadah,* confusion has resulted from running together the "Go forth and learn" passage (concluding with Deut 26:3) and the midrashic recitation of Deut 26:3ff. while recording Deut 26:3 only once. By treating them as separate entities and repeating the verse, the difficulties disappear and each passage is understood in its own setting.—D.J.H.

434r. R. LE DÉAUT WITH J. ROBERT, *Targum du Pentateuque* [*NTA* 23, p. 253; 24, pp. 107, 319; 25, p. 319; 26, pp. 103-104].

G. E. WEIL, "Targum du Pentateuque," *OrLitZeit* 81 (1, '86) 5-12.—This five-volume project is an original and indispensable research tool. More attention could have been given to the relation between the Babylonian Targum and the Palestinian Targum. Targumic literature stands halfway between the Bible and the Midrashim, with *Targum Onqelos* closer to the Bible and the Palestinian Targums closer to the great midrashim.—D.J.H.

435. S. MANDELL, "Who Paid the Temple Tax When the Jews Were under Roman Rule?" *HarvTheolRev* 77 (2, '84) 223-232.

The assumption that all Jews paid the Temple tax to the Romans seems to be based on rabbinic ideology, not on historical evidence. Since the *didrachmon* was imposed on circumcised Jews who followed the paternal customs and lived a Jewish life as a substitute for the Temple tax that they had paid before A.D. 70, and since these Jews were collectively treated as part of the Pharisaic-rabbinic sect, there can be no doubt that the Temple tax was paid by the Pharisaic Jews.—D.J.H.

436. H. MOORE, "The Problem of Apocalyptic as Evidenced in Recent Discussion," *IrBibStud* 8 (2, '86) 76-91.

Five disputed issues in the recent study of apocalypticism are discussed: definition, origin and milieu, life-setting, theological evaluation, and relation to Jesus and early Christianity. —D.J.H.

437. M. MOR AND U. RAPPAPORT, "A Survey of 25 Years (1960-1985) of Israeli Scholarship on Jewish History in the Second Temple Period (539 B.C.E.-135 C.E.)," *BibTheolBull* 16 (2, '86) 56-72.

This survey reviews the contributions made by Israeli scholars during the past twenty-five years on Jewish history in the Second Temple period. The common denominator of the work covered is its composition mainly in Hebrew, its intimacy with the Holy Land, and its awareness of local archaeological discoveries. The survey is arranged under the following headings: general view, the Persian period, the Hellenistic period, the Herodian period, Roman rule, between the revolts, Bar Kokhba's revolt, and the Jewish Diaspora. An eight-page bibliography concludes the article.—C.R.M.

438. A. MOSÈS, "Enjeux personnels, enjeux collectifs dans la 'Guerre des Juifs,'" *Bulletin de l'Association Guillaume Budé* [Paris] (2, '86) 186-201.

In his *War,* Josephus presented a double account of the events, from both the perspective of secular history (the struggles among the various participants) and that of sacred history (a reverse salvation history). This approach was rooted in Josephus' understanding of prophecy and of politics.—D.J.H.

439. J. NEUSNER, "Genesis Rabbah as Polemic: An Introductory Account," *Hebrew Annual Review* [Columbus, OH] 9 ('85) 253-265.

Genesis Rabbah conducted a systematic polemic against positions identified in late antiquity with the views of gnostics. The composers of this work repeatedly made two points about creation: (1) It was perfect, and the creator-God knew what he was doing. (2) Humanity was the triumph and crown of creation, because humanity is in God's image. This polemic may have responded to Jewish disappointment about Julian's failure to rebuild the Temple ca. A.D. 360.—D.J.H.

440. J. NEUSNER, "The Jewish-Christian Argument in the First Century. Different People Talking about Different Things to Different People," *Cross Currents* [West Nyack, NY] 35 (2-3, '85) 148-158.

The Judaism defined by the system and method of the Pharisees addressed the issue of the sanctification of Israel, while Christianity as defined by the Evangelists took up the question of the salvation of Israel. Both were expressions of Israel's religion; one spoke of one thing, the other of something else, so that conversation became impossible. The piety of Israel in the 1st century A.D. ultimately defined the structure of the two great religions of western civilization: Christianity, through its Messiah, for the Gentile; Judaism, through its definition in the two Torahs of Sinai and in its embodiment in the figure of the sage, for Israel.—D.J.H.

441. J. NEUSNER, "One Theme, Two Settings: The Messiah in the Literature of the Synagogue and in the Rabbis' Canon of Late Antiquity," *Henoch* 7 (3, '85) 271-300.

This investigation of various Jewish approaches to the messiah was published in *BibTheol Bull* [§ 29-381].—D.J.H.

442. J. NEUSNER, "When Tales Travel. The Interpretation of Multiple Appearances of a Single Saying or Story in Talmudic Literature," *JournStudNT* 27 ('86) 69-88.

The article first examines critically three approaches to the multiple appearances of a single saying in the rabbinic corpus, with particular attention to the approach of "incremental history" illustrated by D. J. Halperin's *Merkabah in Rabbinic Literature* (1980). Then it proposes a "documentary-historical theory" with reference to Neusner's *Development of a Legend* (1970).—D.J.H.

443. M. ROTENBERG, "The 'Midrash' and Biographic Rehabilitation," *Journal for the Scientific Study of Religion* [Storrs, CT] 25 (1, '86) 41-55.

In contrast to the modern psychoanalytic confrontation with past failures, the Jewish midrashic writings provide a framework for reinterpreting and correcting one's failing past through "biographic rehabilitation." This process of "rebiographing" is illustrated with reference to the incestuous sin of Reuben, David's adulterous sin, Solomon's sins, Manasseh's sins, and the "golden calf" collective sin.—D.J.H.

444. D. T. RUNIA, "How to read Philo," *NedTheolTijd* 40 (3, '86) 185-198.

This introduction to reading Philo's works first discusses Philonic scholarship, Philo's aims (exegesis of Scripture, apologetics, Greek *paideia*), the fivefold division of his writings, and his audience. Then it offers four rules for reading Philo's writings: Take all the relevant passages into account; pay attention to the exegetical context; establish the exegetical problem; and read what Philo said in relation to accepted Greek scientific, philosophical, and theological ideas. The recommendations are illustrated with reference to (1) the hebdomad and the idea-numbers, and (2) God the Most High.—D.J.H.

445. P. SACCHI, "Enoc etiopico 91, 15 e il problema della mediazione," *Henoch* 7 (3, '85) 257-269.

The earliest Ethiopic text of *1 Enoch* 91:15 probably portrayed the Watchers as mediators taking an active role in the final judgment, not as the objects of that judgment. The author of the Epistle of Enoch denied that the Watchers brought sin into the world (see *1 Enoch* 98:4).—D.J.H.

446. J. SCHWARTZ, "Jubilees, Bethel and the Temple of Jacob," *HebUnCollAnn* 56 ('85) 63-85.

The element that was unique to *Jubilees* with reference to Gen 35:1-16 was Jacob's attempted construction of the temple or sanctuary at Bethel. *Jubilees* 31–32 reflects Judas Maccabeus' activity after 162 B.C. when he was forced to retreat to the mountains of Gophna. Since Jerusalem was no longer accessible, the inhabitants of Bethel sought to reclaim their ancient cultic primacy but were unsuccessful. Other Bethel sources in the Pseudepigrapha, Dead Sea scrolls, and rabbinic traditions reflect this undercurrent of cultic tension between Bethel and Jerusalem.—D.J.H.

447. J. TABICK, "The Snake in the Grass: The Problems of Interpreting a Symbol in the Hebrew Bible and Rabbinic Writings," *Religion* 16 (2, '86) 155-167.

Awareness of snakes was part of the biblical and talmudic lifestyle. In ancient Jewish sources the snake was portrayed as a servant of God, a symbol of rebellion against God, and a creature independent of God. These three trends can be seen in the treatment of the snake in the garden of Eden.—D.J.H.

448. P. J. TOMSON, "The Names Israel and Jew in Ancient Judaism and in the New Testament, I," *Bijdragen* 47 (2, '86) 120-140.

In ancient Jewish sources and the NT, the names "Jew" and "Israel" had distinct social functions: A Jewish speaker referred to "Jews" in speech addressing or quoting non-Jews but when communicating with fellow-Jews called them "Israel." After tracing the development of these names in the Persian and Greco-Roman periods, this installment considers their uses in (1) papyri, coins, and inscriptions; (2) Hagiographa, Apocrypha, and Pseudepigrapha; and (3) Qumran, Philo, and Josephus. [To be continued]—D.J.H.

449. J. L. TRAFTON, "The Psalms of Solomon: New Light from the Syriac Version?" *JournBibLit* 105 (2, '86) 227-237.

The textual data of *Psalms of Solomon* indicate that the Syriac translator worked primarily from the Hebrew original. The potential of the Syriac version for shedding light on *Psalms of Solomon* is illustrated with reference to five passages (12:2-3; 2:1; 5:18; 3:8; 17:28). —D.J.H.

450. S. UHLIG, "Zur Überlieferungsgeschichte des äthiopischen Henochbuches," *Oriens Christianus* [Wiesbaden] 69 ('85) 184-193.

After sketching the influence of *1 Enoch* in the churches, the article discusses the text-critical significance of its Aramaic, Greek, Ethiopic, and other versions, and illustrates their relation to each other by means of a stemma. Then it considers the relative merits of the two Ethiopic recensions in reconstructing the earliest Ethiopic text of *1 Enoch*.—D.J.H.

451. G. VELTRI, "L'ispirazione della LXX tra leggenda e teologia. Dal racconto di Aristea alla 'veritas hebraica' di Girolamo," *Laurentianum* 27 (1, '86) 3-71.

The ancient sources pertaining to the inspiration of the Septuagint are examined according to the following outline: *Letter of Aristeas*, Philo, and Josephus; patristic witnesses between the 2nd and 4th centuries A.D.; and the debate between Augustine and Jerome. From a hermeneutical perspective, the history of the evaluation of the theological authority of the OT text in general and of the Septuagint in particular fluctuated between "Prometheus and Narcissus."—D.J.H.

452. B. L. VISOTZKY, "Most Tender and Fairest of Women: A Study in the Transmission of Aggada," *HarvTheolRev* 76 (4, '83) 403-418.

Josephus' story of the woman who ate part of her own child during the siege of Jerusalem (*War* 6:197-212) and its parallels in rabbinic sources (*b. Giṭ.* 56a; *y. Ketub.* 5:13; *t. Ketub.* 5:9-10; *Mekilta Baḥodeš* 1; *Sifre* 305) provide an opportunity to explore the phenomenon of a legend based on biblical exegesis (see 2 Kgs 6:25-29; Deut 28:52-57) and its subsequent development. In tracing the unfolding of the haggadah from simple exegesis to complex narrative, the article offers comments on the nature of the specific changes and the motemes found among the versions.—D.J.H.

453. B. Z. WACHOLDER, "The Date of the Eschaton in the Book of Jubilees: A Commentary on Jub. 49:22–50:5, CD 1:1-10, and 16:2-3," *HebUnCollAnn* 56 ('85) 87-101.

Jubilees 49:22–50:5 reckoned 2,410 years from the creation to the exodus, plus forty years in the wilderness of Sinai, to arrive at a total of 2,450 years from creation until the entry into Canaan. It apparently applied this chronology to the epoch of wrath also, thus reckoning a hundred jubilees (4,900 years) from creation until the eschaton. The 410 years of CD 1:1-10 plus the forty years of CD 20:15 form part of the reckoning of the second 2,450 year period. It is very likely that CD 1:1-10 presupposed the date of the eschaton supplied in *Jubilees* 50:4 and that CD 16:2-3 appealed to *Jubilees* with its phrase the "book of the divisions of the epochs."—D.J.H.

454. W. WEINBERG, "Observations About the Pronunciation of Hebrew in Rabbinic Sources," *HebUnCollAnn* 56 ('85) 117-143.

According to *m. Ber.* 2:3, the letters of the Shema must be clearly pronounced. The pertinent midrashim, talmuds, codes, liturgical works, and commentaries tried to establish what was included in clear pronunciation. They gave special attention to the variable pronunciation of the "begadkefat" letters, the weakening and interchanging of the guttural sounds, voiced and unvoiced *s*, and the letter yodh.—D.J.H.

455. G. A. WEWERS, "Die Überlegenheit des Mystikers. Zur Aussage der Gedulla-Hymnen in Hekhalot Rabbati 1,2-2,3," *JournStudJud* 17 (1, '86) 3-22.

After summarizing the results of P. Schäfer's research on Hekhalot literature, the article provides a German version of *Hekhalot Rabbati* 1:2–2:3 according to MS New York 8128, considers literary aspects of the text (its extent, structure, and unity), examines the content and tradition of its individual sections, and summarizes the sociologically relevant results of the study. [The same issue (p. 1) contains a brief memorial note about Wewers (1944-85).] —D.J.H.

456. M. Adinolfi, "La metanoia della Tavola di Cebete alla luce della 1 Pt," *Antonianum* 60 (4, '85) 579-601.

The philosophical *metanoia-metameleia* described in the 1st-century A.D. *Tablet of Cebes* consists in abandoning ignorance and error and in acquiring knowledge and truth. Virtue is understood as the endeavor to realize by oneself one's own rational nature. According to 1 Peter, conversion consists in turning from ethical-religious disorientation toward faith in Christ as guide and protector of his community and its members.—D.J.H.

457. R. K. Bohm, "Nero As Incendiary," *Classical World* [Pittsburgh, PA] 79 (6, '86) 400-401.

Nero was not totally responsible for the burning of Rome in A.D. 64. After the damage of the initial, accidental fire, he started secondary fires in order to clear out and then rebuild a larger section of the city. Later, responsibility for the whole fire was wrongly assigned to the emperor.—D.J.H.

458. A. M. Devine, "The Low Birth-Rate in Ancient Rome: A Possible Contributing Factor," *Rheinisches Museum für Philologie* [Frankfurt] 128 (3-4, '85) 313-317.

A significant factor contributing to the low birth-rate during the late republic and early empire was the Roman practice of taking very hot baths daily. Modern medical research has shown that exposure to heat has a detrimental effect on male fertility.—D.J.H.

459. C. Forbes, "Early Christian Inspired Speech and Hellenistic Popular Religion," *NovTest* 28 (3, '86) 257-270.

The attempt to parallel early Christian inspired speech with phenomena drawn from Hellenistic oracle cult procedure ought to be abandoned, in the form that it has so far taken, as highly misleading. The respective terminologies are significantly different, and the phenomena under discussion have very little in common. An appendix (pp. 269-270) gives a critical survey of works on early Christian prophecy and Hellenistic religion.—D.J.H.

460. M. Ghiretti, "Lo 'status' della Giudea dall'età Augustea all'età Claudia," *Latomus* [Brussels] 44 (4, '85) 751-766.

From A.D. 6 to the accession of Claudius, Judea was organized as a *praefectura* annexed to the province of Syria. Its financial and judicial administration was separate, but from a jurisdictional perspective it belonged to Syria. The military control of the territory was entrusted to a prefect.—D.J.H.

461. B. W. Jones, "Titus in the East, A.D. 70-71," *Rheinisches Museum für Philologie* [Frankfurt] 128 (3-4, '85) 346-352.

After concluding the siege of Jerusalem in A.D. 70, Titus went on a diplomatic mission to convince the Parthians that Vespasian had no hostile intentions toward them and that they should not be concerned by rumors that he planned to annex Commagene. The success of Titus' enterprise is indicated by subsequent events.—D.J.H.

462. R. Oster, "Acts 19:23-41 and an Ephesian Inscription," *HarvTheolRev* 77 (2, '84) 233-237.

The verb in section B 1.9 of the Ephesian Artemis inscription should be read *teimatai* ("is honored") rather than *atimatai* or *timatai:* "[Since the] guardian of our city, the goddess Artemis, is honored [not only] in her own native city. . . ." Efforts at correlating the inscription with either Acts 19:23-41 or the strength of Asian Christianity in the mid-2nd century A.D. must be abandoned.—D.J.H.

463. R. I. Pervo, "Wisdom and Power: Petronius' *Satyricon* and the Social World of Early Christianity," *AnglTheolRev* 67 (4, '85) 307-325.

Petronius' *Satyricon* can illumine the social world of early Christianity especially with regard to meals: the manner in which meals were taken, the menu, places at table, and forms of talk. It also helps in clarifying the roles of women and attitudes toward religion in the Greco-Roman world.—D.J.H.

464. C. Salles, "Le monde gréco-romain du 1er siècle: une société interculturelle?" *Supplément* [Paris] 156 ('86) 15-28.

Despite the coercive measures of the authorities and the reserve of many Romans toward whatever came from the outside, Rome in the 1st century A.D. was like a sponge absorbing foreign materials and integrating them into its own civilization. In spite of condemnation and persecutions, the foreign religions were an irresistible force at Rome.—D.J.H.

The Early Church

465. F. Bergamelli, "Nel Sangue di Cristo: la vita nuova del cristiano secondo il martire S. Ignazio di Antiochia," *EphLiturg* 100 (2, '86) 152-170.

The article examines eight texts in the letters of Ignatius of Antioch about the blood of Christ and its significance for Christian life, the newness of Christian life, and the eternal life and joy of the Christian. The eucharistic blood of Christ permeates, unifies, vitalizes, renews, and inflames all of Christian life.—D.J.H.

466. J.-D. Dubois, "Chronique patristique III," *EtudThéolRel* 61 (2, '86) 257-269.

This bulletin of seventeen recently published books (in various languages) is arranged in four sections: from the NT to the Church Fathers (three items), the conflicts of the 2nd century (two), the Coptic library of Nag Hammadi (ten), and Tertullian (two).—D.J.H.

467. K.-G. Essig, "Mutmassungen über den Anlass des Martyriums von Ignatius von Antiochien," *VigChrist* 40 (2, '86) 105-117.

John Malalas' report about the arrest of Ignatius of Antioch (see *Chronographia* 11:276, 9ff.) suggests that the occasion of Ignatius' martyrdom should be sought in connection with the charge of *crimen laesae maiestatis,* perhaps made on account of Christian refusal to participate in the imperial cult. This hypothesis is consistent with statements in Ignatius' letters.—D.J.H.

468r. W. H. C. Frend, *The Rise of Christianity* [*NTA* 29, p. 109].

R. M. Siddals, "The Story of People," *ExpTimes* 97 (7, '86) 200-202.—This history of the early church combines a wealth of detail with clear, sustained, broad interpretation. Its particular genius lies in Frend's ability to draw together many primary sources in order to illuminate and interpret social trends. There is, however, scant treatment of the Syriac church or of ancient philosophy and its assimilation by Christian theology.—D.J.H.

469. M. HIMMELFARB, "The Experience of the Visionary and Genre in the Ascension of Isaiah 6–11 and the Apocalypse of Paul," *Semeia* 36 ('86) 97-111.

Apocalypse of Paul and *Ascension of Isaiah* 6–11 offer very different understandings of the visionary's experience and of the righteous after death. *Apocalypse of Paul* is a tour of paradise and hell. *Ascension of Isaiah* 6–11 has a better claim to be considered an otherworldly journey with cosmic and/or political eschatology [see § 24-323].—D.J.H.

470. H. KRUSE, "Zwei Geist-Epiklesen der syrischen Thomasakten," *Oriens Christianus* [Wiesbaden] 69 ('85) 33-53.

Detailed comparisons of the Syriac and Greek texts of two baptismal invocations of the Holy Spirit in *Acts of Thomas* 27 and 50 result in new reconstructions of the primitive Syriac texts and German translations. The two Spirit-*epiklēseis* in *Acts of Thomas* must go back to the mid-2nd century A.D.—D.J.H.

471. C. M. NIELSEN, "Polycarp and Marcion: A Note," *TheolStud* 47 (2, '86) 297-299.

The absence of a clear attack on Marcion's views about the canon of Scripture is no reason for denying that Marcion was the false teacher against whom Polycarp wrote his *Letter to the Philippians*. Polycarp may well have shared Marcion's views on the canon; he stressed the Pauline corpus to the near exclusion of the OT.—D.J.H.

472. C. OSIEK, "The Genre and Function of the *Shepherd of Hermas*," *Semeia* 36 ('86) 113-121.

Shepherd of Hermas contains so many elements of the apocalyptic genre that it can be described as an apocalypse. The perceived crisis addressed by it originated in the degeneration of the quality of life in a milieu in which many Christians were economically comfortable, upwardly mobile, and inclined to find vigorous fidelity to the demands of religious visionaries uninteresting if not downright threatening. The purpose of the work was neither the proclamation of a second repentance nor the opportunity to perpetuate moralization in apocalyptic garb but rather the translation of eschatological vision into realistic terms. —D.J.H.

473. G. SCHÖLLGEN, "Monepiskopat und monarchischer Episkopat. Eine Bemerkung zur Terminologie," *ZeitNTWiss* 77 (1-2, '86) 146-151.

Although Ignatius' letters are the earliest witnesses for the monepiscopate (a single bishop in one place), they offer no evidence for a monarchical episcopate (all Christians in a place are subject to the bishop, who makes all the decisions). The expression "monarchical episcopate" is not a correct theological or practical designation of the episcopal office in the first three Christian centuries.—D.J.H.

474. R. STAATS, "Die katholische Kirche des Ignatius von Antiochien und das Problem ihrer Normativität im zweiten Jahrhundert," *ZeitNTWiss* 77 (1-2, '86) 126-145.

After reviewing scholarship on Ignatius' letters and their ecclesiology, the article considers

Ignatius' understanding of the three-step office in the church (bishop, presbyter, deacon). Then it outlines Ignatius' theology of the episcopal office: The bishop represents the Christian people, oversees the liturgical worship, provides moral example, champions the principle of ecclesial accommodation, and cultivates silence. [To be continued]—D.J.H.

475. J.-L. VESCO, "La lecture du Psautier selon l'Epître de Barnabé," *RevBib* 93 (1, '86) 5-37.

The article examines the use of material from the OT Psalms in three parts of *Barnabas:* the passion of Christ (chaps. 5–6), the typology of the cross and of baptism (chaps. 7–8; 11–12), and the anticultic polemic (chaps. 2–3; 9–10; 15–16). The author of *Barnabas* attempted a threefold reading of the Psalter: prophetic, typological, and spiritual. The intent was to show that only Christians know how to read the OT, since everything in the OT concerns Christ and the Christians.—D.J.H.

Early Church, § 31-238.

Gnosticism

476. D. GOOD, "Divine Noetic Faculties in Eugnostos the Blessed and Related Documents," *Muséon* 99 (1-2, '86) 5-14.

An examination of the components and function of noetic lists in the extant versions of *Eugnostos* and *Sophia of Jesus Christ* is presented, with particular attention to the occurrence of the term "difference" and a consideration of similar lists in related documents (e.g. the Manichaean *Kephalaia,* Simon's *Megale Apophasis*). Unlike the idea of deterioration (through the emanation of 365 heavens) in the sequence of the noetic list in Irenaeus' account of Basilides, *Eugnostos* does not understand successive creation to imply deterioration due to the further removal from the divine sphere. The investigation of the noetic lists, therefore, reveals the document's structure and its inherent optimism about the created order.—C.R.M.

477. W. MYSZOR, "Chrzest jako milczenie: Z gnostyckiej teologii chrztu w 'Tractatus Tripartitus' (Die Taufe als Schweigen: Zur Theologie der Taufe im Tractatus Tripartitus)," *CollTheol* 56 (1, '86) 25-29.

The author of *Tripartite Tractate* called baptism "silence" because of its calming effect as well as the lack of anxiety it brings about (see 128:30-32). The calming effect results from coming into the presence of God, the highest being. The lack of anxiety results because baptism removes one from the unsettled world created by the demiurge. Although the author hoped to bring the gnostic understanding of baptism close to the Christian understanding, the effort was not entirely successful.—J.P.

478. W. MYSZOR, "Oda o Norei (NHC IX, 2). Wstęp, przekład z języka koptyjskiego, komentarz" [The Thought of Norea (NHC IX, 2). Introduction, Translation of the Coptic Text, and Commentary], *StudTheolVars* 24 (1, '86) 197-203.

The Polish translation of *Thought of Norea* is based on the 1980 edition by M. Roberge. Norea is the recipient of gnostic revelation and obtains salvation, i.e. rest in the ineffable Epinoia. The tract bears no traces of Christian thought, offers some insight into OT themes, and is an important source for understanding non-Christian gnosticism.—J.P.

479. W. Myszor, "*Oikonomia* w gnostyckim *Tractatus Tripartitus* z I kodeksu z Nag Hammadi (NHC I, 5) (L'oikonomia dans le traité gnostique Tractatus Tripartitus du premier codex de Nag Hammadi [NHC I, 5])," *StudTheolVars* 23 (2, '85) 197-215.

The gnostics drew upon the Christian meaning of *oikonomia* and refashioned the term to suit their theology. The term appears most often in the Valentinian *Tripartite Tractate* and is investigated here relative to (1) the fall of the Logos-Sophia and the creation of the world, (2) gnostic knowledge concerning the power of the Logos-Demiurge over the world, and (3) the teaching about salvation, or the redemptive action of the Logos-Redeemer. The gnostic dimensions are easily recognizable and distinguishable from Christian theology.—J.P.

480. B. A. Pearson, "Gnosticism as Platonism: With Special Reference to Marsanes (NHC 10,1)," *HarvTheolRev* 77 (1, '84) 55-72.

The influence of Greek philosophy, especially "Middle Platonism" in its more popular forms, on gnosticism was far more profound than previously thought. This is particularly the case in the later, more developed stages of the evolution of the gnostic religion in late antiquity. This conclusion is substantiated by an investigation of the following aspects of Platonism in *Marsanes:* (1) its ontology, (2) its doctrine of the soul and the soul's ascent, and (3) its surprising "monism," based on Platonic doctrine. *Marsanes* and several related texts (*Three Steles of Seth, Zostrianos,* and *Allogenes*) represent a significant intersection in the respective histories of Sethian gnosticism and Platonic philosophy: in the development of the former from mythology to mystical philosophy, and in the development of the latter in the opposite direction.—C.R.M.

Gnosticism, §§ 31-250, 466.

NOTES ON JOURNALS

Recently Inaugurated

Berliner Theologische Zeitschrift (Wichern-Verlag GmbH, Bachstrasse 1-2, D-1000 Berlin 21, West Germany), vol. 1, no. 1 (1984).

Prism: A Theological Forum for the United Church of Christ (Prism Publishers, P.O. Box 12092, St. Paul, MN 55112), vol. 1, no. 1 (1986).

Revista Latinoamericana de Teologia (Distribuidora de Publicaciones, Universidad Centroamericana José Simeón Cañas, Apdo. (01) 668, San Salvador, El Salvador), vol. 1, no. 1 (1984).

Correction

Correction to § 30-88: In the editorial process a "not" was omitted from the third sentence. The sentence should read as follows: "The axis of the homological structure of the narratives is *not* to be sought in the 'empty' space. . . ."

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

J. Bentley, *Secrets of Mount Sinai. The Story of the World's Oldest Bible—Codex Sinaiticus* (Garden City, NY: Doubleday, 1986, $17.95) 272 pp. Illustrated. Bibliography. Indexed. LCN: 85-10385. ISBN: 0-385-23297-7.

This book is in part the story of how Codex Sinaiticus came from the Middle East to the British Museum in London, in part the story of C. von Tischendorf for whom Codex Sinaiticus was an obsession and a life's work, and in part how Codex Sinaiticus' omission of Mk 16:9-20 profoundly alters one's understanding of Christian faith. Attention is also given to other manuscripts at St. Catherine's monastery and to other discoveries of ancient manuscripts. The appendix provides the English translations of *Barnabas* and *Shepherd of Hermas.* Sixteen pages of photographs are included. J. H. Charlesworth has supplied a four-page foreword.

E. Brocke and G. Bauer, *Nicht im Himmel—nicht überm Meer. Jüdisch-christliche Dialoge zur Bibel* (Neukirchen-Vluyn: Neukirchener Verlag, 1985, paper DM 24) 206 pp. ISBN: 3-7887-0781-X.

This volume presents dialogues between Brocke (Jewish) and Bauer (Christian) on seven biblical texts: the righteous and the evil-doer (Psalm 73), the daily bread and the bread from heaven (Exod 16:1-7, 13-15), the individual and the community (1 Cor 12:12-27), Noah and humanity (Gen 8:15-22), the bright light and the earthen vessels (2 Cor 4:6-12), the servant and the nations (Isa 42:1-9), and Moses and Aaron (Exod 4:10-17). In a 53-page introduction, the authors explain the assumptions, insights, and open questions of their work together from 1973 to 1983. Also included are a foreword by J. Schwarz and a postscript by F.-W. Marquardt.

D. A. Carson, *A Student's Manual of New Testament Greek Accents* (Grand Rapids: Baker, 1986, paper $8.95) 167 pp. ISBN: 0-8010-2494-3.

Carson, professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, explains the principles and practice of NT Greek accents in thirty-seven chapters: background and preliminary definitions, the general rules of accent, the basic rule for verbs, contract verbs, etc. He points out where NT Greek differs from classical Greek with regard to accents. A chart giving accented principal parts of common irregular verbs, a summary of accent rules, and a key to the exercises are also included.

D. A. Carson and J. D. Woodbridge (eds.), *Hermeneutics, Authority, and Canon* (Grand Rapids: Zondervan, 1986, paper $14.95) xii and 468 pp. Indexed. LCN: 85-31576. ISBN: 0-310-43991-4.

Intended as a companion to *Scripture and Truth* (1983), this volume presents papers by Carson on recent developments in the doctrine of Scripture, K. J. Vanhoozer on truth and Scripture's diverse literary forms, M. Silva on the place of historical reconstruction in NT criticism, C. L. Blomberg on the legitimacy and limits of harmonization, D. J. Moo on the problem of *sensus plenior,* J. M. Frame on the Spirit and the Scriptures, Woodbridge on some misconceptions of the impact of the Enlightenment on the doctrine of Scripture, G. W. Bromiley on the authority of Scripture in K. Barth's theology and practice, and D. G. Dunbar on the biblical canon.

B. S. Childs, *The New Testament as Canon: An Introduction* (Philadelphia: Fortress, 1985, $22.95) xxv and 572 pp. Bibliographies. Indexed. LCN: 84-21169. ISBN: 0-8006-0739-2.

Childs, professor of OT at Yale Divinity School and author of *Introduction to the Old Testament as Scripture* (1979), divides his introduction to the NT into six major parts: the

NT, the Gospels, Acts, the Pauline corpus, the Catholic epistles, and Revelation. In dealing with individual NT writings, he gives particular attention to the canonical shape of the book and its function within the canon of Scripture. Four excursuses are included. Review articles on this book have been summarized in §§ 30-935r–936r.

B. CHILTON, *Beginning New Testament Study* (London: SPCK, 1986, paper £5.95) xii and 196 pp., 1 map. Bibliographies. Indexed. ISBN: 0-281-04210-1.

After an introduction to reading the NT, Chilton discusses fact and fiction in the Gospels, Paul the radical apostle, and the church awaiting the Lord. Then he treats translations and how to use them, the worlds of the NT (Judaism and Hellenism), the NT and our world (the task of interpretation), and paths of faith (the NT and theology). Chilton, author of *A Galilean Rabbi and His Bible* (1984), is associate professor of NT and religious studies at Yale Divinity School and lecturer in biblical studies at the University of Sheffield.

J. J. COLLINS AND J. D. CROSSAN (EDS.), *The Biblical Heritage in Modern Catholic Scholarship* (Wilmington, DE: Michael Glazier, 1986, paper $12.95) 264 pp. Bibliographies. Indexed. LCN: 86-45347. ISBN: 0-89453-587-0.

Prepared in honor of B. Vawter on the occasion of his 65th birthday, this *Festschrift* contains eight essays summarizing the state of the question on central issues of biblical scholarship: Collins on OT theology, D. J. McCarthy on Pentateuchal study, C. Stuhlmueller on the OT Prophets, R. E. Murphy on the OT Writings, Crossan on Jesus and gospel, D. J. Harrington on the Synoptic Gospels, R. J. Karris on Pauline literature, and P. Perkins on Johannine literature. Rather than isolating Catholic achievements and concerns, the contributors situate them in the framework of ecumenical scholarship. Also included are articles by J. L. McKenzie on Catholic biblical scholarship from 1955 to 1980 and W. Harrelson on Catholic biblical scholarship from a Protestant perspective.

G. CORNISH (ED.), *Religious Periodicals Directory,* Clio Periodicals Directories (Santa Barbara, CA—Oxford, UK: ABC-Clio, 1986, $89) xi and 330 pp. Indexed. LCN: 83-21366. ISBN: 0-87436-365-9.

This index of 1,763 periodicals and other serials in the field of religion and theology is arranged alphabetically by title within six geographical regions: Canada and the USA, Latin America, Europe, Africa, the Middle East, and Asia and the Pacific region. Each entry provides the title and title history, the publisher's name and address, language, frequency and years of publication, a description of the contents and scope of the journal, the ISSN number (where applicable), inclusion in indexing and abstracting services, and inclusion of cumulative indexes, book reviews, and abstracts within the journal. Cornish, an ordained minister in the Church of England and special projects officer at the British Library Lending Division, is also editor of *Religious Bibliographies in Serial Literature: A Guide* (1981).

B. CORSANI, *Esegesi. Come interpretare un testo biblico,* Quaderni di Formazione 4 (Turin: Claudiana, 1985, paper 5,500 L) 142 pp. Bibliographies. ISBN: 88-7016-028-9.

After discussing the nature of biblical exegesis, Corsani explains how to delimit a text, situate it in context, recognize its literary genre, discover the author's intention, decipher the text by perceiving and resolving its difficulties and by identifying its structure, read it along with its parallels, actualize the text, and use exegetical tools. The two appendixes concern commentaries and specialized tools. Corsani is professor of NT exegesis on the Waldensian faculty of theology in Rome.

A. DEL AGUA PÉREZ, *El método midrásico y la exégesis del Nuevo Testamento,* Biblioteca Midrásica 4 (Valencia: Institución San Jerónimo, 1985, paper $9) 337 pp. Bibliography. Indexed. ISBN: 84-86067-11-1.

After discussing "derashic" exegesis in ancient Judaism as the foundation for derashic exegesis in the NT, this survey of derashic exegesis in the NT is carried out with reference to various approaches to the OT: the promise-fulfillment or prefiguration-realization model, the insertion-substitution model, and the opposition-contraposition model. Also included is a chapter about *dĕraš* on sayings of Jesus and an appendix concerning the role of the "midrashic school" in the formation of the NT [see § 30-834]. Del Agua Pérez concludes that *dĕraš* should be considered as a fundamental category in the form-critical analysis of the NT and especially of the Gospels.

P. DIEL, *Symbolism in the Bible. The Universality of Symbolic Language and its Psychological Significance,* trans. N. Marans (San Francisco: Harper & Row, 1986, $17.95) x and 175 pp. LCN: 85-51106. ISBN: 0-86683-475-3.

The English version of *Le symbolisme dans la bible* (1975) first explains Diel's method of translating symbolic language with reference to the history of the God-image, the symbol of "God the creator," the problem of methodology, and the universality of symbolic language. Then it applies the method to Genesis 1–3 (the myth of the fall), Jn 1:1-18 (the myth of the incarnation), and Paul's letters (the myth of the resurrection). According to Diel (1893-1972), the central theme of symbolization concerns the death and life of "the soul," from the fall of Adam into banalization (death of the soul) to the resurrection of the man Jesus during his earthly life.

W. G. DOTY, *Mythography. The Study of Myths and Rituals* (University, AL: University of Alabama Press, 1986, $28.50) xix and 326 pp. Bibliographies. Indexed. LCN: 85-991. ISBN: 0-8173-0269-7.

Doty, professor and chairman in the department of religious studies at the University of Alabama and author of *Contemporary New Testament Interpretation* (1972) and *Letters in Primitive Christianity* (1973), provides a comprehensive overview of current approaches to the study of myths and rituals. The eight chapters in his presentation concern the many dimensions of myths and rituals, the functional contexts and truths of myths and rituals, ritual as the symbolic "intercom," the cosmological human body (biogenetic and cultural factors), the psychological approaches, myth criticism in literary analysis, structuralism and structural patterns of myths and rituals, and mythic dimensions of our decentered cosmos. A 53-page bibliographic section is included.

G. GALLI (ED.), *Interpretazione e contesto. Atti del i colloquio sulla interpretazione (Macerata 19-20 aprile 1979),* Università di Macerata, Pubblicazioni della Facoltà di Lettere e Filosofia 6 (Turin: Editrice Marietti, 1980, paper 5,100 L) 123 pp.

Prepared for a 1979 symposium held at the University of Macerata, the six papers in this volume explore problems of interpretation encountered in textual linguistics (one), law (two), biblical scholarship (one), and psychology (two). The article by F. Festorazzi and G. Segalla treats critical method and theological method in biblical research with particular reference to Genesis 3 and Rom 2:6.

W. H. GENTZ (ED.), *The Dictionary of Bible and Religion* (Nashville, TN: Abingdon, 1986, $26.95) 1147 pp., 44 maps. Illustrated. Bibliography. LCN: 85-15011. ISBN: 0-687-10757-1.

Described as an "expanded Bible dictionary," this volume includes articles on biblical topics, the history of Christianity, systematic theology and Christian doctrine, world religions, and contemporary religions. The articles vary from less than fifty to more than 3,000 words. The contributors include C. B. Cousar, K. Crim, J. H. Hayes, H. C. Kee, R. P. Martin, D. M. Scholer, W. S. Towner, and B. Vawter. Maps, photographs, drawings, charts and tables, cross-references, and a bibliography for further study complement the text.

G. E. GORMAN AND L. GORMAN, *Theological and Religious Reference Materials. General Resources and Biblical Studies,* Bibliographies and Indexes in Religious Studies 1 (Westport, CT—London: Greenwood Press, 1984, $49.50) xvi and 526 pp. Bibliographies. Indexed. LCN: 83-22759. ISBN: 0-313-20924-3.

The first volume in a projected four-volume undertaking covers general reference works and biblical studies. The 1,164 items treated under biblical studies include bibliographies, dictionaries, handbooks, atlases, Bible versions, harmonies, commentaries, Hebrew grammars, Greek grammars, other grammars, Hebrew lexicons, Greek lexicons, other lexicons, and concordances. Most of the entries contain bibliographic information, a description of content, and an assessment. Also included is an introductory essay by J. B. Trotti on the study and use of theological literature.

J. H. Gottcent, *The Bible. A Literary Study,* Twayne's Masterwork Studies 2 (Boston: Twayne Publishers, 1986, cloth $17.95, paper $6.95) 168 pp., 1 map. Bibliography. Indexed. ISBN: 0-8057-7951-5 (cloth), 0-8057-8003-3 (paper).

Gottcent, author of *The Bible as Literature. A Selective Bibliography* (1979), introduces his literary studies of sixteen biblical texts with general considerations on the historical-cultural settings of the OT and the NT, the importance of the Bible, and the history of the literary study of the Bible. The four NT texts chosen for literary analysis are Lk 10:25-37 (the good Samaritan—a question of ethics), Lk 15:11-32 (the prodigal son—family jealousies and justice), Acts 1–15 (the archetypal birthing process), and Revelation 1–22 (the sense of an ending).

Harper Study Bible. New American Standard Bible, ed. H. Lindsell (Grand Rapids: Zondervan, 1985) xiii and 1757 pp., 14 maps. Indexed. LCN: 85-51606. ISBN: 0-310-95065-1.

Previously available only with the *Revised Standard Version* [*NTA* 9, p. 267], *Harper Study Bible* material (introductions, topical headings, annotations, marginal references, index, concordance, maps) has now been combined with the New American Standard Bible text. This edition also contains a two-page list of additional notes.

R. G. Hoerber, *Reading the New Testament for Understanding* (St. Louis, MO: Concordia, 1986, paper $7.50) 211 pp., 4 maps. LCN: 85-17174. ISBN: 0-570-03988-6.

After explaining the method of reading for understanding, Hoerber provides study questions, notes on texts, and outlines for the NT writings: Mt (Jesus and the new Israel), Mk (Jesus the Christ and Son of God), Lk (Jesus for all humanity), Acts (gospel of God's grace spread to Rome), Galatians (gospel of God's grace attacked by Judaism), etc. Hoerber is professor of exegetical theology at Concordia Seminary in St. Louis, MO.

L. T. Johnson, *The Writings of the New Testament. An Interpretation* (Philadelphia: Fortress, 1986, cloth $34.95, paper $18.95) xiv and 593 pp. Bibliographies. Indexed. LCN: 85-16202. ISBN: 0-8006-0886-0 (cloth), 0-8006-1886-6 (paper).

Johnson, associate professor of NT and Christian origins in the department of religious studies at Indiana University, describes his approach to NT introduction as a "dialectic of experience and interpretation," i.e. asking about the experiences that generated the process of interpretation expressed in specific NT writings. His treatment of Christian origins and the NT writings appears under six major headings: the symbolic world of the NT, the Christian experience, the Synoptic tradition, Pauline traditions, the General epistles, and the Johannine traditions. The epilogue discusses the NT as the church's book.

J. Kremer, *Die Bibel—ein Buch für alle. Berechtigung und Grenzen "einfacher" Schriftlesung* (Stuttgart: Katholisches Bibelwerk, 1986, paper DM 11.80) 85 pp. ISBN: 3-460-32451-1.

Kremer, professor of NT studies on the Catholic theological faculty at the University of Vienna, explores the relation between the "simple" reading of Scripture and modern scholarly methods. He discusses the practice of Bible reading in the past, the calling into question of "simple" Bible reading through modern scholarship, reading the Bible from the perspective of modern linguistic and literary methods, the justification and limits of the "simple" reading of Scripture, and examples of "simple" reading and scholarly exegesis.

H. LOCKYER (ED.), *Nelson's Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson, 1986, $26.95) xi and 1128 pp., 9 maps. Illustrated. LCN: 85-29773. ISBN: 0-8407-4955-4.

This one-volume sourcebook of biblical information contains more than 5,500 entries on the people, places, things, and doctrines of the Bible. Over 500 photographs, outlines of biblical books, an extensive system of cross-references, and nine maps are also included. The consulting editors assisting Lockyer were F. F. Bruce, R. K. Harrison, R. Youngblood, and K. Ecklebarger. The contributors include E. M. Blaiklock, D. A. Hagner, H. W. Hoehner, J. P. Lewis, J. Nolland, G. R. Osborne, D. K. Stuart, and S. Westerholm.

F. MCCONNELL (ED.), *The Bible and the Narrative Tradition* (New York—Oxford: Oxford University Press, 1986, $16.95) 152 pp. Indexed. LCN: 85-29852. ISBN: 0-19-503698-0.

After a sixteen-page introduction by the editor, the volume presents essays by H. Bloom on the uncanniness of the Yahwist, H. W. Frei on the "literal reading" of biblical narrative in the Christian tradition, F. Kermode on the argument about canons, J. M. Robinson on the Gospels as narrative, D. Foster on John as the "belated" Evangelist, and H. N. Schneidau on biblical narrative and modern consciousness. The first four essays were prepared for a 1983 conference at the University of California, Santa Barbara.

D. K. MCKIM (ED.), *A Guide to Contemporary Hermeneutics. Major Trends in Biblical Interpretation* (Grand Rapids: Eerdmans, 1986, paper $13.95) xx and 385 pp. Indexed. LCN: 86-16487. ISBN: 0-8028-0094-1.

This collection of twenty articles on hermeneutics (many previously published) is divided into four parts: biblical avenues (eight), theological attitudes (two), current assessments (three), and contemporary approaches (seven). The contributors include D. J. Harrington on NT hermeneutics in recent discussion [§ 28-840], D. C. Steinmetz on the superiority of precritical exegesis [§ 24-709], A. C. Thiselton on the New Hermeneutic (1977), K. Froehlich on biblical hermeneutics on the move [§ 26-19], T. W. Gillespie on biblical authority and interpretation, P. W. Macky on the new literary approach to NT interpretation (1979), R. Jacobson on the structuralists and the Bible [§ 18-758], and E. Schüssler Fiorenza on feminist biblical hermeneutics (1981). McKim has supplied a six-page introduction.

T. MERTON, *Opening the Bible* (Philadelphia: Fortress, 1986, paper $4.95; Collegeville, MN: Liturgical Press) 94 pp. LCN: 85-24722. ISBN: 0-8006-1910-2 (Fortress), 0-8146-0408-0 (Liturgical Press).

In this essay written in 1967, Merton reflected on the Bible as the word of God, its capacity for raising the question of identity, its theological claims, its role as everybody's book, etc. He concluded that the Bible reveals the basic dynamism of human existence under God, a dynamism of awareness and response in which lies "salvation."

A. MICKELSEN (ED.), *Women, Authority & the Bible* (Downers Grove, IL: InterVarsity, 1986, paper $9.95) 304 pp. LCN: 86-7158. ISBN: 0-87784-608-1.

Fourteen papers (and responses to them) presented at the Evangelical Colloquium on Women and the Bible in 1984 at Oak Brook, IL, appear under six headings: Why are we here? (one), biblical authority (three), biblical views of authority and headship (two), difficult passages (four), changing the church (one), and What have we accomplished? (three). Of most direct reference to NT study are the articles by R. N. Longenecker on authority, hierarchy, and leadership patterns in the Bible; B. and A. Mickelsen on the meaning of *kephalē* in the NT; W. L. Liefeld on women, submission, and ministry in 1 Corinthians; K. R. Snodgrass on whether Gal 3:28 is a conundrum or a solution; D. M. Scholer on 1 Tim 2:9-15 and the place of women in the church's ministry; and C. C. Kroeger on 1 Tim 2:12 from a classicist's perspective.

P.-G. Müller, *Lexikon exegetischer Fachbegriffe,* Biblische Basis Bücher 1 (Stuttgart: Katholisches Bibelwerk, 1985, paper DM 28; Kevelaer: Butzon & Bercker) 256 pp. Bibliographies. ISBN: 3-460-27011-X (KBW), 3-7666-9409-X (B&B).

This dictionary of approximately 550 technical terms in biblical exegesis consists of brief articles that provide an etymology and definition, information about the history and content of the term, indication of its use in biblical scholarship, and bibliographic information. Topics under the letter "A" include actualization, allegory, antitype, apocalyptic, Aramaic, autograph, and author. Müller has been director of Katholisches Bibelwerk in Germany since 1979.

The New Westminster Dictionary of Liturgy and Worship, ed. J. G. Davies (Philadelphia: Westminster, 1986, $29.95) xvi and 544 pp. Illustrated. Bibliographies. LCN: 86-9219. ISBN: 0-664-21270-0.

With more than half of the original articles updated, this reference work now has 160 more pages than the 1972 edition did. The contributors include F. F. Bruce, C. J. Cuming, J. H. Eaton, R. H. Fuller, I. H. Marshall, A. Richardson, and A. C. Thiselton. The article on NT worship was prepared by Marshall. The work is published in Great Britain under the title *A New Dictionary of Liturgy & Worship.*

R. North (ed.), *Elenchus Bibliographicus Biblicus of Biblica* 64 [1983] (Rome: Pontifical Biblical Institute Press, 1986, paper) 874 pp. Indexed. ISSN: 0392-7423.

Bibliographic information for more than 13,500 items is supplied under the following general headings: bibliography, introduction, critical texts and versions, exegesis of the entire OT or with the NT, OT historical books, OT didactic books, OT prophetic books, general NT exegesis, NT commentaries—Gospels, Acts, Johannine corpus, Paul, Catholic epistles, biblical theology, biblical philology, Apocrypha-Qumran-Judaica, gnosis and parabiblical religion, history of the biblical Middle East, archaeology, biblical geography, and history of biblical study. Several new subcategories have been introduced under biblical theology and biblical geography.

B. Polka, *The Dialectic of Biblical Critique. Interpretation and Existence* (New York: St. Martin's Press, 1986, $25) x and 191 pp. Indexed. LCN: 84-26216. ISBN: 0-312-19874-4.

Polka, associate professor of history and humanities at York University in Toronto, argues that the Greeks had no conception of either interpretation as expressing existence or existence as demanding interpretation, and that the Hebrews of the Bible created the dialectic of interpretation and existence. The three parts in his presentation concern philosophy as biblical interpretation, the Greek text as the contradiction of opposites, and the dialectic of biblical critique. He contends that only the golden rule of the Bible—so interpret the existence of others as you would have them interpret your existence—is truly philosophical, theological, and literary.

M. N. Ralph, *"And God Said What?" An Introduction to Biblical Literary Forms for Bible Lovers* (New York—Mahwah, NJ: Paulist, 1986, paper $10.95) vi and 255 pp. Bibliography. LCN: 85-62931. ISBN: 0-8091-2780-6.

After discussing the nature of the Bible, this volume explains the importance of understanding and recognizing the various literary forms in Scripture: myth, legend, debate, fiction, Gospel, parable, allegory, letter, and apocalypse. Ralph, who teaches in the English department and the religious studies program at the University of Kentucky, gives definitions for the literary forms, discusses several biblical examples, and provides review and discussion questions.

P. Richardson with D. Granskou (eds.), *Anti-Judaism in Early Christianity. Volume 1: Paul and the Gospels,* Studies in Christianity and Judaism 2 (Waterloo, Ontario: Wilfrid Laurier University Press, 1986, paper $14.95 Can. or $17.95) xi and 232 pp. Indexed. ISBN: 0-88920-167-6.

After W. Klassen's report on the state of the question about anti-Judaism in early Christianity, this volume presents articles by J. C. Hurd on Paul ahead of his time (1 Thes 2:13-16); L. Gaston on Paul and the Law in Galatians 2–3; Richardson on the absence of anti-Judaism in 1 Corinthians; E. P. Sanders on Paul on the Law, his opponents, and the Jewish people in Philippians 3 and 2 Corinthians 11; D. Fraikin on the rhetorical function of the Jews in Romans; C. P. Anderson on the trial of Jesus as Jewish-Christian polarization (blasphemy and polemic in Mk); Gaston on anti-Judaism and the passion narrative in Lk-Acts; S. G. Wilson on the Jews and Jesus' death in Acts; E. Buck on anti-Judaic sentiments in the Matthean passion narrative; B. Przybylski on the setting of Matthean anti-Judaism; and Granskou on anti-Judaism in the passion accounts of the Fourth Gospel. A second volume of papers on the topic is planned.

Rudolf Bultmann 100 Jahre, Oldenburger Vorträge (Oldenburg: Heinz Holzberg Verlag, 1985, paper DM 14) 125 pp., 1 plate. Bibliography. ISBN: 3-87358-227-9.

This volume contains four lectures delivered in 1984 at Oldenburg to commemorate the 100th anniversary of Bultmann's birth: H. Thyen on Bultmann as historian and theologian, S. Vierzig on Bultmann and pedagogy, D. Sölle on Bultmann and political theology, and R. Schumann on Bultmann's theology. Also included are a foreword by E. Seeber, introductions to three of the papers, a discussion of Sölle's paper, and bibliographic information.

G. Segalla, *Panorama letterario del Nuovo Testamento,* Leggere oggi la Bibbia 3.6 (Brescia: Editrice Queriniana, 1986, paper 15,000 L) 247 pp. Bibliography. Indexed.

After discussing literature in the Roman empire of the 1st century, Segalla presents a literary introduction to the NT writings under three major headings: the Synoptic literature and Acts, the Pauline and epistolary literature, and the Johannine literature. He concludes that NT literature stands between the Jewish and Hellenistic worlds in form and content, and between the Jewish and Christian worlds in originality of content. Segalla, author of *Panorama storico del Nuovo Testamento* (1984), plans a volume entitled *Panorama teologico del Nuovo Testamento.*

G. H. Slusser, *From Jung to Jesus. Myth and Consciousness in the New Testament* (Atlanta: John Knox, 1986, paper $10.95) x and 170 pp. Indexed. LCN: 85-45792. ISBN: 0-8042-1111-6.

Convinced that all human understanding is founded in myth and that archetypal symbols are the formative units of myth, Slusser uses the archetypal and mythological insights of C. G. Jung to illumine the meaning that the Gospels' stories of Jesus have for our lives today. He considers the mysterious psyche (mythic and rational), the transformation key, the relation of myth to faith and symbols, the centrality of the hero, the hero's birth story, the meaning of the birth of the hero, departure and initiation, the battle with the dragon, and the sacred marriage of the hero. Slusser recently retired from his position as professor of theology and education at Eden Theological Seminary in St. Louis, MO.

Theologische Versuche XV, ed. J. Rogge and G. Schille (Berlin: Evangelische Verlagsanstalt, 1986, paper DM 19) 195 pp.

The articles most pertinent to the NT in this fascicle [see *NTA* 29, p. 320] are by W. Vogler on demons and exorcisms in the NT, W. Bindemann on the king's meal in Mt 22:1-14, and G. Müller on the origin and history of the German word *Handreichung.* The other contributors are M. Gabriel, J. Wiebering, H.-P. Gensichen, H.-G. Sternberg, M. Petzoldt, W. Wittenberger, L. Ullrich, H.-J. Kühne, H. Zeddies, and P. Toaspern.

Tradition and Re-Interpretation in Jewish and Early Christian Literature. Essays in Honour of Jürgen C. H. Lebram, ed. J. W. van Henten, H. J. de Jonge, P. T. van Rooden, and J. W. Wesselius, Studia Post-Biblica 36 (Leiden: Brill, 1986, 168 gld.) viii and 313 pp., plate. Bibliographies. ISBN: 90-04-07752-9.

Of the twenty-three articles prepared in honor of Professor Lebram, those most pertinent to the NT field are by J. Smit Sibinga on Luke's composition technique in Lk 15:11-32, B. Dehandschutter on *1 Enoch* 1:9, K. Berger on the opponents' position in 2 Peter, van Henten on the date and origin of *4 Maccabees,* M. de Jonge on the two "messiahs" in *Testaments of the Twelve Patriarchs,* N. A. van Uchelen on ethical terminology in Hekhalot texts, C. C. de Bruin on the OT Apocrypha in Dutch Bibles from 1350 to 1637, and A. Hamilton on some "inward" interpretations of Revelation from the 16th to the 18th century. Also included are a photograph of the honoree, a foreword by the editors, and a bibliography of Lebram's publications between 1943 and 1984.

L. VAGANAY, *Initiation à la critique textuelle du Nouveau Testament,* rev. C.-B. Amphoux, Etudes Annexes de la Bible de Jérusalem (2nd ed.; Paris: Cerf, 1986, paper 145 F) 300 pp., 15 photographs. Bibliography. ISBN: 2-204-02470-8.

In his revision of Vaganay's classic handbook of NT textual criticism (1934), Amphoux has preserved about half of the original text and tried to imitate Vaganay's style in his own contributions. An asterisk at the beginning of a paragraph indicates entirely new material written by Amphoux; an asterisk in parentheses at the end of a paragraph signals extensive modification by Amphoux. The four major chapters concern the sources of textual criticism, the methodology of textual criticism, the history of the NT in manuscript form, and the history of the printed editions of the NT. A 41-page bibliographic supplement is included.

P. VANETTI (ED.), *La nuova Bibbia. Prima lettura* (Casale Monferrato: Piemme, 1984, 39,000 L) xxii and 648 pp. Illustrated. ISBN: 88-384-1101-8.

Intended for the general public and especially for students, this volume provides for the OT and NT writings brief introductions, Italian translations of key passages, expositions of these texts, other pertinent information, and illustrations (sketches, maps, photographs). The four Gospels are presented in their entirety. The material has been drawn from the complete edition entitled *La Bibbia* (3rd ed.), which was prepared under the direction of the Jesuits of Civiltà Cattolica in Rome and S. Fedele in Milan.

B. VAWTER, *The Path of Wisdom. Biblical Investigations,* Background Books 3 (Wilmington, DE: Michael Glazier, 1986, paper $12.95) 326 pp. LCN: 85-47756. ISBN: 0-89453-466-1.

Of the twenty papers in this collection of Vawter's articles, those most pertinent to the NT field concern the Bible in the Roman Catholic church (1982), the Jerusalem Bible [§ 24-378], the alleged anti-Semitism of the Gospels [§ 13-530], divorce and the NT [§ 22-394], levitical messianism and the NT (1962), the development of the expression of faith in the worshipping community [§ 18-262], the Colossians hymn (Col 1:15-20) and the principle of redaction [§ 15-960], and Paul and Christian apocalyptic (1963).

W. VOGELS, *Reading & Preaching the Bible. A New Semiotic Approach,* Background Books 4 (Wilmington, DE: Michael Glazier, 1986, paper $8.95) 190 pp. Indexed. LCN: 85-47758. ISBN: 0-89453-472-6.

After discussing the present impasse in relating biblical exegesis and pastoral work [see § 27-855], this volume describes semiotics as an alternative method for exegesis: the options taken by semiotics, an exposition of the method, and a practical guide for the ordinary Bible-reader or pastor. Then it provides semiotic analyses of macrotexts (Job, Gen 2:4b–3:24) and microtexts (Gen 13:2-18; Lk 19:1-10; 7:11-17). Vogels is professor of Sacred Scripture at Saint Paul University in Ottawa.

E. Zellweger, *Das Neue Testament im Lichte der Papyrusfunde* (Bern—Frankfurt/M.—New York: Peter Lang, 1985, paper 28 Sw. fr.) 176 pp., 4 photographs. ISBN: 3-261-04044-0.

After describing the most important Greek papyri of the NT and assessing their significance for understanding early Christianity, Zellweger discusses the emergence of the codex and the reliability of the papyri manuscripts. Then he considers the importance of the Greek papyri of the NT for research on the resurrection event, Paul, the Synoptic Gospels, and the Johannine writings. He concludes with a chapter on papyrus and parchment.

J. Zumstein, *Sauvez la Bible. Plaidoyer pour une lecture renouvelée* (Aubonne: Moulin, 1985, paper) 71 pp.

Zumstein, professor of NT and dean of the theological faculty at the University of Neuchâtel, makes a plea for a renewed reading of the Bible. He first points out four distorting approaches to the Bible: fundamentalism, psychologism, false ecumenism, and academic isolationism. Then he presents a "deontology of four courages": difference, intellectual honesty, pertinence, and universality of language.

GOSPELS–ACTS

P. J. Achtemeier, *Mark,* Proclamation Commentaries (2nd rev. ed.; Philadelphia: Fortress, 1986, paper $6.95) v and 138 pp. Bibliography. Indexed. LCN: 85-46020. ISBN: 0-8006-1916-1.

This revised and expanded version of an introduction to Mk [*NTA* 20, p. 234] contains a completely new chapter on the Gospel as literature and a completely revised chapter on Markan Christology. The annotated bibliography has been updated. Achtemeier is professor of NT at Union Theological Seminary in Richmond, VA.

M. Adinolfi, *L'apostolato dei Dodici nella vita di Gesù* (Turin: Paoline, 1985, paper 14,000 L) 220 pp. Indexed. ISBN: 88-215-0933-8.

After chapters on historical evidence for Jesus and on Jesus' own knowledge and consciousness, this investigation of the apostolate of the Twelve in Jesus' life considers the calls of the disciples to follow Jesus, the institution of the Twelve, the mission and reward of the Twelve, the Twelve and the mysteries of the kingdom, the service and glory of the Twelve, and the shepherds of the flock. Attention is given both to the pertinent NT texts and to patristic developments. The appendix discusses Paul's ministerial coworkers. Adinolfi is also the author of *Il femminismo della Bibbia* (1981) and *Il sacerdozio comune dei fedeli* (1983).

H. Baarlink, *Die Eschatologie der synoptischen Evangelien,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 120 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1986, paper DM 68) vi and 200 pp. Bibliography. Indexed. ISBN: 3-17-009269-3.

The German version of material published in Dutch in *Vervulling en Voleinding* [*NTA* 30, p. 109], the volume first examines Jesus' eschatological orientation and then discusses the distinctive eschatological teachings in Mk, Mt, and Lk, respectively. Baarlink is the author of *Anfängliches Evangelium* (1977) and *Vrede op aarde* (1985).

H. Baarlink, *Vrede op aarde. De messiaanse vrede in bijbels perspectief,* Exegetische Studies 2 (Kampen: Kok, 1985, paper 22,50 gld.) 125 pp. Bibliography. ISBN: 90-242-4044-1.

After discussing the relevance and problems connected with the biblical theme of messianic peace, Baarlink considers "peace on earth" as the song of the angels (Lk 2:14), "peace on earth" as the motto for Jesus' preaching and action, messianic peace in the crisis (see Lk 19:38), and messianic peace as a challenge. Particular attention is given to the Lukan developments of the theme.

P. Bemile, *The Magnificat within the Context and Framework of Lukan Theology. An Exegetical Theological Study of Lk 1:46-55,* Regensburger Studien zur Theologie 34 (Frankfurt/M.—Bern—New York: Peter Lang, 1986, paper 75 Sw. fr.) vii and 435 pp. Bibliography. ISBN: 3-8204-8395-0.

Prepared as a doctoral dissertation under the direction of F. Mussner and accepted by the University of Regensburg in 1983, this volume argues that the Magnificat (Lk 1:46-55) summarized the main theological trends of an early Christian community with which Luke was very familiar and played a strategic role in the development of Lukan theology. After dealing with the basic exegetical problems of the Magnificat (text, provenance, structure, literary genre, relation to the Jewish *bĕrākâ*), it provides a diachronic analysis of it, discusses its theology, and describes its role as an impulse in Third-World theology.

R. P. Booth, *Jesus and the Laws of Purity. Tradition History and Legal History in Mark 7,* Journal for the Study of the New Testament, Supplement Series 13 (Sheffield, UK: JSOT Press, 1986, cloth £18.50 or $27.50, paper £8.95 or $13.50) 278 pp. Bibliography. Indexed. ISBN: 1-85075-023-8 (cloth), 1-85075-022-X (paper).

The revision of a doctoral dissertation directed by G. N. Stanton and accepted by London University in 1983, this investigation of Mk 7:1-23 aims to discover the attitudes of Jesus and of the early Christians toward the traditional law of Israel. It first uses tradition-historical criticism to isolate the constituent pericopes and trace their history. Then after methodological observations on using rabbinic evidence, it applies historical-legal criticism to Mk 7:1-23 with regard to purity in eating, supererogatory handwashing, and sources of impurity. Booth concludes that, since Jesus did not deny the fact of cultic impurity but only treated it as of less gravity than moral impurity, it is not surprising that disputes arose in the early church over the application of dietary and other cultic laws to Gentile Christians.

F. F. Bruce, *Jesus: Lord & Savior,* The Jesus Library (Downers Grove, IL: InterVarsity, 1986, paper $7.95) 228 pp. Bibliography. Indexed. LCN: 86-7157. ISBN: 0-87784-932-3.

Bruce, author of *The Hard Sayings of Jesus* (1983) in the series, argues that Jesus is a historical figure and our eternal contemporary. The twenty chapters in this book concern the Jesus of history and the Christ of faith, the evidence about Jesus, the historical setting of Jesus, the beginning of Jesus' ministry, Jesus and his disciples, the Son of Man, Jesus' way of life, etc.

J. Calloud and F. Genuyt, *Le discours d'adieu. Jean 13–17. Analyse sémiotique* (Lyon: Centre pour l'Analyse du Discours Religieux, 1985, paper 60 F; Centre Thomas More) 117 pp. ISBN: 2-905601-00-0 (CADIR), 2-905600-00-4 (CTM).

Incorporating material from articles in *Sémiotique et Bible* [§§ 27-168; 29-172], Calloud and Genuyt present a semiotic analysis of Jesus' farewell discourse in the Fourth Gospel according to the following outline: the two baths (Jn 13:1-38); believing, asking, keeping the commandments (14:1-31); love and hate (15:1-27); a time to be silent and a time to speak (16:1-33); and Jesus' prayer (17:1-26).

J. Carmignac (ed.), *The four Gospels Translated into Hebrew by the London Society for Promoting Christianity amongst the Jews (1838 & 1864),* Traductions hébraïques des Evangiles 5 (Turnhout: Brépols, 1985, 1,400 Bel. fr.) xxxix and 212+212 pp.

The first four volumes in this project were described in *NTA* 27, p. 328; 29, p. 87. Carmignac's 32-page introduction to this volume describes the three Hebrew versions of the Gospels produced for the London Society for Promoting Christianity amongst the Jews in 1813-16, 1838, and 1864, respectively. Then the main part of the volume provides on facing pages the Hebrew texts according to the 1838 and 1864 editions.

R. Cavedo and R. Fabris, *Per una lettura dei vangeli sinottici. Dalla predicazione apostolica al testo scritto* (Rome: Editrice A.V.E., 1985, paper 4,800 L) 65 pp. Bibliography.

The three essays in this booklet concern Jesus' deeds and words in the apostolic preaching (Cavedo), the theological messages of the Synoptic Evangelists (Fabris), and the movement from Jesus to the Gospels (Cavedo). Cavedo has provided an eight-page annotated bibliography.

J. D'Arc, *Évangile selon Marc. Présentation du texte Grec, traduction et notes,* Nouvelle Collection de Textes et Documents (Paris: Les Belles Lettres, 1986, paper 225 F; Paris: Desclée de Brouwer) ii and 135 pp. and 16 pp., 1 table. ISBN: 2-251-32020-2 (Belles Lettres), 2-220-02585-3 (Desclée de Brouwer).

After a preface to the translation of the four Gospels and an introduction to Mk, this volume presents on facing pages the Greek text of Mk and a new French translation of it (both arranged according to stichs) along with brief notes below. Also included are a list of text-critical notes, an index of notes, a synoptic table of the four Gospels, and a booklet analyzing Greek verbs and other difficult words in Mk.

J. D. M. Derrett, *Studies in the New Testament. Volume Four. Midrash, the Composition of Gospels, and Discipline* (Leiden: Brill, 1986, 112 gld.) x and 244 pp. Indexed. ISBN: 90-04-07478-3.

The eighteen articles in this collection concern "as a testimony to them" in Mk 1:44 (1979); Christ and the power of choice according to Mk 3:1-6 [§ 29-119]; the hemorrhaging woman and Jairus' daughter [§ 27-537]; peace, sandals, and shirts in Mk 6:6b-13 par. [§ 28-112]; CD 9:1 [§ 29-337]; crumbs in Mk [§ 28-937]; why and how Jesus walked on the sea [§ 26-500]; why Jesus blessed the children [§ 27-948]; the reason for the cock-crowings [§ 27-540]; Daniel and salvation history [§ 26-893]; *palingenesia* in Mt 19:28 [§ 29-109]; the merits of the narrow gate [§ 27-99]; the parable of the profitable servant in Lk 17:7-10 (1982); "handing over to Satan" in 1 Cor 5:1-7 (1979); a Pauline pun and Judas' punishment [§ 26-593]; binding and loosing [§ 27-924]; Luke's perspective on tribute to Caesar (1983); and Simon Magus [§ 27-601].

R. Fabris, *Jesús de Nazaret. Historia e interpretación,* trans. A. Ortiz García, Verdad e Imagen 93 (Salamanca: Sígueme, 1985, paper) 343 pp. ISBN: 84-301-0976-5.

The Spanish version of a work originally published in Italian as *Gesù di Nazareth. Storia e interpretazione* [*NTA* 28, p. 312].

B. Gerhardsson, *The Gospel Tradition,* Coniectanea Biblica, New Testament Series 15 (Lund: Gleerup, 1986, paper 75 S. kr.) 57 pp. ISBN: 91-40-05157-9.

After distinguishing between "inner" and "outer" traditions, this booklet discusses Christianity's Jewish mother-tradition and then focuses on the early Christian tradition with particular attention to the verbal aspect of the outer tradition expressed in the Gospels. Gerhardsson recently summarized his approach to these issues in a Swedish article in *Svensk Exegetisk Årsbok* [§ 30-836].

J. Gnilka, *Das Matthäusevangelium. 1. Teil. Kommentar zu Kapitel 1,1–13,58,* Herders Theologischer Kommentar zum Neuen Testament (Freiburg—Basel—Vienna: Herder, 1986, DM 108) xvi and 518 pp. Bibliographies. Indexed. ISBN: 3-451-20315-4.

After a six-page bibliography on Mt, Gnilka deals with the prehistory (1:1–4:16) and the first parts of Jesus' preaching of the kingdom of heaven (4:17–13:58). He provides for each pericope a German translation, an analysis, a verse-by-verse exegesis, a summary of Matthew's perspective, a historical evaluation, and a bibliography. The four excursuses concern the virgin birth, the literary genre of Mt 2, the interpretive problem of the Sermon on the Mount, and the intentions of the miracle cycle in Mt 8–9. Gnilka, professor of NT exegesis at the University of Munich, has contributed the commentaries on Philippians (3rd ed., 1980), Ephesians (3rd ed., 1982), Colossians (1980), and Philemon (1982) to the series.

C. M. Grassi and J. A. Grassi, *Mary Magdalene and the Women in Jesus' Life* (Kansas City, MO: Sheed & Ward, 1986, paper $7.95) vi and 158 pp. LCN: 85-63575. ISBN: 0-934134-33-2.

This volume seeks to uncover the meaning of Jesus' life and mission with regard to Mary Magdalene and the other women in his life, examining the implications for women taking on leadership roles in today's church and society. It explores the relationship between Jesus and Mary Magdalene in light of the Gospels and the gnostic writings. Mary emerges as disciple, friend, and mystical spouse of Jesus. Eleven poems in celebration of women by C. M. Grassi conclude the volume.

J. A. Grassi, *God Makes Me Laugh. A New Approach to Luke,* Good News Studies 17 (Wilmington, DE: Michael Glazier, 1986, paper $7.95) 152 pp. Bibliography. Indexed. LCN: 85-45552. ISBN: 0-89453-540-4.

Grassi, professor in the department of religious studies at Santa Clara University in California, calls attention to Lukan texts in which the divine plan is accomplished in such a surprising and unusual way that it results in laughter and astonishment on the part of those who experience it. The sixteen chapters in his book concern the OT roots of comic eschatology, the comedy scene at the River Jordan, the stern Baptist and the Nazarene clown, miracles and comic reversals, feasts of fools, crazy discipleship (the Sermon on the Plain), etc.

F. Hahn (ed.), *Zur Formgeschichte des Evangeliums,* Wege der Forschung 81 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1985, DM 98) xi and 484 pp. Indexed. ISBN: 3-534-03380-9.

This anthology of classic statements about the form criticism of the Synoptic Gospels presents articles and excerpts from books (all in German) by M. Dibelius (1911, 1919, 1929, 1935/53), K. L. Schmidt (1919, 1928, 1923), R. Bultmann (1921, 1926), M. Albertz (1921, 1922), G. Bertram (1922, 1923), O. Cullmann (1925/66), V. Taylor (1933/35), and K. H. Schelkle (1949). Also included are Hahn's five-page foreword and his 51-page concluding synthesis on the form criticism of the Gospels.

R. S. Hanson, *Journey to Resurrection. The Drama of Lent and Easter in the Gospel of John* (New York—Mahwah, NJ: Paulist, 1986, paper $4.95) iv and 81 pp. LCN: 85-62045. ISBN: 0-8091-2737-7.

Hanson, professor of religion at Luther College in Decorah, IA, reflects on and illustrates the dramatic dimensions of the episodes called "signs" in the Fourth Gospel. He treats the signs of the wine, the Temple, the well, the healer, the bread, sight, and the tomb, as well as the passion and resurrection. An appendix gives directions for staging the Johannine signs as chancel drama.

R. J. Hoffmann and G. A. Larue (eds.), *Jesus in History and Myth* (Buffalo, NY: Prometheus Books, 1986, $21.95) 217 pp. LCN: 86-5052. ISBN: 0-87975-332-3.

Prepared for a symposium held in 1985 at the University of Michigan at Ann Arbor, the fifteen papers in this volume are by G. A. Wells on the historicity of Jesus, M. Smith on the historical Jesus, R. S. Alley on Jesus and the state, G. E. Mendenhall on the Palestinian grassroots origins of NT Christology, J. M. Allegro on Jesus and Qumran, D. N. Freedman on early Christianity and the Qumran scrolls, E. Rivkin on Josephus and Jesus, T. Frymer-Kensky on Jesus and the Law, R. Helms on fiction in the Gospels, Hoffmann on other Gospels and heretical Christs, R. M. Grant on the Christ at the creation, R. A. Greer on Christ and Gregory of Nyssa's vision of human destiny, J. Dart on Jesus and his brothers, V. A. Harvey on NT scholarship and Christian belief, and A. Flew on historical credentials and particular revelation. Also included are a preface by Larue, an introduction to the life of Jesus in research by Hoffmann, and a concluding remonstrance by J. Hick.

H. Kessler, *Sucht den Lebenden nicht bei den Toten. Die Auferstehung Jesu Christi in biblischer, fundamentaltheologischer und systematischer Sicht* (Düsseldorf: Patmos, 1985, DM 39.80) 422 pp. Indexed. ISBN: 3-491-77626-0.

Kessler, professor of systematic theology at the University of Frankfurt and author of *Die theologische Bedeutung des Todes Jesu* (1970) and *Erlösung als Befreiung* (1972), discusses the resurrection of Jesus according to the following general outline: the preparation in the OT and in pre-Christian Judaism, the pre-Easter Jesus and the early Christian Easter-testimony, the quest for the origin of faith in the resurrection of Jesus, the quest for the adequate foundation of Easter-faith, and the content and significance of our faith in the resurrection of Jesus. J. Blank's review article on Kessler's work appeared in *Orientierung* [§ 30-1028r].

J. D. Kingsbury, *Matthew*, Proclamation Commentaries (2nd ed.; Philadelphia: Fortress, 1986, paper $6.95) x and 133 pp. Bibliography. Indexed. LCN: 86-45212. ISBN: 0-8006-0597-7.

This revision of a work described in *NTA* 22, p. 89 features new sections on biography as a genre of ancient literature and on redaction criticism in comparison with literary criticism, largely recast sections on the mission of the Son of God and on Jesus as the Son of Man, and a significantly enlarged annotated bibliography. After discussing the nature and purpose of Mt, the book considers Matthew's understanding of Jesus, the kingdom of heaven, and discipleship. Kingsbury is professor of biblical theology at Union Theological Seminary in Richmond, VA.

B. O. Künzle, *Das altarmenische Evangelium*, Europäische Hochschulschriften, Reihe 21, Linguistik und Indogermanistik 33 (2 vols.; Bern—Frankfurt/M.—New York: Peter Lang, 1984, 118 Sw. fr.) 144* and 293 pp., 29* and 703 pp., plate. Bibliography. ISBN: 3-261-03422-X.

The first volume features an edition of the Old Armenian Gospels in transcription and with critical apparatus, on the basis of Codex Matenadaran 6200 from A.D. 887 and Codex Matenadaran 2374 (formerly Ejmiacin 229) from A.D. 989. Also included are a survey of scholarship on the text of the ancient Armenian Gospels, an introduction to the principal manuscripts used in this edition, and a bibliography. The second volume presents a lexicon of almost all the Armenian words in the two manuscripts. Individual entries provide the Armenian word, French and German translations, Greek equivalents, grammatical analyses, biblical references, etc. The introductions to both volumes appear in French and German on facing pages. All the Armenian material is presented in transcription.

P. Lapide, *Er wandelte nicht auf dem Meer. Ein jüdischer Theologe liest die Evangelien*, Gütersloher Taschenbücher/Siebenstern 1410 (Gütersloh: Mohn, 1984, paper DM 12.80) 126 pp. ISBN: 3-579-01410-2.

The five essays in this collection concern various topics in the Gospels: which wine in which wineskins (Mt 9:16-17 parr.), what happened at the "walking on the water" (Mk 6:45-52), whether the Lord's Prayer is Christian or Jewish, whether Jesus died in despair, and the suffering of God's Servant.

R. Latourelle, *Miracles de Jésus et théologie du miracle,* Recherches, nouvelle série 8 (Montreal: Bellarmin, 1986, paper $12 Can.; Paris: Cerf) 393 pp. Bibliographies. Indexed. ISBN: 2-89007-604-0 (Bellarmin), 2-204-02546-1 (Cerf).

After considering problems of approach and modern presuppositions with regard to miracles, the volume takes up the challenge of historicity with reference to Jesus' sayings about his miracles, the NT miracle stories in the light of the criteria of historical authenticity, and particular miracle accounts and the test of historicity. Then it treats related theological perspectives: from event to redaction, the Catholic notion of miracle, the significative values and functions of miracles, discerning miracles, and the impact of miracles on Christian life. Latourelle, professor of fundamental theology at the Gregorian University in Rome, is also the author of *Accès à Jésus par les Evangiles* (1978).

R. LAURENTIN, *The Truth of Christmas. Beyond the Myths. The Gospels of the Infancy of Christ,* trans. M. J. Wrenn et al., Studies in Scripture (Petersham, MA: St. Bede's Publications, 1986, paper $29.95) xx and 569 pp. Bibliography. Indexed. LCN: 85-1402. ISBN: 0-932506-34-8.

The English version of *Les Evangiles de l'Enfance du Christ* [*NTA* 28, pp. 83-84], this volume first examines Lk 1–2 and Mt 1–2 from the perspectives of textual criticism, literary criticism, and semiotic analysis. Then it considers the convergences between the accounts and explores the historicity of the events described in them. Review articles of the French original were abstracted in §§ 28-87r, 485r; 30-562r.

E. LOHSE, *Die Ethik der Bergpredigt und was sie uns heute zu sagen hat,* Vorlagen 21 (Hannover: Lutherhaus Verlag, 1984) 26 pp. Bibliography. ISBN: 3-87-502-252-1.

In this booklet Lohse discusses the composition and structure of the Sermon on the Mount (Mt 5–7), various approaches to its interpretation, the theme of the new righteousness and its ethical implications, and the ethical significance of the sermon today.

J. L. MAGNESS, *Sense and Absence. Structure and Suspension in the Ending of Mark's Gospel,* Semeia Studies (Atlanta: Scholars Press, 1986) iii and 136 pp. Bibliography. LCN: 86-3944. ISBN: 1-55540-006-X (cloth), 1-55540-007-8 (paper).

Magness pursues a literary line of investigation based on the hypothesis that Mark affirmed and communicated a resurrection and postresurrection reunion without narrating them. After considering the problem of the ending of Mk and explaining the theory of absent endings, he discusses suspended endings in ancient literature, the OT, and the NT, respectively. Then he treats structure and silence in Mk, and deals with suspension and significance in the ending of Mk. He concludes that Mk 16:1-8 achieves satisfactory closure, affirms Jesus' resurrection, and assumes the obedience of the women and the other disciples to the angel's instructions.

E. L. MASCALL, *Jesus. Who He Is—And How We Know Him* (London: Darton, Longman and Todd, 1985, paper £1.95) v and 56 pp. Bibliography. Indexed. ISBN: 0-232-51653-7.

Mascall, professor emeritus at King's College, University of London, assesses recent work on the relation of the Jesus of history to the Christ of faith in five chapters: whether we know who Jesus is, the phenomenon of the NT, what we need to know about Jesus, the phenomenon of the church, and the difference it makes. He concludes that there is a remarkable consistency between the concept of Jesus embodied in the NT and the traditional orthodox doctrine about him in the Nicene Creed and the definition of the Council of Chalcedon.

F. J. MATERA, *Passion Narratives and Gospel Theologies. Interpreting the Synoptics Through Their Passion Stories,* Theological Inquiries (New York—Mahwah, NJ: Paulist, 1986, paper $12.95) xi and 256 pp. Bibliography. Indexed. LCN: 85-62962. ISBN: 0-8091-2775-X.

Matera, professor of NT at St. John's Seminary in Boston, MA, and author of *The Kingship of Jesus* (1982), studies each Synoptic Passion narrative (Mk 14:1–15:47; Mt 26:1–27:66; Lk 22:1–23:56) from a literary-redactional perspective and in terms of the Evangelist's theology. He devotes three chapters to each Evangelist: an overview of the passion narrative and a discussion of sources, a commentary on the particular passion story, and a development of four themes from the passion narrative in the context of the Gospel as a whole. He concludes that, though the common witness of the Evangelists about Jesus' passion is impressive, the theology of each Evangelist is even more beautiful.

M. J. J. Menken, *Numerical Literary Techniques in John. The Fourth Evangelist's Use of Numbers of Words and Syllables,* Supplements to Novum Testamentum 55 (Leiden: Brill, 1985, 96 gld.) xvi and 303 pp. Indexed. ISBN: 90-04-07427-9.

Prepared as a doctoral dissertation under the direction of J. Smit Sibinga and accepted by the University of Amsterdam, this volume argues that the author of the Fourth Gospel not only used conventional literary techniques but also measured literary units and their various parts in numbers of words and syllables, and connected parts of a literary unit by means of relationships between numbers of words and syllables. This hypothesis is tested in portions of the Gospel in which the main literary genres are represented: a series of connected scenes (1:19–2:11); a sequence of narration, dialogue, and monologue (5–6; 9:1–10:21); an extensive and dramatically shaped story (9); and a long monologue (10:1-18; 17). Menken concludes that the Evangelist divided syllables and words according to transverse and longitudinal sections.

A. O'Rahilly, *The Crucified,* ed. J. A. Gaughan (Dublin: Kingdom Books, 1985) xxxv and 488 pp. Illustrated. Bibliography. Indexed. ISBN: 0-9506015-5-1.

Written in the late 1950's and first published in 1985, this investigation of the Shroud of Turin and Jesus' death contains fourteen chapters: a textile document, the marks on the cloth, not a painting, a dead body, Y. Delage's views on the shroud, the man's identity, the face of Christ, the scourging, the briar-crown, on the cross, the way of the cross, the crucifixion in art, Christ's death and transfixion, and the pierced side. O'Rahilly (1884-1969) left the work incomplete. Gaughan prepared the manuscript for publication and provided an eleven-page introduction.

G. Rossé, *Il grido di Gesú in croce. Una panoramica esegetica e teologica* (Rome: Città Nuova Editrice, 1984, paper 10,000 L) 166 pp. Bibliography. ISBN: 88-311-3608-9.

After discussing the question of the historical Jesus and the Christ of faith in the Gospels, this examination of Jesus' cry on the cross "My God, my God, why have you abandoned me?" (Mk 15:34) presents chapters on the account of Jesus' death in Mk 15:33-39, the historical problem, the cry of abandonment in light of the OT, the place of the cry in the NT account, the history of its interpretation, and the cry of abandonment as the revelation of God's saving love and of God.

L. Sabourin, *L'Evangile de Luc. Introduction et commentaire* (Rome: Gregorian University Press, 1985, paper 20,000 L or $15 Can.) 412 pp. Bibliography. Indexed. ISBN: 88-7653-552-1.

In his introduction to Lk Sabourin discusses the composition of the Gospel, its literary characteristics, origin and purpose, and major themes. Then he provides expositions of the 120 pericopes in Lk according to the following general outline: two infancies compared (1:1–2:52), the ministry of John the Baptist and the temptations of Jesus (3:1–4:13), ministry in Galilee (4:14–9:50), the journey up to Jerusalem (9:51–19:27), and Jesus in Jerusalem (19:28–24:53). Sabourin is professor of biblical studies at the Gregorian University in Rome.

S. Sabugal, *Abba' . . . La Oración del Señor (Historia y exégesis teológica),* Biblioteca de Autores Cristianos 467 (Madrid: Editorial Catolica, 1985) xxiv and 759 pp. Illustrated. Bibliographies. Indexed. ISBN: 84-220-1201-4.

Sabugal, the editor of *El padrenuestro en la interpretación catequética antigua y moderna* (1982), first considers the importance of the Lord's Prayer (in liturgy, art, exegesis and theology, and Christian life) and traces the interpretation of it in the patristic, medieval-Renaissance, and modern periods. Then after considering its literary redaction and preredactional tradition, he provides a theological exegesis of the Lord's Prayer with reference to its primitive literary form, original language, internal composition, setting in life, and the original meaning of each phrase.

D. M. Smith, *John*, Proclamation Commentaries (2nd rev. ed.; Philadelphia: Fortress, 1986, paper $6.95) ix and 133 pp. Bibliography. Indexed. LCN: 86-2035. ISBN: 0-8006-1917-X.

The revised and enlarged version of a work published in 1976 [*NTA* 20, p. 366], this edition features additions in three major areas: John and the Synoptic Gospels, the relation between the Fourth Gospel and the Johannine epistles, and the literary analysis of the Gospel. The annotated bibliography has been updated. Smith is professor of NT at the Divinity School of Duke University in Durham, NC.

D. M. Stanley, *"I Encountered God!" The Spiritual Exercises with the Gospel of Saint John*, Institute of Jesuit Sources, Series III. Original Studies, Composed in English 6 (St. Louis, MO: Institute of Jesuit Sources, 1986, cloth $14, paper $11) xvi and 328 pp. LCN: 84-82164. ISBN: 0-912422-72-6 (cloth), 0-912422-71-8 (paper).

After examining certain affinities between the Fourth Gospel and the Spiritual Exercises of Ignatius of Loyola, Stanley shows how the Ignatian Exercises can be made with reference to particular Johannine texts: the Johannine Prologue (1:1-18), the word of the Crucified revealing the Christian sense of sin (2:23–3:10; 3:13-21; 3:31-36), the challenge of the contemporary Christ (1:19-51), initial revelation of the incarnate Word (2:1-11), Jesus' first symbolic act in Jerusalem (2:13-22), etc. Also included is an appendix suggesting an approach to *lectio divina.* Stanley is the author of *A Modern Scriptural Approach to the Spiritual Exercises* (1967) and *The Call to Discipleship* (1982).

C. P. Thiede, *Die älteste Evangelien-Handschrift? Das Markus-Fragment von Qumran und die Anfänge der schriftlichen Überlieferung des Neuen Testaments* (Wuppertal: R. Brockhaus, 1986, paper DM 11.80) 80 pp., 4 plates. ISBN: 3-417-29518-1.

Thiede argues that the Greek Qumran fragment designated 7Q5 contains parts of Mk 6:52-53 and is older than P^{52} (John Rylands 457). After an introduction, he discusses the text of Jn 18:31-33, 37-38 in P^{52}, the text of Mk 6:52-53 in 7Q5, and the texts from Qumran Cave 7 and those who used them. Thiede, who expressed his views on this topic in articles in *Biblica* [§ 29-867] and *IBWJournal* [§ 30-507], concludes that 7Q5 proves the existence of Mk ca. A.D. 50, the early Christian use of the scroll format, and Christian presence at Qumran.

J. B. Tyson, *The Death of Jesus in Luke-Acts* (Columbia, SC: University of South Carolina Press, 1986, $17.95) xi and 198 pp. Bibliography. Indexed. LCN: 85-32288. ISBN: 0-87249-461-6.

After discussing Lk-Acts and literary criticism, this investigation of the literary function and meaning of Jesus' death according to Luke considers the acceptance and rejection of Jesus by the Jewish public, the conflict between Jesus and the Jewish leaders, Jerusalem and the Temple, the trial of Jesus, and the distinctiveness of Luke's portrayal of Jesus' death. Tyson, professor of religious studies at Southern Methodist University in Dallas, TX, concludes that Luke's portrayal of the circumstances surrounding Jesus' death was dominated by the conviction that it was a matter of divine necessity.

D. Wenham and C. Blomberg (eds.), *The Miracles of Jesus*, Gospel Perspectives 6 (Sheffield, UK: JSOT Press, 1986, cloth £16.50 or $24.50, paper £8.85 or $13.50) 457 pp. ISBN: 1-85075-008-4 (cloth), 1-85075-009-2 (paper).

The twelve articles in this final volume of the Tyndale House Gospels Research Project concern the problem of miracles from a historical and philosophical perspective (by W. L. Craig), exegesis of the NT miracle stories in the 19th and 20th centuries (G. Maier), magic or miracle (E. Yamauchi), miracle-working *theioi andres* in Hellenism and Hellenistic Judaism (B. L. Blackburn), the coin in the fish's mouth in Mt 17:27 (R. Bauckham), exorcism and history according to Mk 1:21-28 (B. D. Chilton), the feeding of the multitude in Mk 6:30-46 and Jn 6:1-15 (P. W. Barnett), miracles of revivification in the Gospels (M. J.

Harris), miracles as parables (Blomberg), *ei de . . . egō ekballō ta daimonia* (G. H. Twelftree), the miraculous in *Gospel of Peter* (D. F. Wright), and the miracle at Cana in Jn 2:1-11 from a philosopher's perspective (S. T. Davis). Blomberg provides concluding reflections on miracles and on the project as a whole.

EPISTLES–REVELATION

H. D. BETZ, *2 Corinthians 8 and 9. A Commentary on Two Administrative Letters of the Apostle Paul,* ed. G. W. MacRae, Hermeneia—A Critical and Historical Commentary on the Bible (Philadelphia: Fortress, 1985, $27.95) xxvi and 176 pp. Bibliography. Indexed. LCN: 83-48904. ISBN: 0-8006-6014-5.

After surveying scholarship on 2 Corinthians 8–9 from J. S. Semler to the present, this volume provides detailed literary analyses of Paul's letters to the church of Corinth (chap. 8) and to the Christians of Achaia (chap. 9), concluding that they constitute independent, self-contained textual units that can be interpreted in accord with Greco-Roman rhetoric and epistolography. Then it considers the genre and literary function of the two letters, and attempts to place the letters in the history of the Corinthian correspondence. Betz is professor of NT at the Divinity School of the University of Chicago and author of the commentary on Galatians (1979) in the series.

B. BYRNE, *Reckoning with Romans. A Contemporary Reading of Paul's Gospel,* Good News Studies 18 (Wilmington, DE: Michael Glazier, 1986, paper $12.95) 229 pp. Bibliographies. Indexed. LCN: 86-45318. ISBN: 0-89453-585-4.

Byrne, professor of NT at Jesuit Theological College in Melbourne and author of *'Sons of God'–'Seed of Abraham'* (1979), presents a close reading of Romans from the perspective of Paul's central preoccupation: his proclamation of the gospel as the revelation of the righteousness or saving justice of God. After a fourteen-page introduction to Romans (occasion and purpose, apocalyptic background, structure), the author considers Paul as the servant of the gospel (1:1-15), the gospel of God's saving justice (1:16-17), the Gentiles' need for God's justice (1:18-32), the Jews' need for God's justice (2:1–3:20), the revelation of God's saving justice in Jesus Christ (3:21-31), Abraham as faith person and bearer of the promise (4:1-25), etc. Byrne concludes by formulating forty theses regarding Paul's understanding of God, Christ, and human beings in Romans.

R. CAVEDO AND R. FABRIS, *L'apostolo Paolo e le prime comunità cristiane. Itinerario alle lettere paoline* (Rome: Editrice A.V.E., 1984, paper 4,800 L) 75 pp. Bibliography.

The three papers in this booklet are by Fabris on Paul's vocation and mission, Cavedo on Paul and the first Christian churches, and Fabris on Paul's letters. Cavedo and Fabris have supplied an eight-page annotated bibliography.

G. H. CLARK, *Ephesians* (Jefferson, MD: Trinity Foundation, 1985, paper $8.95) xiv and 230 pp.

The late Professor Clark, who was chairman of the department of philosophy at Butler University in Indianapolis, IN, presents his devotional commentary on Ephesians in brief units consisting of the translation of a verse or two and an exposition of key terms and ideas. He was especially concerned with providing an accurate and honest translation of the text.

L. DE LORENZI (ED.), *Résurrection du Christ et des chrétiens (1 Co 15),* Série Monographique de "Benedictina," Section Biblico-Oecuménique 8 (Rome: Abbaye de S. Paul, 1985, paper) 363 pp. Bibliography. Indexed.

Prepared for the 1983 Pauline colloquium in Rome, the major papers in this volume are by W. Schrage on 1 Cor 15:1-11, J.-N. Aletti on Paul's argumentation and the position of the Corinthians according to 1 Cor 15:12-34, C. K. Barrett on the significance of the

Adam-Christ typology for the resurrection of the dead (1 Cor 15:20-22, 45-49), M. Carrez on Christ's resurrection and lordship according to 1 Cor 15:23-28, K. Müller on the corporeality of salvation according to 1 Cor 15:35-58, R. Schnackenburg on 1 Corinthians 15 as a whole (structure, meaning of its parts, etc.), and F. Montagnini on pastoral accents in Paul's discourse about the resurrection. Also included are a foreword by De Lorenzi, an introduction by Schnackenburg, and transcripts of the discussions inspired by the papers.

L. R. DONELSON, *Pseudepigraphy and Ethical Argument in the Pastoral Epistles,* Hermeneutische Untersuchungen zur Theologie 22 (Tübingen: Mohr-Siebeck, 1986, DM 78) viii and 221 pp. Bibliography. Indexed. ISBN: 3-16-145009-4.

The revision of a doctoral dissertation directed by H. D. Betz and accepted in 1984 by the Divinity School of the University of Chicago, this new reading of the Pastorals discovers in them a consistent theological ethic with cosmological and cultic grounding. After demonstrating that the Pastorals were typical pseudepigraphical letters, the volume considers their form of argument: the enthymeme, the paradigm (inductive and illustrative), and the organization of arguments. Then it focuses on the cosmological and ethical system: the opponents, Christology and ethics, a cultic ethic, the content of the ethic, and "outfitted for good works." Donelson concludes that the Pastorals represent a telling moment in the battle between the authority structures of orthodoxy and the theological diversity and creativity of the church.

H. FELD, *Der Hebräerbrief,* Erträge der Forschung 228 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1985, paper DM 36) viii and 141 pp. Bibliography. ISBN: 3-534-07503-X.

This survey of scholarship on Hebrews first considers literary-historical questions: authorship, recipients and their location, date, occasion and purpose, literary genre, literary structure, history-of-religions and literary-historical background, and history of interpretation. Then it treats theological questions: the basic theological conceptuality, the significance of the OT, Christology (the Son of God, the earthly Jesus, the High Priest), the heavenly cult and the new covenant, creation and eschatology, Christian existence, and the evaluation of Hebrews. The 39-page bibliography is divided into two parts: commentaries on Hebrews, and other literature. Feld is the author of *Das Verständnis des Abendmahls* (1976).

B. FIORE, *The Function of Personal Example in the Socratic and Pastoral Epistles,* Analecta Biblica 105 (Rome: Biblical Institute Press, 1986, paper 50,000 L or $35) xviii and 283 pp. Bibliography. Indexed. ISBN: 88-7653-105-X.

Based on a doctoral dissertation directed by A. J. Malherbe and accepted by Yale University, this volume contains chapters on the genre of the Pastorals; their hortatory character; example in rhetorical theory, education, and literature; the use of example in the kingship literature by Isocrates, Plutarch, and Dio Chrysostom; example in epistolary exhortation; example in the Socratic letters; example in Paul's letters; and example in the Pastorals. Fiore, associate professor and chairman of the department of religious studies at Canisius College in Buffalo, NY, concludes that the Pastorals blended (1) hortatory instructions addressed to young officials on the conduct and attitudes expected of them and their constituencies, and (2) epistolary exhortations to a way of life consistent with the traditions of a philosophical school.

D. GEORGI, *The Opponents of Paul in Second Corinthians* (Philadelphia: Fortress, 1986) xv and 463 pp. Bibliographies. Indexed. LCN: 84-47917. ISBN: 0-8006-0729-5.

The English translation of a slightly revised version of *Die Gegner des Paulus im 2. Korintherbrief* [*NTA* 9, p. 278], this investigation of Paul's opponents as seen in 2 Cor 2:14–7:4 and 10:1–13:14 considers the missionary role of the opponents (with particular attention to their self-designations for their task and origin), missionary activity in NT times (Jewish, pagan, and early Christian), and the self-understanding of the opponents (self-consciousness and tradition). Georgi concludes that 2 Cor 2:14–7:4 and 10:1–13:14 attacked the activity of migrant preachers of Jewish origin who were working for the early church. The English version provides a 118-page epilogue in which the author presents suggestions about important questions, new insights, developments, and tendencies.

K. L. JOHNSON, *Paul the Teacher. A Resource for Teachers in the Church* (Minneapolis, MN: Augsburg, 1986, paper) 126 pp. LCN: 86-17384. ISBN: 0-8066-2226-1.

Seeking to give some definition to Paul's ministry as a teacher and to provide a resource for teachers in the church today, this volume first identifies Paul as a teacher of the authority-enabler model and as a learner. Then it treats the purpose in Paul's teaching, Paul's accountability in teaching, the ways we learn, and Paul's teaching style. Johnson, professor of pastoral theology and ministry at Luther Northwestern Theological Seminary in St. Paul, MN, describes Paul as one who learned to live by God's grace and had no other purpose than to help others do the same.

C. KELLER, *Das Evangelium des Paulus. Genannt "Der Römerbrief." Unter Berücksichtigung des griechischen Urtextes aus dem Deutschen ins Deutsche übersetzt* (Berlin: CZV-Verlag, 1985, paper 11.80 DM) 70 pp. ISBN: 3-7674-0239-4.

In his new version of Romans, Keller, a pastor in Switzerland, seeks not only to translate from Greek into German but also to convey the thoughts and feelings of the past into the present. For example, he renders Rom 1:16 as follows: "Es gibt ja auch keinen Grund, weshalb ich mich dieser Botschaft schämen sollte, habe ich doch selbst ihre Kraft erlebt, die Menschen ganzmachen kann durch den Glauben, und zwar Fromme wie Unfromme."

S. J. KISTEMAKER, *Exposition of the Epistle of James and the Epistles of John*, New Testament Commentary (Grand Rapids: Baker, 1986, $18.95) viii and 425 pp. Bibliographies. Indexed. LCN: 85-73720. ISBN: 0-8010-5469-9.

Kistemaker, author of *Exposition of the Epistle to the Hebrews* (1984) in the series, provides introductions, commentaries, and bibliographies for James and 1–3 John. His exposition of James appears under the following headings: perseverance (1:1-27), faith (2:1-26), restraint (3:1-18), submission (4:1-17), and patience (5:1-20). 1 John is treated according to the following outline: the Word of life (1:1-4), walk in the light (1:5-10; 2:1-17), believe in Jesus (2:18-29; 3:1-24), love God (4:1-21; 5:1-12), and epilogue (5:13-21).

H.-J. KLAUCK, *2. Korintherbrief*, Die Neue Echter Bibel, Kommentar zum Neuen Testament mit der Einheitsübersetzung 8 (Würzburg: Echter Verlag, 1986, paper DM 28) 107 pp. Bibliography. ISBN: 3-429-00996-0.

Klauck's volume on 1 Corinthians in the series was described in *NTA* 29, p. 215. After an eleven-page introduction to 2 Corinthians (prehistory and events, the composition of the letter, Paul's opponents, the use of "we," structure, bibliography), the volume provides the Einheitsübersetzung text and an exposition: address and greeting (1:1-2), the apostle's suffering and consolation (1:3-11), clarification of misunderstandings (1:12–2:11), the glory and necessity of apostolic ministry (2:12–5:10), etc. Klauck is professor of NT exegesis at the University of Würzburg.

J. KUHATSCHEK, *Romans. Becoming New in Christ*, Lifebuilder Bible Studies (Downers Grove, IL: InterVarsity, 1986, paper $2.95) 94 pp. ISBN: 0-8308-1008-0.

Part of a series promoting inductive biblical study, this guide to Paul's letter to the Romans first presents twelve studies of chapters 1–8: good news from God (1:1-17), the wrath of God (1:18-32), the judgment of God (2:1-29), etc. Then it provides nine studies on Romans 9–16: the potter and his clay (9:1-29), misguided zeal (9:30–10:21), the future of Israel (11:1-36), etc.

N. MADSEN, *St. Paul: the Apostle & His Letters* (Huntington, IN: Our Sunday Visitor, 1986, paper $6.95) ii and 198 pp. Indexed. LCN: 85-62816. ISBN: 0-87973-589-9.

After discussing Paul's life and letters, Madsen, chaplain at McKendree College in Illinois, examines Paul's letters to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, and Philemon. He considers their historical context and situation, content, and directions for everyday Christian living (with reference to particular texts).

R. McDonnell, *The Catholic Epistles & Hebrews*, Message of Biblical Spirituality 14 (Wilmington, DE: Michael Glazier, 1986, cloth $12.95, paper $7.95) 150 pp. Indexed. LCN: 85-45559. ISBN: 0-89453-564-1 (cloth), 0-89453-580-3 (paper).

Part of a series that attempts to retell and interpret the biblical story from within the faith perspective that originally formed it, this volume examines aspects of biblical spirituality in five NT letters: James (God's initiative and our receptivity, community, faith flowing into action), 1 Peter (contemplation, sharing in the dying and rising, baptism, signs of hope, hope in action, our leader), Hebrews (hope based on God's word, Jesus, the sacrifice of Jesus, community worship, obedience through discernment), and Jude and 2 Peter (the fullness, the power; the future, the presence). McDonnell is the author of *Prayer Pilgrimage with Paul* (1985).

R. Pesch, *Paulus ringt um die Lebensform der Kirche. Vier Briefe an die Gemeinde Gottes in Korinth. Paulus—neu gesehen*, Herderbücherei 1291 (Freiburg—Basel—Vienna: Herder, 1986, paper DM 12.90) 254 pp., 1 map. ISBN: 3-451-08291-8.

After discussing the founding of the Christian community at Corinth and surveying 1 Corinthians as a whole, Pesch argues that it actually contains four letters: the antecedent letter (1 Cor 1:1–5:8; 6:1-11), the interim letter (5:9-13; 6:12–20; 10:1–11:34), the resurrection letter (15:1-58), and the answer letter (7:1-40; 8:1–9:27; 12:1–14:40; 16:1-24). Pesch has prepared a similar analysis of 2 Corinthians.

J. Plevnik, *What are they saying about Paul?* (New York—Mahwah, NJ: Paulist, 1986, paper $4.95) v and 114 pp. Bibliography. LCN: 85-62964. ISBN: 0-8091-2776-8.

Plevnik, professor of NT at Regis College in Toronto, surveys recent scholarly approaches to six key aspects of Paul's thought: the Damascus experience, the resurrection of Christ, the meaning of Christ's resurrection, justification by faith, the cross, and hope. Attention is given to the particular problems that served as the background for Paul's formulations.

E. Reinmuth, *Geist und Gesetz. Studien zu Voraussetzungen und Inhalt der paulinischen Paränese*, Theologische Arbeiten 44 (Berlin: Evangelische Verlagsanstalt, 1985, paper DM 15) 152 pp. Bibliography. Indexed.

The revised and abbreviated version of a doctoral dissertation directed by T. Holtz and accepted in 1981 by the theological faculty at the Martin-Luther-Universität in Halle-Wittenberg, this study explores the relation between Paul's paraenesis addressed to Christians living in the Spirit and the demands of the Jewish Law. Taking 1 Thes 4:1-8 as the starting point, it considers the topic of abstaining from unchastity and lust as central demands of the Law with reference to Paul's letters and Jewish writings. Then it investigates the significance of the Spirit for fulfilling the Law according to Paul and other Jewish writers.

E. J. Schnabel, *Law and Wisdom from Ben Sira to Paul. A Tradition Historical Enquiry into the Relation of Law, Wisdom, and Ethics*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 16 (Tübingen: Mohr-Siebeck, 1985, paper DM 84) xvi and 428 pp. Bibliography. Indexed. ISBN: 3-16-144896-0.

A revised and abridged version of a doctoral dissertation directed by R. S. Barbour and accepted by the University of Aberdeen in 1983, this volume contains chapters on Ben Sira's identification of wisdom and law, wisdom and law in intertestamental literature, law and wisdom in the Dead Sea scrolls, and wisdom and law in Pauline Christology and ethics. Schnabel concludes that the ethical dimension constituted the fundamental focus of the identification: Law and wisdom contain and promulgate the norms and criteria of moral conduct and lead to a pious, holistic way of life.

G. SELLIN, *Der Streit um die Auferstehung der Toten. Eine religionsgeschichtliche und exegetische Untersuchung von 1 Korinther 15*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 138 (Göttingen: Vandenhoeck & Ruprecht, 1986, DM 86) 337 pp. Bibliography. Indexed. ISBN: 3-525-53815-4.

The revision of a *Habilitationsschrift* accepted by the Evangelical theological faculty at the University of Münster in 1981, this attempt at understanding the views of Paul's dialogue partners in 1 Corinthians 15 contains three major sections: 1 Cor 15:12 and its prehistory, the history-of-religions background of 1 Cor 15:45-46, and the Pauline argument in 1 Corinthians 15 (resurrection as new creation, the theological necessity of the resurrection of the dead). Sellin concludes that Alexandrian-Jewish influence on the Christians at Corinth expressed itself in an anthropological dualism that contradicted discourse about the resurrection of Christians.

L. SWAIN, *The People of the Resurrection. I. The Apostolic Letters*, Good News Studies 15 (Wilmington, DE: Michael Glazier, 1986, paper $12.95) 288 pp. Indexed. LCN: 84-81250. ISBN: 0-89453-290-1.

After discussing the destiny of the faithful according to the OT and Jewish writings, this volume considers the Christian answer to the question of human destiny in Paul's letters, the deutero-Pauline writings, Hebrews, and 1 Peter, respectively. The second volume will investigate the theme in the Synoptic Gospels and the Johannine writings. Swain, author of *Ephesians* (1980), concludes that the destiny of Christ and of the faithful is envisioned in various ways and its presentation is most often related to the present life of the faithful.

C. H. TALBERT (ED.), *Perspectives on First Peter*, NABPR Special Studies Series, Number 9 (Macon, GA: Mercer University Press, 1986, paper $15.95) iv and 151 pp. Bibliography. LCN: 86-8772. ISBN: 0-86554-198-1.

The eight chapters in this collection are by J. H. Elliott on 1 Peter in recent research [§ 21-199], D. Sylva on the critical exploration of 1 Peter [§ 27-668], E. Lohse on paraenesis and kerygma in 1 Peter (1954), Elliott on the situation and strategy of 1 Peter, D. Balch on Hellenization and acculturation in 1 Peter, D. W. Kendall on the literary and theological function of 1 Pet 1:3-12, E. Richard on the functional Christology of 1 Peter, and Talbert on the plan of 1 Peter. Talbert has provided a two-page introduction.

W. G. THOMPSON, *Paul and His Message for Life's Journey* (New York—Mahwah, NJ: Paulist, 1986, paper $9.95) vii and 151 pp., 3 maps. LCN: 86-9506. ISBN: 0-8091-2824-1.

Thompson, associate professor of NT at Loyola University's Institute of Pastoral Studies in Chicago, first dialogues with Paul as a Diaspora Jew and Pharisee, in his experience of the risen Lord, as missionary to the Gentiles and community organizer, and letter writer. Then he studies Paul's message about dying and rising in Christ, God's plan of action for the world, and individuals and communities in the new age. Lastly he considers what can be learned about prayer from Paul and describes methods of prayer appropriate to his letters. Also included are an epilogue on Paul and contemporary wisdom about adult life and an appendix on Paul and women.

C. TRESMONTANT, *Apocalypse de Jean* (Paris: O.E.I.L., 1984, paper 160 F) 511 pp., 4 maps. ISBN: 2-86839-030-7.

As in his *Évangile de Jean* (1984), Tresmontant presents on facing pages a commentary on Revelation and a new French translation according to sense-lines and without capitalization or punctuation. Thus Rev 1:8 reads as follows: "moi je suis le alpha/ et le oméga/ oracle de yhwh dieu/ celui qui est et qui était et qui vient/ [le dieu] des armées." In a nine-page concluding note, Tresmontant argues that Revelation was composed before the destruction of Jerusalem in A.D. 70 and reflects on whether it was composed by the author of the Fourth Gospel.

BIBLICAL THEOLOGY

A. ARANDA, *Estudios de Pneumatología,* Colección Teológica 45 (Pamplona: Ediciones Universidad de Navarra, 1985, paper) 248 pp. Bibliography. Indexed. ISBN: 84-313-0900-8.

The first chapter in this collection of studies on the Spirit concerns "lines of force" in biblical pneumatology: the Spirit of Yahweh and the Holy Spirit, the salvific action of the Spirit of Yahweh in the OT, the gift of the Spirit according to the NT, and the Spirit of the salvation that comes from God. The other chapters deal with aspects of pneumatological teaching among 2nd-century A.D. writers (Clement of Rome, Ignatius of Antioch, Apologists, Irenaeus) and with the Holy Spirit in Christian creeds from the 2nd to the 4th centuries.

L. C. ARAÚJO (ED.), *A Oração ao Deus da bíblia,* Estudos Bíblicos 10 (Petrópolis, Brazil: Editora Vozes, 1986, paper) 80 pp.

This biblical-pastoral supplement to *RevistEclBras* 46 (182, '86) features articles by S. A. Gameleira Soares on Psalm 77, J. Comblin on prophetic prayer in the OT and NT, and R. Guerre on the prayer of the first Christian communities.

W. BEINERT, *Maria, Weggeleiterin der Christen,* Theologie und Leben 78 (Freising: Kyrios, 1986, paper DM 7.20) 64 pp., plate. ISBN: 3-7838-0336-5.

Beinert, professor of dogmatics and history of dogma on the Catholic theological faculty at Regensberg, discusses Mary under three headings: the disciple of Jesus, the woman, and the mother of God on the way. He calls on biblical and other evidence to develop the theme of Mary as the one who leads Christians on the way.

T. CALLAN, *Forgetting the Root. The Emergence of Christianity from Judaism* (New York—Mahwah, NJ: Paulist, 1986, paper $5.95) vii and 131 pp., 5 maps. Bibliography. Indexed. LCN: 85-62929. ISBN: 0-8091-2778-4.

Callan, assistant professor of NT at the Athenaeum of Ohio in Cincinnati, seeks to show that Christianity was not anti-Jewish from the beginning and that the way in which Christianity separated from Judaism was an important factor in the development of anti-Jewish views. The five chapters in his presentation concern Jesus, the early church, conservative Jewish Christianity, liberal Jewish Christianity, and liberal Gentile Christianity. Callan concludes that Christianity emerged from Judaism as a result of (1) the decision made by most of the church that Gentile Christians need not keep the Jewish Law, and (2) the adoption of this position by Gentile Christians who understood it to mean that neither Jewish Christians nor Jews should keep the Law.

R. F. COLLINS, *Christian Morality: Biblical Foundations* (Notre Dame, IN: University of Notre Dame Press, 1986, $22.95) vi and 258 pp. Indexed. LCN: 85-41020. ISBN: 0-268-00758-6.

The eleven essays in this collection concern Scripture and the Christian ethic [§ 19-1078], the Ten Commandments in current perspective (1969), the Ten Commandments and the Christian response [§ 18-290], whether the fourth commandment is for children or adults [§ 22-237], the love-command in Jn 13:34 [§ 24-491], Paul's first reflections on love [§ 25-998], human sexuality in the Jewish Scriptures (1977) and in the Christian Scriptures [§ 22-553], the unity of Paul's paraenesis in 1 Thes 4:3-8 and 1 Cor 7:1-7 as a significant parallel [§ 28-247], Christian personalism and the Sermon on the Mount [§ 14-476], and the interpretation of Rom 3:8. Collins, author of *Introduction to the New Testament* (1983), is professor of NT studies and pastoral theology at the Catholic University of Louvain.

B. DALEY WITH J. SCHREINER AND H. E. LONA, *Eschatologie. In der Schrift und Patristik,* Handbuch der Dogmengeschichte 4: Sakramente—Eschatologie, Faszikel 7a (Freiburg—Basel—Vienna: Herder, 1986, paper) viii and 248 pp. Bibliographies. ISBN: 3-451-00742-8.

This fascicle contains contributions by Schreiner on eschatology in the OT (pp. 1-43), Lona on eschatology in the NT (pp. 44-83), and Daley on patristic eschatology (pp. 84-248). Lona's section treats Jesus' eschatological preaching, primitive Christian eschatology, the eschatology of Q, Pauline eschatology, the eschatology of deutero-Paulinism, the eschatology of the Synoptic Gospels and Acts, the Johannine tradition, the Catholic epistles, Hebrews, Revelation, and 2 Peter. Also pertinent to NT eschatology are Schreiner's excursus on the intertestamental writings and Daley's discussions of early Semitic Christianity and the gnostic crisis.

G. DE GENNARO (ED.), *L'Antico Testamento interpretato dal Nuovo: Il Messia,* Studio Biblico Teologico Aquilano (Naples: Dehoniane, 1985, paper 40,000 L) 517 pp., plate. Indexed.

After a preface by M. Peressin and an introduction by De Gennaro, this volume presents articles by B. Corsani on the OT interpreted by the NT in Christian exegesis, N. M. Loss on a christological reading of Genesis 1–11, J. Mejía on the Messiah dead through our sins (1 Cor 15:3; Mk 10:45), R. Di Segni on aspects of messianic thinking in Hebrews, G. Marchesi on the consciousness of Jesus as Messiah and Son of God, M. Gilbert on the persecuted just one of Wis 2:12-20 as a messianic figure, E. Peretto on interpretations of Jesus of Nazareth in the 2nd and 3rd centuries A.D., H. Simian-Yofre on the Messiah in Isaiah and the prophets, S. Garofalo on mutual relationships between the OT and NT, G. Garbini on the transition of the Messiah from the "anointed" to the Christ, G. L. Prato on the values and limits of the biblical foundations of messianism, B. Prete on messianic perspectives in Lk 22:14-20, F. Festorazzi on Jesus and the Suffering Servant, S. Cipriani on Christ as the "ultimate" meaning of the OT according to Paul, M. Adinolfi on the Servant of Yahweh in Jesus' self-consciousness according to Mk 10:45, and U. Vanni on Revelation as a Christian messianic rereading of the OT. Transcripts of discussions generated by the papers are included.

H. M. ERVIN, *Conversion-Initiation and the Baptism in the Holy Spirit. A critique of James D. G. Dunn,* Baptism in the Holy Spirit (Peabody, MA: Hendrickson Publishers, 1984, paper $9.95) viii and 172 pp. Indexed. ISBN: 0-913573-12-4.

This critical examination of Dunn's *Baptism in the Holy Spirit* [*NTA* 15, p. 126; 22, p. 224] focuses on what Ervin perceives as the inadequacies and errors in the exegesis offered in support of Dunn's conversion-initiation thesis. After discussing John's baptism and Jesus' baptism, it considers the evidence about baptism in Acts, Paul's letters, the Johannine writings, Hebrews, and 1 Peter. Ervin, professor at Oral Roberts University in Tulsa, OK, concludes that Dunn's conversion-initiation hypothesis rests on no empirically verifiable base.

R. FABRIS, *La preghiera nella Bibbia,* Le spighe (Rome: Borla, 1985, paper 12,000 L) 201 pp. Bibliography. ISBN: 88-263-0666-4.

After reflecting on how the Bible teaches about prayer, this volume discusses prayer within everyday life, prayer in difficult circumstances (sorrow, sickness, crisis, failure), prayer within the world and history, biblical exemplars of prayer, NT teachings about prayer, and the praying community. The five excursuses concern the religious language of the Psalms, the symbolic and cosmic geography of the Psalms, the biblical story and the protagonists of prayer, dimensions of evangelical prayer, and communitarian prayer. Fabris is also the author of *Lettera ai Filippesi* (1983).

R. FABRIS, *La virtù del coraggio. La "franchezza" nella Bibbia,* Collana Martyria 1 (Casale Monferrato: Piemme, 1985, paper 9,000 L) 96 pp. Bibliography.

Fabris, author of *Matteo* (1982) and *Gesù di Nazareth* (1983), explores the theme of "boldness" (*parrēsia*) in four chapters: boldness in the Greek-Hellenistic world, biblical examples and figures of boldness, boldness in the NT (Jesus and his disciples, Paul, the public proclamation of the gospel), and speaking and acting with boldness.

J. A. Fitzmyer, *Scripture and Christology. A Statement of the Biblical Commission with a Commentary* (New York—Mahwah, NJ: Paulist, 1986, paper $6.95) viii and 110 pp. Indexed. LCN: 86-2438. ISBN: 0-8091-2789-X.

This book presents in a slightly revised form Fitzmyer's translation of and commentary on the Pontifical Biblical Commission's recent document on Christology, which appeared in Latin and French versions in *Bible et christologie* [*NTA* 29, p. 218]. Fitzmyer's translation and commentary were first published in *Theological Studies* [§ 30-306]. He has included an English version of H. Cazelles's preface.

J. Galot, *Maria, la donna nell'opera di salvezza,* trans. N. Corradini (Rome: Gregorian University Press, 1984, paper 30,000 L or $22) xvi and 439 pp. Indexed.

After observations on constructing a Mariology today, Galot seeks to explain Mary's place in God's saving plan: the establishment of God's covenant with the woman, Mary's cooperation in establishing the covenant (faith and consent), the divine maternity, virginity, holiness, coredemption, assumption, Mary's cooperation in the mystery of the church, and Mariology in ecumenism. Galot is professor of theology at the Gregorian University.

D. J. Goergen, *A Theology of Jesus.* Vol. 1, *The Mission and Ministry of Jesus* (Wilmington, DE: Michael Glazier, 1986, paper $12.95) 316 pp. Bibliography. Indexed. LCN: 86-45321. ISBN: 0-89453-603-6.

Goergen, provincial of the Dominican province of St. Albert the Great, describes his method of doing Christology as comprising four steps or moments: Jesus research, historical retrieval, hermeneutical reconstruction, and socioethical evaluation. This first book in a five-volume project is divided into three parts: one of us (Christology as an invitation to an encounter, Jesus' roots in Palestinian Judaism, Jesus and the people), solidarity with God (the origins of a mission, a prophet from Nazareth, Jesus and apocalypticism), and solidarity with the people (the compassionate sage, God belongs to the people).

D. E. Groh, *In Between Advents. Biblical and Spiritual Arrivals,* The Bible for Christian Life (Philadelphia: Fortress, 1986, paper $3.95) 63 pp. LCN: 86-45199. ISBN: 0-8006-2025-9.

Groh, professor of the history of Christianity at Garrett-Evangelical Theological Seminary in Evanston, IL, reflects on biblical, theological, and liturgical aspects of Advent: advents and hospitality, the first advent in vulnerability, the second advent in glory, and the ruler in the manger.

P. D. Hanson, *The People Called. The Growth of Community in the Bible* (San Francisco: Harper & Row, 1986, $31.95) xii and 564 pp. Bibliography. Indexed. LCN: 84-47725. ISBN: 0-06-063700-5.

Hanson, professor of OT at Harvard Divinity School and author of *The Diversity of Scripture* (1982), traces the biblical understanding of community according to the following outline: the birth of the Yahwistic notion of community (Genesis 12–39, Exodus 1–15), the growth of a triadic notion of community (Exodus 19–23, Joshua, Judges), the Yahwistic notion tested and refined (1–2 Samuel, 1 Kings, Psalms), growth through adversity (Deuteronomy, 1 Kings, Amos, Hosea), a variegated portrait (Kings, Chronicles, Isaiah, Micah, Jeremiah, Proverbs, Job, Ecclesiastes), the exile—crisis and reformulation (Ezekiel, the Priestly Writing, Isaiah 40–55), return from exile and attempts to reconstitute community (Chronicles, Haggai, Zechariah, Malachi, Isaiah 24–27 and 56–66, Ezekiel 38–39 and 44), the consolidation of the community around the Torah (Chronicles, Ezra, Nehemiah), witnesses to an alternative vision (Joel, Ruth, Jonah), people of the Torah (Judith, Sirach), diverse notions of community in the last two centuries B.C. (Daniel, 1 Maccabees), community in Jesus' teaching (Mt, Mk, Lk), and the birth of the church as response to God's new initiative (Mt, Jn, James, 1–2 Timothy, Lk-Acts).

G. Honoré-Lainé, *La femme et le mystère de l'Alliance* (Paris: Cerf, 1985, paper 65 F) 140 pp. ISBN: 2-204-02290-X.

In her reflections on the biblical mystery of the covenant as the context for understanding women, Honoré-Lainé considers the new covenant, Mary and the new covenant, a people where the covenant is lived, and the Spirit and the bride. She concludes with discussions of the misunderstanding of Marian devotion in the West and the refusal of the specific vocation of women in the church. I. de la Potterie has contributed an eight-page preface.

E. Jüngel, *Glauben und Verstehen. Zum Theologiebegriff Rudolf Bultmanns,* Sitzungsberichte der Heidelberger Akademie der Wissenschaften, Philosophisch-historische Klasse, Jahrgang 1985, Bericht 1 (Heidelberg: Carl Winter Universitätsverlag, 1985, paper DM 34) 78 pp. ISBN: 3-533-03529-8.

Based on a lecture delivered at Heidelberg in 1984, this booklet explores Bultmann's idea of theology under the rubric "faith and understanding" with reference to his *Theologische Enzyklopädie* and pertinent exegetical studies. It deals with existence in relation to knowing and science, theology as a science, faith and understanding in the NT, the nature of theology, the merits of Bultmann's approach, and critical issues. Jüngel was coeditor of Bultmann's posthumously published *Theologische Enzyklopädie* (1984).

E. Jüngel, R. Herzog, and H. Simon, *Evangelische Christen in unserer Demokratie. Beiträge aus der Synode der Evangelischen Kirche in Deutschland,* Gütersloher Taschenbücher/Siebenstern 580 (Gütersloh: Mohn, 1986, paper DM 4.80) 79 pp. ISBN: 3-579-00580-4.

This booklet contains three papers prepared for a conference held in 1985 at Trier under the sponsorship of the Evangelical church in Germany. The article most pertinent to the NT is Jüngel's biblical meditation on Rom 13:1-7 ("let everyone be subject to the governing authorities . . ."). J. Schmude has supplied a two-page foreword.

R. Kearns, *Das Traditionsgefüge um den Menschensohn. Ursprünglicher Gehalt und älteste Veränderung im Urchristentum* (Tübingen: Mohr-Siebeck, 1986, paper DM 68) iv and 202 pp. Indexed. ISBN: 3-16-145047-7.

The supplement to Kearns's three-volume *Vorfragen zur Christologie* [*NTA* 23, p. 243; 25, p. 209; 27, p. 344], this volume first studies the original form of the Son of Man tradition, with particular attention to the transcendental-eschatological epiphany of the world-ruler. Then it investigates the oldest modifications of the Son of Man tradition in the context of Hellenistic Egypt and Judaism.

H.-J. Klauck, *Brot vom Himmel. Biblische Texte—für heute erschlossen* (Würzburg: Echter Verlag, 1985, paper DM 19.80) 155 pp. Indexed. ISBN: 3-429-00962-6.

Klauck, professor of NT exegesis at the University of Würzburg, presents forty-one reflections on various topics, almost all of them starting from a biblical text (e.g. Job 7:1-7; Jonah 3:1-10; Mt 3:1-12; 5:1-12; 13:24-33). The homilies are intended to illustrate the relation between the biblical text and the modern world.

L. F. Ladaria, *Antropologia teologica,* trans. M. Manservigi, G. Occhipinti, and M. Salvini (Casale Monferrato: Piemme, 1986, paper 30,000 L; Rome: Università Gregoriana Editrice) 328 pp. Indexed. ISBN: 88-384-2210-9.

The Italian version of a work published in Spanish in 1983, this treatment of theological anthropology treats individual topics (e.g. creation, original sin, grace, justification, divine filiation) in the light of OT and NT evidence, the history of theology, and systematic theology. The presentation is divided into three major parts: the world and humanity as creatures of God, humanity elevated to friendship with God and as sinner, and humanity in God's grace. Ladaria is professor of dogmatic theology at the Gregorian University in Rome.

C. Levin, *Die Verheissung des neuen Bundes in ihrem theologiegeschichtlichen Zusammenhang ausgelegt,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 137 (Göttingen: Vandenhoeck & Ruprecht, 1985, DM 74) 303 pp. Bibliography. Indexed. ISBN: 3-525-53811-1.

After considering the importance of the promise of the new covenant (Jer 31:31-34) in the OT and the debate about its authenticity, Levin discusses the literary form of Jer 31:27-34, its tradition history, setting in life, themes, etc. Then he investigates the origin and development of the OT covenant theology, the covenant promise in the book of Jeremiah, the later history of the promise, and the idea of the Torah in the heart (Jer 31:33a). The final chapter treats the new covenant and the NT.

F. R. McCurley and J. Reumann, *Witness of the Word. A Biblical Theology of the Gospel* (Philadelphia: Fortress, 1986, paper $19.95) xxv and 500 pp. Illustrated. Indexed. LCN: 85-47721. ISBN: 0-8006-1866-1.

This survey of the two Testaments focuses on what Scripture says about God, the human predicament and recurring bad news for the world, and above all about gospel or what God says and does for the good of Israel and all humanity. Its thirty-five chapters appear under seven major headings: the Bible, in its historical settings, and the gospel; the good news that Jesus preached; the gospel as God's victory and kingship—in Israel and in Christ; the gospel of God as king, in creation and world; the gospel as hope—God's future reign; the gospel in the early church; and the one gospel in its many forms. McCurley is associate in mission research, Division for Mission in North America, Lutheran Church in America. Reumann is professor of NT studies and Greek at the Lutheran Theological Seminary in Philadelphia.

B. F. Meyer, *The Early Christians. Their World Mission and Self-Discovery,* Good News Studies 16 (Wilmington, DE: Michael Glazier, 1986, paper $12.95) 245 pp. Bibliography. Indexed. LCN: 85-45550. ISBN: 0-89453-542-0.

Meyer, professor in the department of religious studies at McMaster University in Hamilton, Ontario, and author of *The Aims of Jesus* (1979), takes the launching of the primitive Christian mission to the Gentiles as a paradigm of changing Christian self-definition and as the force that brought Christian identity into the light of thematic consciousness. He treats the problem of self-definition [see § 27-295], the kerygma revised, the Christian *Hebraioi* of Jerusalem, the *Hellēnistai,* the pre-Pauline formula in Rom 3:25-26a [see § 27-1037], Antioch and Jerusalem, theology for a world mission, a soteriology valid for all, the matrix of Pauline soteriology, and identity and development. Particular attention is given to what in the earliest Christian self-definition made possible and actual a mission to the Gentiles, and what impact the mission had on the self-consciousness of early Christianity.

F. J. Moloney, *Woman: First Among the Faithful. A New Testament Study* (London: Darton, Longman and Todd, 1985, paper £3.50) iii and 124 pp. Bibliography. Indexed. ISBN: 0-232-51660-X.

The revised and expanded version of a work published under the title *Woman in the New Testament* [*NTA* 26, pp. 213-214], this volume traces the growing Christian tradition regarding women as it has been revealed in the NT: Jesus of Nazareth, Paul, Matthew, Luke, Revelation, and the Fourth Gospel. Moloney is head of the biblical studies department at the Catholic Theological College in Clayton, Australia.

L. Morris, *New Testament Theology* (Grand Rapids: Zondervan, 1986) 368 pp. Indexed. LCN: 85-29441. ISBN: 0-310-45570-7.

Morris, formerly principal of Ridley College in Melbourne, Australia, seeks to provide a compact introduction to the theology of the NT. After discussing the meaning of NT theology, he sets out the principal theological teachings of the Pauline writings, the Synoptic Gospels and Acts, the Johannine writings, and the General epistles. He concludes that, though the NT writers expressed themselves in different ways, there was also an impressive agreement on certain fundamental truths.

P. Perkins, *What We Believe. A Biblical Catechism of the Apostle's Creed* (New York—Mahwah, NJ: Paulist, 1986, paper $3.95) vi and 134 pp. LCN: 85-62875. ISBN: 0-8091-2764-4.

Perkins, professor of theology at Boston College and author of *Resurrection* (1984), explains the biblical basis of phrases in the Apostles' Creed: God as creator, Jesus as God's Son, Jesus crucified, Jesus as risen and exalted, Jesus as coming judge, the Holy Spirit, the holy catholic church, and resurrection and eternal life. This biblical catechism can be used in junior high schools, by study groups, and by individual readers.

K. F. Plum, *Den tilslørede frihed. Kvindehistorie og kvindehistorier i det nye testamente* (Copenhagen: H. Reitzel, 1984, paper 178 kr.) 143 pp. Illustrated. Bibliography. Indexed. ISBN: 87-412-3776-5.

The sequel to Plum's *Kvindehistorie og kvindehistorier i det gamle testamente* (1983), this investigation of the status and roles of women in early Christianity contains chapters on whether the NT is new or old, the life of women in Judaism and the Roman empire, good news to women, the other sex, women and heresies, metaphors and narratives, women's experiences and piety, the man Jesus, Paul and Lenin, the NT resurrection texts, Mary the mother of Jesus, Mary Magdalene, the Martha-Mary stories, the nameless and silent women, the NT as women's literature, and the veiled freedom of women in early Christianity.

H. Räisänen, *The Torah and Christ. Essays in German and English on the Problem of the Law in Early Christianity,* Publications of the Finnish Exegetical Society 45 (Helsinki: Finnish Exegetical Society, 1986, paper 100 FIM or $20) viii and 377 pp. Bibliographies. Indexed. ISBN: 951-9217-00-2.

The twelve articles in this collection relate in some way to Räisänen's *Paul and the Law* (1983). They concern Paul's theological difficulties with the Law (1980), legalism and salvation by the Law (1980), Paul's call experience and his later view of the Law, the "law" of faith and of the Spirit [§ 24-889], Paul's word-plays with *nomos* (1983), Paul's use of *epithymia* and *epithymein* [§ 24-891], Gal 2:16 and Paul's break with Judaism [§ 30-741], the understanding of Rom 3:1-8 [§ 30-711], the origin of Mk 7:15 (1982), Jesus and the food laws in the light of Mk 7:15 [§ 27-538], the Hellenists as a possible bridge between Jesus and Paul, and works-righteousness and early catholicism with reference to *1 Clement* [§ 28-816]. The appendix examines the "Zion Torah" theory proposed by H. Gese and P. Stuhlmacher and its relevance for biblical theology.

H. G. Reventlow, *Problems of Biblical Theology in the Twentieth Century,* trans. J. Bowden (Philadelphia: Fortress, 1986, paper $12.95) xvii and 188 pp. Bibliographies. Indexed. LCN: 84-4722. ISBN: 0-8006-1935-8.

The English version of *Hauptprobleme der Biblischen Theologie im 20. Jahrhundert* [*NTA* 28, p. 325], this volume treats the Anglo-Saxon biblical theology movement, the relation between the OT and the NT, and new approaches to a biblical theology.

A. Ronai and H. Wahle, *Das Evangelium—ein jüdisches Buch? Eine Einführung in die jüdischen Wurzeln des Neuen Testaments,* Herderbücherei Band 1298 (Freiburg—Basel—Vienna: Herder, 1986, paper DM 9.90) 190 pp. Indexed. ISBN: 3-451-08298-5.

The following topics pertaining to Jewish-Christian relations in NT times and today are discussed from a Jewish perspective (Ronai) and a Christian perspective (Wahle): the childhood of Jesus, his baptism, the teaching of Jesus, Jesus and the Law, Jews and Gentiles, the Last Supper and the Eucharist, and the separation of Christians from Judaism.

A. Salas (ed.), *La eucaristía. Perspectivas bíblico-pastorales,* Biblia y Fe. Rivista de Teología Bíblica, vol. 12, no. 35 (Madrid: Escuela Bíblica, 1986, paper 350 ptas.) 111 pp. Bibliography. ISSN: 0210-5209.

The eight articles in this fascicle approach the Eucharist from various points of view: J. Rubianes on biblical meals and other Jewish practices, E. Gallego on the Synoptic perspective, F. de la Calle on the Johannine perspective, F. Municio on the presence of the risen Lord, E. Villar on the practice of nascent Christianity, L. Tous on the social perspective, J. L. Galdeano Ochoa on pastoral practice today, and Salas on sacramental practice and theological reflection.

A. Salas (ed.), *El matrimonio. Perspectivas bíblico-pastorales,* Biblia y Fe. Rivista de Teología Bíblica, vol. 12, no. 36 (Madrid: Escuela Bíblica, 1986, paper 350 ptas.) 120 pp. Bibliography. ISSN: 0210-5209.

The seven articles in this fascicle explore marriage from various perspectives and with regard to particular issues: J. L. del Valle on Genesis 1–2, G. Cañellas on the practice of biblical Judaism, C. Quelle on the NT witness, M. Saenz de Santa María on marriage as contract or sacrament, J. Alonso Díaz on the problem of indissolubility, A. Manrique on early Christian practice, and Salas on pastoral practice today. A three-page bibliography is included.

K. H. Schelkle, *Israel im Neuen Testament* (Darmstadt: Wissenschaftliche Buchgesellschaft, 1985, paper DM 39) xix and 136 pp. Bibliographies. Indexed. ISBN: 3-534-09619-3.

To establish a context for discussing Israel in the NT, Schelkle first considers Israel in its ancient milieu [see § 29-311], the pertinent information in individual NT writings, and Jewish groups (priests, Pharisees, scribes, Sadducees, Zealots). Then he describes Christian beliefs and teachings with reference to their Jewish background: Jesus Christ, God, world and humankind, Holy Scriptures, ethical values and conduct, synagogue and church, and eschatology. Schelkle is the author of *Theologie des Neuen Testaments* (4 vols., 1968-76).

G. Schille, *Frei zu neuen Aufgaben. Beiträge zum Verständnis der dritten urchristlichen Generation* (Berlin: Evangelische Verlagsanstalt, 1986, paper DM 10.50) 111 pp.

This volume presents three previously unpublished papers. They concern the third generation of early Christians, the necessity of tradition history and the relative antiquity of some Synoptic sayings, and the beginnings of the Christian church-year.

R. Schnackenburg, *Die sittliche Botschaft des Neuen Testaments. Band 1: Von Jesus zur Urkirche,* Herders Theologischer Kommentar zum Neuen Testament, Supplementband 1 (Freiburg—Basel—Vienna: Herder, 1986, DM 48) 271 pp. Bibliographies. Indexed. ISBN: 3-451-20685-4.

Following a discussion of reasons for a NT ethic, Schnackenburg focuses on Jesus' ethical demands: Jesus' preaching of God's reign and his basic demands, OT-Jewish ethical teaching and Jesus' ethical demands, Jesus' extreme ethical demands (Sermon on the Mount), and Jesus' instruction about the social sphere. Then he considers the reception and development of Jesus' ethical demands in the primitive church: the community of disciples in the new situation after Jesus' cross and resurrection, the primitive church as the trustee of Jesus' inheritance, and the primitive church and its life in the world. A second volume will carry the subtitle *Die urchristlichen Verkündiger;* the work will represent a thorough revision of a book described in *NTA* 7, p. 279; 9, pp. 152, 443.

G. Schwarz, *Jesus "der Menschensohn." Aramaistische Untersuchungen zu den synoptischen Menschensohnworten Jesu,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 119 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1986, paper DM 74) x and 352 pp. Bibliography. Indexed. ISBN: 3-17-009268-5.

On the basis of the Galilean Aramaic spoken by Jesus and his disciples, Schwarz argues that Jesus generally used "Son of Man" to mean "I" without intending it to be taken as a christological title. After methodological observations, he surveys research on the "Son of Man" problem, makes semantic and philological clarifications regarding the Aramaic and Greek expressions, and examines thirty-seven Son of Man sayings in the Synoptic Gospels with regard to their emendation, retroversion, and interpretation. Schwarz is also the author of *"Und Jesus sprach"* (1985).

H. STADELMANN (ED.), *Glaube und Geschichte. Heilsgeschichte als Thema der Theologie*, Monographien und Studienbücher 322 (Wuppertal: R. Brockhaus, 1986, paper DM 29.80; Giessen—Basel: Brunnen) viii and 402 pp. ISBN: 3-417-29322-7 (Brockhaus), 3-7655-9322-2 (Brunnen).

Prepared for a conference held in 1985 at Tübingen, the twelve papers in this volume are by O. Betz on faith's relatedness to history in the OT and NT, Stadelmann on hermeneutics and salvation history, K.-H. Michel on God's action in history, G. Maier on prophecy about history in Daniel, W. Bittner on history and eschatology in the Fourth Gospel, K. Wetzel on the salvation-historical plan of "federal" theology, U. Swarat on J. C. K. von Hofmann's idea of salvation history, O. Michel on world history and salvation history according to M. Kähler and J. Schniewind, R. Hille on K. Heim's understanding of history, F. Flückiger on the understanding of history in dialectical theology, H. Bayer and R. Yarbrough on O. Cullmann's progressive salvation-historical approach, and Y.-H. Kim on the universal salvation-historical thesis of the Rahner school and W. Pannenberg's universal historical approach. The editor has provided a two-page foreword.

P. STUHLMACHER, *Reconciliation, Law, & Righteousness. Essays in Biblical Theology*, trans. E. R. Kalin (Philadelphia: Fortress, 1986, $24.95) xvi and 200 pp. Bibliographies. LCN: 85-45482. ISBN: 0-8006-0770-8.

The English version of *Versöhnung, Gesetz und Gerechtigkeit* [*NTA* 26, p. 215], this collection of eleven articles deals with Jesus as reconciler (1975), vicarious giving of life for many according to Mk 10:45/Mt 20:28 (1980), the new righteousness in Jesus' proclamation, Jesus' resurrection and the view of righteousness in the pre-Pauline mission congregations, Paul's view of righteousness, recent exegesis of Rom 3:24-26 (1975), the Law as a topic of biblical theology [§ 23-648], "the end of the Law" in Pauline theology [§ 15-228], Paul's theology of the cross (1976), Pauline Christology [§ 22-484], and "he is our peace" in Eph 2:14-18 (1974). Stuhlmacher has provided a two-page foreword to the English edition.

A. VANHOYE, *Old Testament Priests and the New Priest According to the New Testament*, trans. J. B. Orchard (Petersham, MA: St. Bede's Publications, 1986, paper $24.95) xv and 332 pp. Indexed. LCN: 85-2171. ISBN: 0-932506-38-0.

The English version of *Prêtres anciens, prêtre nouveau selon le Nouveau Testament* [*NTA* 25, pp. 102-103], this exegetical investigation of NT texts that speak of priests and priesthood is divided into three major parts: OT priests and the Christian faith, Jesus Christ as the new priest (especially according to Hebrews), and a priestly people (with particular attention to 1 Peter and Revelation). Vanhoye, professor of NT at the Pontifical Biblical Institute in Rome, concludes that, though only Christ is priest in the full sense of the term, it remains justifiable to speak of "priests" in the plural. Review articles on this work were summarized in §§ 26-1045r–1046r.

M. WALTON, *Witness in Biblical Scholarship. A Survey of Recent Studies 1956-1980*, Interuniversitair Instituut voor Missiologie en Oecumenica 15 (Leiden—Utrecht: IIMO, 1986, paper 10 gld.) iv and 77 pp. Bibliography. ISBN: 90-71387-14-3.

This survey of modern scholarship on biblical terms for "witness" (*ʿēd* in Hebrew, *martys* in Greek) gives information about their occurrences and translation, makes general observations about recent "witness" research, analyzes the major issues, provides a bibliography, and summarizes and evaluates fifteen books and articles on the topic. M. R. Spindler has contributed a four-page preface.

K. Wengst, *Pax Romana. Anspruch und Wirklichkeit. Erfahrungen und Wahrnehmungen des Friedens bei Jesus und im Urchristentum* (Munich: Kaiser, 1986, paper DM 39) 292 pp. Bibliography. Indexed. ISBN: 3-459-01638-8.

Wengst, professor of NT at the Ruhr-Universität in Bochum, first examines various aspects (military, political, economic, legal, cultural, religious) of the *pax romana* in an effort to give a realistic assessment of conditions in the Roman empire in the 1st century A.D. Then he describes the differing early Christian responses to the Roman empire represented by Jesus, Paul, Luke, Clement of Rome, and the author of Revelation.

THE WORLD OF THE NEW TESTAMENT

H. W. Attridge (ed.), *Nag Hammadi Codex I (The Jung Codex).* Vol. 1, *Introductions, Texts, Translations, Indices;* vol. 2, *Notes,* Nag Hammadi Studies 22-23 (Leiden: Brill, 1985, 220 gld. each) xxvii and 444 pp., iii and 497 pp. Bibliographies. Indexed. ISBN: 90-04-07677-8 (vol. 1), 90-04-07678-6 (vol. 2).

These two volumes present bibliographies, introductions, Coptic texts with apparatus and English translations on facing pages, and commentaries for the five documents in Nag Hammadi Codex I: *Prayer of the Apostle Paul* (by D. Mueller), *Apocryphon of James* (F. E. Williams), *Gospel of Truth* (Attridge and G. W. MacRae), *Treatise on the Resurrection* (M. L. Peel), and *Tripartite Tractate* (Attridge and E. H. Pagels). Indexes of words of Egyptian origin, words of Greek origin, proper names, and ancient sources are included in the first volume.

E. Bammel, *Judaica. Kleine Schriften I,* Wissenschaftliche Untersuchungen zum Neuen Testament 37 (Tübingen: Mohr-Siebeck, 1986, DM 148) vi and 331 pp. Indexed. ISBN: 3-16-144971-1.

Forty of Bammel's articles in English and German (four previously unpublished) appear under four headings: Jewish history (fifteen), Qumran (four), rabbinics (five), and the Christian-Jewish religious conversation (sixteen). Their topics include crucifixion as a punishment in Palestine (1970), Sadducees and Zadokites [§ 23-1035], Israel's servitude (1978), the *Testimonium Flavianum* (1974), Christian origins in Jewish tradition [§ 12-722], and the temptation of Jesus according to a Jewish source. A two-page list of supplementary remarks is provided.

E. Barker, *From Alexander to Constantine. Passages and Documents Illustrating the History of Social and Political Ideas 336 B.C.–A.D. 337* [1956] (Lanham, MD—New York—London: University Press of America, 1985, paper $19.75) xxv and 505 pp. Indexed. LCN: 85-11152. ISBN: 0-8191-4757-4.

The reprint of a work published by the Oxford University Press in 1956, this anthology of English translations of Greek and Latin writings, papyri, and inscriptions illustrating social and political ideas in the Greco-Roman world is divided into five parts: the Hellenistic period (336-146 B.C.), Hellenistic-Jewish thought (200 B.C.-A.D. 50), the period of Latin thought (100 B.C.-A.D. 100), later Greek thought—from Posidonius to Themistius, and the social and political ideas of the Christian church down to the age of Constantine. Also included are introductory essays, notes, and a nine-page chronological table.

J. R. Bartlett, *Jews in the Hellenistic World. Josephus, Aristeas, the Sibylline Oracles, Eupolemus,* Cambridge Commentaries on Writings of the Jewish and Christian World 200 BC to AD 200, vol. 1, part 1 (Cambridge, UK—London—New York: Cambridge University Press, 1985, $42.50) x and 209 pp., 2 figs., 7 maps. Bibliography. Indexed. LCN: 85-3840. ISBN: 0-521-24246-0 (cloth), 0-521-28551-8 (paper).

After a ten-page introduction to Jews in the Hellenistic world, this volume provides introductions, new translations, and commentaries for selections from *Letter of Aristeas, Sibylline Oracles,* the fragments of Eupolemus' writings in Eusebius' *Praeparatio evangelica*

9, and Josephus' works (*Jewish War, Antiquities, Against Apion, Life*). The second part of this volume, which will concern Philo's writings, is being prepared by R. Williamson. Other volumes in the project have been described in *NTA* 29, pp. 347-348; 30, pp. 127, 371.

M. BEN-DOV, *In the Shadow of the Temple. The Discovery of Ancient Jerusalem,* trans. I. Friedman (New York: Harper & Row, 1985, $24.95) 381 pp. Illustrated. Bibliography. LCN: 84-48639. ISBN: 0-06-015362-8.

The English version of the Modern Hebrew *Ḥpyrwt hr hbyt* (1982), this report on excavations begun in 1968 in the shadow of the Temple Mount in Jerusalem describes material buried in twenty-five archaeological strata covering twelve historical periods. After considering the genesis of the project, it opens with the most ancient stratum (remains from the kingdom of Judah) and climbs upward and forward in history to trace events in the order in which they occurred. The chapters most pertinent to NT study concern Herod's monumental enterprise, the walls of the Temple Mount, the streets and drainage system, the first overpass in history, the gates of the Temple Mount, daily life in the Second Temple period, public buildings and institutions, and Roman Jerusalem.

O. BETZ AND T. SCHRAMM, *Perlenlied und Thomas-Evangelium. Texte aus der Frühzeit des Christentums* (Zurich—Einsiedeln—Cologne: Benziger, 1985, paper DM 22) 136 pp. Illustrated. ISBN: 3-545-23052-X.

After an eight-page introduction to early Christian traditions connected with Thomas, this volume provides German translations and commentaries for the Hymn of the Pearl, *Gospel of Thomas,* and hymns and psalms from the milieu of the Thomas tradition (*Odes of Solomon,* songs from *Acts of Thomas,* the Thomas-psalms, and the hymn of Christ in *Acts of John*). The illustrations were prepared by R. Elsner. Betz is professor of education and religious pedagogy at the University of Hamburg, and Schramm is professor of NT on the Evangelical theological faculty at the University of Hamburg.

K. BEYER, *The Aramaic Language. Its Distribution and Subdivisions,* trans. J. F. Healey (Göttingen: Vandenhoeck & Ruprecht, 1986, paper DM 25) 61 pp. Bibliography. ISBN: 3-525-53573-2.

This English version of an updated form of the first chapter in Beyer's *Die aramäischen Texte vom Toten Meer* [*NTA* 29, p. 340] describes the various forms of Aramaic under three major headings: Old Aramaic (ancient, imperial, eastern, western), Middle Aramaic (eastern, western), and Modern Aramaic (eastern, western). An appendix treats the origin and development of the alphabetic script.

U. BIANCHI (ED.), *La tradizione dell'enkrateia. Motivazioni ontologiche e protologiche. Atti del Colloquio Internazionale Milano, 20-23 aprile 1982* (Rome: Edizioni dell'Ateneo, 1985, paper) xxxi and 800 pp. Indexed.

The twenty-five papers (and the discussions inspired by them) prepared for a colloquium at Milan in 1982 include studies by Bianchi on historical-religious aspects of encratism, G. Quispel on the history of research on encratism, A. Böhlig on unity and duality as the metaphysical presupposition for the gnostic understanding of encratism, S. Giversen on some instances of encratism with protological motivations in gnostic texts, G. Sfameni Gasparro on the protological motivations of encratism in early Christianity and gnosticism, H.-M. Schenke on radical sexual abstinence as the Hellenistic-Jewish ideal of perfection in *Book of Thomas the Contender,* R. McL. Wilson on alimentary and sexual encratism in the Nag Hammadi tractates, M. Simon on asceticism in the Jewish sects, A. M. Mazzanti on protological motivations in Philo's anthropology with reference to the distinction between the sexes, and G. Mantovani on the encratite tradition in the Nag Hammadi texts and 4th-century A.D. Egyptian monasticism. Also included are Italian, French, English, and German versions of the final statement issued by the colloquium.

L. Bocciolini Palagi (ed.), *Epistolario apocrifo di Seneca e San Paolo*, Biblioteca Patristica 5 (Florence: Nardini, 1985, paper 20,000 L) 174 pp. Bibliography. Indexed.

In a 39-page introduction to the apocryphal correspondence between Seneca and Paul, this volume presents on facing pages the Latin texts with critical apparatus and an Italian translation, an eighty-page commentary on the texts, a bibliography, and an index of Latin words. Bocciolini Palagi, author of *Il carteggio apocrifo di Seneca e San Paolo* (1978), dates the origin of the apocryphal correspondence to the 4th century A.D.

D. C. Braund, *Augustus to Nero: A Sourcebook on Roman History, 31 BC–AD 68* (London—Sydney: Croom Helm, 1985, £17.95 or $28.95) xiii and 334 pp. Bibliography. Indexed. ISBN: 0-7099-0659-5.

After a thirteen-page introduction to literary sources and other evidence (inscriptions, coins, papyri), this anthology of English translations of 849 documents illustrating Roman history from 31 B.C. to A.D. 68 is divided into eight categories: the imperial family; the imperial household; senators; equites; the armed forces; the imperial administration; kings, cities, and towns; and society and economy. Braund is the author of *Rome and the Friendly King* (1984).

E. S. Brettman, *Vaults of Memory. Jewish and Christian Imagery in the Catacombs of Rome* (Boston: International Catacomb Society, 1985, paper $15) 40 pp. Illustrated. Bibliography.

Prepared to accompany an exhibit of color photographs of the funerary art of the catacombs of Rome and other ancient sites, this catalogue of 199 items appears according to the following outline: introduction, the catacombs of Rome, the catacombs as archives of history, the catacombs as archives of imagery, and the catacombs today and tomorrow (the need for preservation and study). Photographs of eighteen items are provided.

H. Burgmann, *Zwei lösbare Qumrânprobleme: Die Person des* Lügenmannes, *die Interkalation im Kalendar* (Frankfurt/M.—Bern—New York: Peter Lang, 1986, paper 65 Sw. fr.) 299 pp., plate. Bibliography. ISBN: 3-8204-8368-3.

The first part of this volume presents seven articles in which Burgmann developed the thesis that Simon Maccabeus was the Man of Lies in the Qumran scrolls: the cultic meal of the Qumran community and political opposition to Jonathan Maccabeus [§ 16-1079], the Wicked Woman as Simon [§ 19-1114], Jonathan and Simon [§ 21-934], Simon as founder of the Pharisaic movement [§ 24-272], the Joshua-curse in Simon's time (1975), Simon as antichrist and antimessiah [§ 25-1098], and the identity of the Teacher of Righteousness [§ 27-365]. The second part provides articles on an intercalated month after 24½ years of the Qumran solar calendar [§ 17-1147], the four end-time reckonings in the book of Daniel (1974), and the intercalation of the seven weeks of years in the solar calendar [§ 25-308].

J. H. Charlesworth, *The Old Testament Pseudepigrapha and the New Testament. Prolegomena for the Study of Christian Origins,* Society for New Testament Studies Monograph Series 54 (Cambridge, UK—London—New York: Cambridge University Press, 1985, $34.50) xxiv and 213 pp. Bibliography. Indexed. LCN: 84-29367. ISBN: 0-521-30190-4.

Charlesworth, professor of NT language and literature at Princeton Theological Seminary and editor of *The Old Testament Pseudepigrapha* (1983, 1985), considers the importance of the OT Pseudepigrapha with reference to (1) the new opportunities and challenges that they present for the biblical scholar, (2) the light that they shed on early Judaism and Christian origins, and (3) their relevance for studying the NT writings. Also included are reports on the SNTS Pseudepigrapha seminars from 1976 to 1983, a glossary of technical terms, and an eight-page bibliographic guide.

M. S. Cohen, *The Shi'ur Qomah: Texts and Recensions,* Texte und Studien zum Antiken Judentum 9 (Tübingen: Mohr-Siebeck, 1985, DM 88) ix and 240 pp. Bibliography. ISBN: 3-16-134907-X.

Cohen, author of *The Shi'ur Qomah: Liturgy and Theurgy in Pre-Kabbalistic Jewish Mysticism* (1983), gives a 26-page introduction to the textual tradition of *Shi'ur Qomah* and then provides editions of the Hebrew texts, critical apparatuses, notes, and English translations for the various recensions: *Sefer Hashi'ur, Siddur Rabbah, Merkabah Rabbah, Sefer Razi'el,* and *Sefer Haqqomah.* Sixteen appendixes are included.

R. H. Eisenman, *James the Just in the Habakkuk* Pesher, Studia Post-Biblica 35 (Leiden: Brill, 1986, paper 42 gld.) x and 110 pp. Indexed. ISBN: 90-04-07587-9.

Eisenman, author of *Maccabees, Zadokites, Christians and Qumran* (1983), analyzes the Qumran *Habakkuk Pesher,* systematically signalling the connections between the lives and teachings of the Righteous Teacher of Qumran and James the Just. After discussing backgrounds, he provides a passage-by-passage exegesis of the *Habakkuk Pesher* and examines the Qumran archaeological data in the light of his hypothesis. Also included are an appendix (on the "three nets of Belial" in CD and *balla'* and Bela' in 11QTemple) and a glossary of Hebrew terms.

Frankfurter Judaistische Beiträge, Heft 14 (Frankfurt/M.: Gesellschaft zur Förderung judaistischer Studien, 1986, paper) iv and 220 pp. ISSN: 0342-0078.

The five articles in this fascicle [see *NTA* 30, p. 247] are by A. Goldberg on the *semîkâ* as a form of composition in the rabbinic homily; M. Schlüter on an expository midrash in *Midrash Tanḥuma;* Goldberg on the descriptive terminology in the form analysis of rabbinic texts; K. E. Grözinger on the "theosophy, historiosophy, and anthroposophy" of the 13th-century kabbalist Azriel of Gerona; and K. Werner on the followers of Jakob Frank in Offenbach am Main (1788-1818).

A. Green (ed.), *Jewish Spirituality. From the Bible through the Middle Ages,* World Spirituality: An Encyclopedic History of the Religious Quest 13 (New York: Crossroad, 1986, $49.50) xxv and 450 pp., 12 plates. Bibliographies. Indexed. LCN: 85-11287. ISBN: 0-8245-0762-2.

The fifteen articles in this volume appear under three headings: foundations—the biblical age (six), emergence—the rabbinic age (five), and reflections—the medieval age (four). The contributions most pertinent to the NT period are by M. Himmelfarb on the Book of Watchers (*1 Enoch* 1-36) and tours of heaven, J. Neusner on varieties of Judaism in the formative age, D. Winston on Philo and the contemplative life, R. Goldenberg on law and spirit in talmudic religion, S. D. Fraade on ascetical aspects of ancient Judaism, and J. Dan on the religious experience of the Merkabah.

P. Grimal, *The Dictionary of Classical Mythology,* trans. A. R. Maxwell-Hyslop, Blackwell Reference (Oxford—New York: Blackwell, 1985, $34.95) ix and 603 pp., 2 maps, 40 tables. Illustrated. Bibliography. Indexed. LCN: 85-7387. ISBN: 0-631-13209-0.

First published in French as *Dictionnaire de la Mythologie Grecque et Romaine* (1951), this volume presents in alphabetical order articles on Greek and Roman mythological figures: Abas, Aborigines, Acacallis, Acacos, etc. Also included are two maps, photographs, a list of references to ancient sources, a table of sources, forty genealogical tables, and a 43-page index. Grimal was professor at the Faculté des Lettres at the Sorbonne in Paris until 1982.

M. Guarducci, *Scritti scelti sulla religione greca e romana e sul cristianesimo,* Etudes Préliminaires aux Religions Orientales dans l'Empire Romain 98 (Leiden: Brill, 1983, 156 gld.) xxiv and 455 pp., plate. Illustrated. Bibliography. ISBN: 90-04-06913-5.

Prepared in honor of Professor Guarducci on the occasion of her 80th birthday, this collection of her previously published articles is divided into three sections: Greek religion (ten), Roman religion (ten), and Christianity (ten). Studies of *sol invictus Augustus* (1957-59), Valentinians at Rome (1973), and the primacy of the Roman church according to Irenaeus (1977) are included. Also provided are a photograph of Professor Guarducci and a bibliography of her writings from 1925 to 1982.

H. W. HOLLANDER AND M. DE JONGE, *The Testaments of the Twelve Patriarchs. A Commentary,* Studia in Veteris Testamenti Pseudepigrapha 8 (Leiden: Brill, 1985, 156 gld.) xxiv and 469 pp. ISBN: 90-04-07560-7.

This volume incorporates the results of exegetical and historical investigations that accompanied and followed work on the critical edition of the Greek text of *Testaments of the Twelve Patriarchs* [*NTA* 24, p. 316]. Its 85-page introduction treats modern scholarship, the text, related Hebrew and Aramaic material, *Testaments* as a collection of farewell discourses, ethical teachings, God and Beliar and their spirits, future expectations, *Testaments* in the early church, and origin and date. Then it provides for each testament an introduction, an English translation of each pericope, textual notes, structural observations, and other notes. The commentary seeks to analyze and demonstrate the coherence (and occasional lack of coherence) of the individual testaments, to identify the place and function of traditional material within the testaments, and to clarify the meaning and background of their vocabulary.

A. F. IDE, *Martyrdom of Women. A Study of Death Psychology in the Early Christian Church to 301 CE* (Garland, TX: Tangelwüld Press, 1985, paper $6.95) ix and 97 pp. Illustrated. Indexed. LCN: 85-14741. ISBN: 0-934667-00-4.

After discussing the psychology of martyrdom, Ide considers Rome's argument against the early Christians, Christian limits on freedom, charges against the Christians, the persecutions, and the psychological impact of martyrdom on the church. The focus of his attention is the martyrdom of early Christian women.

I. KAJANTO (ED.), *Equality and Inequality of Man in Ancient Thought. Papers read at the Colloquium in connection with the Assemblée générale of the Fédération internationale des Études Classiques held in Helsinki in August, 1982,* Commentationes Humanarum Litterarum 75 (Helsinki: Finnish Society of Sciences and Letters, 1984, paper) 75 pp. Indexed. ISBN: 951-653-120-2.

Prepared for a conference held in Helsinki in 1982, the five papers in this volume are by G. B. Kerferd on the concept of equality in the thought of the Sophistic movement, H. Thesleff on Plato and inequality, W. Kullman on equality in Aristotle's political thought, J. Christensen on human equality and Stoic social thought, and G. J. D. Aalders on ideas about human equality and inequality in the Roman empire as illustrated by Plutarch and some of his contemporaries. The editor has supplied a two-page preface.

V. KESICH AND L. W. KESICH, *Treasures of the Holy Land. A Visit to the Places of Christian Origins* (Crestwood, NY: St. Vladimir's Seminary Press, 1985, paper $10.95) 112 pp. Illustrated. Bibliography. LCN: 85-18403. ISBN: 0-88141-045-4.

This guidebook to sites in the Holy Land is divided into three parts: Galilee and Samaria (Galilee and its Hellenistic surroundings, the Sea of Galilee, Nazareth, from Nazareth to Jerusalem), Jerusalem and its environs (Jerusalem, Mount of Olives, Russian sites), and the Judean Desert (the city and the desert, the Dead Sea area, desert oases). The afterword concerns the Holy Land and modern society. V. Kesich is professor of NT at St. Vladimir's Orthodox Theological Seminary. The illustrations are by J. Magaziner.

S. S. KOTTEK (ED.), *Proceedings of the Second International Symposium on Medicine in Bible and Talmud. Jerusalem, December 18-20, 1984,* Koroth, vol. 9, no. 1-2 (Jerusalem: Israel Institute of Medical History, 1985, paper $30.75) 264 pp. Illustrated. Bibliography.

The four major lectures delivered at the symposium held in Jerusalem in 1984 were by Kottek on concepts of disease in the Talmud, S. Newmyer on talmudic medicine and Greek sources, F. Rosner on J. Preuss and his *Biblisch-talmudische Medizin* (1911), and A. Steinberg on a contribution of rabbinic law to understanding talmudic medical data. Of the twenty-seven other papers included in the volume, some of those pertinent to the NT world are by K. C. Carter on *b. Meg.* 27b-28a as an illustration of the religious foundation of talmudic medicine, J. Fraenkel on the moment of death in haggadic literature, Kottek on water supply and public baths, J. Neumann on the child in Lk 1–2, and A. Ohry and A. Levy on anointing with oil as a hygenic procedure in the Bible and the Talmud.

R. A. KRAFT AND G. W. E. NICKELSBURG (EDS.), *Early Judaism and Its Modern Interpreters,* The Bible and Its Modern Interpreters 2 (Philadelphia: Fortress, 1986, $24.95; Atlanta: Scholars Press, cloth $24.95, paper $19.95) xviii and 494 pp., 2 maps. Illustrated. Bibliographies. Indexed. LCN: 83-20317. ISBN: 0-8006-0722-8 (Fortress), 0-89130-669-2 (SP cloth), 0-89130-884-9 (SP paper).

After the editors' thirty-page introduction to the modern study of early Judaism, this volume presents articles by S. J. D. Cohen on the political and social history of the Jews in Greco-Roman antiquity; G. G. Porton on diversity in postbiblical Judaism; J. D. Purvis on the Samaritans and Judaism; J. G. Gager on Judaism as seen by outsiders; J. Murphy-O'Connor on discoveries in the Judean Desert; S. P. Brock on other manuscript discoveries; E. M. Meyers and A. T. Kraabel on archaeology, iconography, and nonliterary written remains; Y. Meshorer on Jewish numismatics; E. Tov on Jewish Greek Scriptures; D. J. Harrington and M. P. Horgan on Palestinian adaptations of biblical narratives and prophecies; A. B. Kolenkow and J. J. Collins on testaments; R. Doran on narrative literature; H. W. Attridge on Jewish historiography; Collins on apocalyptic literature; B. E. Mack and R. E. Murphy on wisdom literature; J. H. Charlesworth on Jewish hymns, odes, and prayers between ca. 167 B.C. and A.D. 135; and A. J. Saldarini on reconstructions of rabbinic Judaism. An appendix lists bibliographies and text editions of early Jewish sources.

T. KRONHOLM ET AL. (EDS.), *Judendom och kristendom under de första århundradena. Nordiskt patristikerprojekt 1982–1985* (Oslo: Universitetsforlaget, 1986, 240 N. kr.) 308 pp. Bibliographies. ISBN: 82-00-07688-1.

The sixteen articles in this volume are by K.-J. Illman on Jewish-Christian dialogue in the academic context, O. Skarsaune on Jewish-Christian dialogue in the ecumenical context, E. Nielsen on election and universalism in the OT, K. Jeppesen on the "new covenant" in the OT and Judaism, A. Hultgård on eschatologies in the intertestamental period, M. Müller on Messiah and Son of Man in the intertestamental period, R. Leivestad on who Jesus wished to be, B. Gerhardsson on Jesus and Torah, E. Larsson on the Hellenists in the early church, J. Thurén on Paul and Torah, S. Pedersen on whether there is anti-Judaism or anti-Semitism in the Gospels, B. Olsson on the Petrine traditions and Judaism, B. Noack on the "new covenant" in the NT, E. Lövestam on early Christian biblical interpretation, K.-G. Sandelin on Wisdom's banquet, and Kronholm on Jesus in Christian and rabbinic traditions. Kronholm, who supplied a three-page foreword, edited the volume in collaboration with S. Hidal, Illman, Müller, and Skarsaune.

M. LAFARGUE, *Language and Gnosis: The Opening Scenes of the* Acts of Thomas, Harvard Dissertations in Religion 18 (Philadelphia: Fortress, 1985, paper $14.95) xvii and 217 pp. LCN: 84-45191. ISBN: 0-8006-7016-7.

The revision of a doctoral dissertation directed by D. Georgi and accepted by Harvard University in 1977, this literary-critical investigation of *Acts of Thomas* 1–10 first gathers evidence about the literary devices and principles that guided the composition of the work. Then it focuses on the account of Thomas' trip to India and the Wedding Hymn, reflects on the overall literary strategy and substantive thought of the redactors, finishes the exegesis of chapters 7–10, and remarks on the character of gnostic hermeneutics implied in the way that the redactors of *Acts of Thomas* used language and traditional religious imagery. LaFargue, lecturer in the study of religion at the University of Massachusetts in Boston, argues that a great amount of artful and complex design has gone into composing *Acts of Thomas*.

T. R. LEE, *Studies in the Form of Sirach 44–50,* SBL Dissertation Series 75 (Atlanta: Scholars Press, 1986, $17.95) xii and 271 pp. Bibliography. Indexed. LCN: 85-26179. ISBN: 0-89130-834-2 (cloth), 0-89130-835-0 (paper).

Prepared as a doctoral dissertation under the direction of V. R. Gold and accepted by the University of California at Berkeley, this volume proposes that Sirach 44–50 was inspired by the encomium, an *eidos* within the division of Greek rhetoric known as epideictic or display. It first considers the extent of the hymn and surveys previous discussions of its genre. Then it argues that Sirach 44–50 should be interpreted as an encomium of Simon II, situates the text in the framework of Greek rhetorical theory, and speculates on whether Sirach would have employed a Greek rhetorical form as his model.

B. LEVICK, *The Government of the Roman Empire. A Sourcebook* (Totowa, NJ: Barnes & Noble, 1985, $28.50) xxv and 260 pp., 8 maps. Bibliography. Indexed. LCN: 85-4014. ISBN: 0-389-20572-9.

This anthology of English translations of 230 documents pertaining to the government of the Roman empire in the first two centuries A.D. is divided into twelve sections: the power of Rome; structure; force; law; financing; communications, transport, and supplies; loyalty—the role of the emperor; patronage; assimilation; failings; resistance; and crisis. Introductions to each topic and comments on individual documents are included. Levick is fellow and tutor at St. Hilda College, Oxford.

F. LUCREZI, *Leges super principem. La "monarchia costituzionale" di Vespasiano,* Pubblicazioni della Facoltà Giuridica dell'Università di Napoli 195 (Naples: Jovene, 1982, paper 17,500 L) viii and 282 pp. Indexed.

After an introduction to the Roman principate and Vespasian, this volume examines under the heading "the seizing of power" how Vespasian sought to provide a positive solution to the political crisis preceding his accession. Then under the heading "the juridification of power," it studies Vespasian's reform and his project of monarchical restoration with reference to four nodal points: the *dies imperii,* the *lex de imperio Vespasiani,* the problem of succession, and the relation between the *princeps* and magisterial power.

J. H. MARKS, *Visions of One World. Legacy of Alexander* (Guilford, CT: Four Quarters Publishing, 1985, cloth $15.95, paper $9.95) iv and 257 pp., 12 charts and maps. Bibliographies. Indexed. LCN: 85-4441. ISBN: 0-931500-10-9 (cloth), 0-931500-09-5 (paper).

Marks, professor of pre-Islamic Near Eastern history at Princeton University, surveys Near Eastern and Mediterranean history from the 4th century B.C. to the 6th century A.D. in twelve chapters: Alexander's political heritage, the Macedonian conquest, the Hellenistic states, aspects of Hellenistic culture, Rome in the East, the contest for Palestine, the end of the Hellenistic states, Rome against Parthia, Rome and the Jews, the Christian conquest of Rome, the Byzantine experiment, and Sasanian nationalism. The postscript concerns the Alexandrian legacy.

F. MORARD, *L'Apocalypse d'Adam (NH V, 5). Texte établi et présenté,* Bibliothèque Copte de Nag Hammadi, Section "Textes" 15 (Quebec: Les Presses de l'Université Laval, 1985, paper $18 Can.) xvi and 145 pp. Bibliography. Indexed. ISBN: 2-7637-7064-9.

This edition of *Apocalypse of Adam* contains an eight-page bibliography, a seventeen-page introduction, the Coptic text with critical apparatus and a new French translation, a 65-page commentary, and indexes (Greek words, proper names, Coptic words). Morard suggests that *Apocalypse of Adam* was composed in the early 2nd century A.D. and describes it as coherent and Sethian.

J. Murphy-O'Connor, *The Holy Land. An Archaeological Guide from Earliest Times to 1700* (2nd rev. ed.; Oxford—New York: Oxford University Press, 1986, paper $9.95) xviii and 382 pp., 124 figs., 2 maps. Bibliography. Indexed. LCN: 85-18883. ISBN: 0-19-285158-6.

The second edition of a well-known guide to the historical sites of the Holy Land described in *NTA* 25, p. 320 contains rewritten and expanded notes on sites in Jerusalem as well as nine new entries and more than a dozen revised entries in the section on "the Land." M. Beaudry aided in the revision, and C. Florimont provided a series of new drawings to complete those done by A. Sancey.

W. Myszor, *"Anapausis" w teologii chrzescijanskich gnostyków,* Studia Antiquitatis Christianae 5 (Warsaw: Akademia Teologii Katolickiej, 1984, paper) 287 pp. Bibliography. Indexed.

Giving particular attention to *Tripartite Tractate,* this investigation of the theme of rest (*anapausis*) and related terms in the theology of early gnostic Christians contains chapters on the terminology of rest and silence, the idea of restlessness, the way of rest as the way of the Logos and the way of the Savior, and the silence and rest of God. Myszor concludes that, for gnostic Christians in the 2nd century A.D., *anapausis* signified union with God and freedom from ties with the world.

J. Neusner, *A History of the Mishnaic Law of Damages. Part Four. Shebuot, Eduyot, Abodah Zarah, Abot, Horayot. Translation and Explanation; Part Five. The Mishnaic System of Damages,* Studies in Judaism in Late Antiquity 35 (Leiden: Brill, 1985, 156 gld., 104 gld.) xxxi and 275 pp., xxxi and 228 pp. Bibliography. Indexed. ISBN: 90-04-07269-1, 90-04-07270-5.

The first three volumes in this project were described in *NTA* 29, pp. 232, 349. The fourth volume provides introductions, structured translations, and form-analytical explanations for the tractates *Šebu'ot, 'Eduyyot, 'Aboda Zara, 'Abot,* and *Horayot* in the Mishnah and Tosefta. Neusner observes that the peculiar nature of *'Eduyyot* and *'Abot* affirms his overall thesis that in general Mishnah constitutes its own best commentary and that Mishnah's commentary is effected through its formal traits. The fifth volume offers a synthesis of the Mishnaic system of damages under three headings: the system as a whole, the formation of the tractates, and the unfolding of the law (before A.D. 70 and from 70 to 120, from 140 to 170). Two appendixes are included.

J. Neusner, *Judaism and Scripture. The Evidence of Leviticus Rabbah,* Chicago Studies in the History of Judaism (Chicago—London: University of Chicago Press, 1986, $50) xxii and 641 pp. Indexed. LCN: 85-20497. ISBN: 0-226-57614-0.

Neusner first offers generalizations about the system and the definitive literary and religious traits of the structure of Judaism portrayed (if only in part) in *Leviticus Rabbah.* He does so with reference to the logic of its composition, its formal program, its topical program, and message in context. Then he presents a structured English translation of *Leviticus Rabbah* based on M. Margulies's edition (1953-60), along with redactional and literary comments on individual passages. Neusner is also the author of *The Integrity of Leviticus Rabbah* (1985).

J. Neusner, *Judaism: The Classical Statement. The Evidence of the Bavli,* Chicago Studies in the History of Judaism (Chicago—London: University of Chicago Press, 1986, $33) xvii and 270 pp. Bibliography. Indexed. LCN: 85-28875. ISBN: 0-226-57620-5.

This investigation of why the Babylonian Talmud served to define Judaism from its time to ours considers (1) the overall points of interest and emphasis in the text viewed whole and as a literary problem, with stress on redaction and recurrent rhetoric, and (2) the testimony of the text's blatant redactional character as to the worldview of its framers. After an eleven-page introduction to the formation of Judaism in its canon, the book's ten chapters appear under four headings: from the Yerushalmi to the Bavli—the literary context, the Talmuds and the canonical truth of Judaism—alike and not alike, the Bavli at the end, and Judaism in conclusion. Neusner has presented some of his views on the Babylonian Talmud in *JournStudOT* [§ 30-900]. Volumes in his new translation of the Babylonian Talmud were described in *NTA* 29, pp. 232-233, 350; 30, p. 253.

J. NEUSNER, *Sifré to Numbers. An American Translation and Expansion.* Vol. 1, *Sifré to Numbers 1-58;* vol. 2, *Sifré to Numbers 59-115,* Brown Judaic Studies 118-119 (Atlanta: Scholars Press, 1986, $27.95, $24.95) xvi and 232 pp., vi and 186 pp. Indexed. LCN: 86-13015. ISBN: 1-55540-008-6, 1-55540-010-8.

In his 43-page introduction to *Sifre,* Neusner focuses on the recurrent literary structures in the work and reduces their formal traits to two classifications: exegesis of a verse in Numbers in terms of the theme or problems of that verse (intrinsic exegesis); and exegesis of a verse in Numbers in terms of a theme or polemic not particular to that verse (extrinsic exegesis). He suggests that *Sifre* reached closure sometime before ca. A.D. 400. Then he provides a new English translation of *Sifre* 1–115 on the basis of H. S. Horovitz's edition of the text (1917). The translation is divided into sense-units, with brief comments by Neusner on the logic and literary movement between the units. The remainder of the text will be translated by W. S. Green.

H. W. PARKE, *The Oracles of Apollo in Asia Minor* (London—Sydney—Dover, NH: Croom Helm, 1985, $34.50) v and 272 pp., 1 map. Bibliography. Indexed. LCN: 85-24260. ISBN: 0-7099-4012-2.

Parke, honorary fellow at Durham University and emeritus fellow at Trinity College, Dublin, first discusses the oracles of Apollo at Didyma near Miletus in Asia Minor: the archaic period (from literary and archaeological sources), from the fall of Miletus to the revival of the oracle in 334 B.C., the Hellenistic period, and the imperial Roman period (flowering and decline). Then he focuses on the Apolline oracles at Claros in the archaic and classical periods, under the Hellenistic monarchs and the Augustan principate, and in the late flowering. Also included are a chapter on other Apolline oracles, an epilogue, and two appendixes.

B. A. PEARSON AND J. E. GOEHRING (EDS.), *The Roots of Egyptian Christianity,* Studies in Antiquity and Christianity (Philadelphia: Fortress, 1986, $39.95) xxix and 319 pp., 1 map. Bibliography. LCN: 85-47736. ISBN: 0-8006-3100-5.

The seventeen papers in this volume are by J. M. Robinson on discovering and marketing Coptic manuscripts, S. K. Brown on Coptic and Greek inscriptions from Christian Egypt, L. S. B. MacCoull on Coptic documentary papyri as a historical source for Egyptian Christianity, T. Orlandi on Coptic literature, K. Samir on Arabic sources for early Egyptian Christianity, H. A. Green on the socioeconomic background of Christianity in Egypt, G. Lease on Mithra in Egypt, Pearson on earliest Christianity in Egypt, A. F. J. Klijn on Jewish Christianity in Egypt, R. M. Grant on theological education at Alexandria, R. van den Broek on Jewish and Platonic speculations in early Alexandrian theology, C. Kannengiesser on Athanasius and Arius, D. W. Johnson on anti-Chalcedonian polemics in Coptic texts, Goehring on new frontiers in Pachomian studies, J. Timbie on the state of research on the career of Shenoute of Atripe, A. Veilleux on monasticism and gnosis in Egypt, and G. G. Stroumsa on the Manichaean challenge to Egyptian Christianity. Also included are a preface by Robinson and a foreword by the editors.

G. G. PORTON, *Understanding Rabbinic Midrash. Texts and Commentary,* Library of Judaic Learning 5 (Hoboken, NJ: Ktav, 1985, cloth $20, paper $11.95) xxiv and 232 pp. Indexed. LCN: 84-26147. ISBN: 0-88125-055-4 (cloth), 0-88125-056-2 (paper).

After explaining the term "rabbinic midrash," this anthology provides introductions, English translations, comments, conclusions, and notes for selections from *Sifra, Mekilta, Sifre Numbers, Sifre Deuteronomy, Genesis Rabbah,* and *Leviticus Rabbah.* The selections have been chosen because they allow the reader to understand three aspects of rabbinic midrash: the process of creating interpretations, the interpretations themselves, and the collection of these interpretations. Porton is associate professor of religious studies at the University of Illinois at Urbana-Champaign.

S. R. F. PRICE, *Rituals and Power. The Roman imperial cult in Asia Minor* (Cambridge, UK—London—New York: Cambridge University Press, 1984, paper $14.95) xxvi and 289 pp., 4 plates, 10 figs., 6 maps. Bibliography. Indexed. LCN: 83-18901. ISBN: 0-521-25903-7 (cloth), 0-521-31268-X (paper).

After an introduction to the problems that arise in dealing with the Roman imperial cult, this volume situates the imperial rituals celebrated in Asia Minor in several different contexts: Hellenistic cities and their rulers, Greeks and Rome, distribution and culture, and festivals and cities. Then it examines various aspects of the symbolic system of these imperial rituals: architecture, images, and sacrifices. The final chapter underlines the importance of the imperial cult by investigating its relations to the religious and political systems. A 26-page catalogue of imperial temples and shrines in Asia Minor is included. Price, fellow and tutor of Lady Margaret Hall, Oxford, concludes that the imperial cult, along with politics and diplomacy, constructed the reality of the Roman empire.

Researches in Talmudic Literature. A Study Conference in Honour of the Eightieth Birthday of Shaul Lieberman Held 13-14 June 1978 [Modern Hebrew] (Jerusalem: Israel Academy of Sciences and Humanities, 1983) 227 pp., folding chart.

Eight papers prepared for a meeting held in 1978 on the occasion of Lieberman's 80th birthday: E. E. Urbach on the term *qylws,* Y. Sussman on the tradition and text of the tractate *Šeqalim* in the Palestinian Talmud, D. Rosenthal on the texts of *ʿAboda Zara* in the Talmuds, S. Y. Friedman on the lineage of the Babylonian text of *Baba Meṣiʿa,* S. Z. Hablin on the literary "seal" as the basis for distinguishing periods in the halakah, D. Sperber on the choice of words, D. Boyarin on changes in the meaning of terms as a cause of difficulty in talmudic discussion, and Y. Ta-Shma on how many Hebrew books from the Middle Ages were lost. Lieberman has provided a concluding statement.

G. SCHENKE, *Die dreigestaltige Protennoia (Nag-Hammadi-Codex XIII),* Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 132 (Berlin: Akademie-Verlag, 1984, paper M 38) xvii and 177 pp. Bibliography. Indexed.

The revision of a doctoral dissertation accepted in 1977 by the department of theology at the Wilhelm-Pieck-Universität in Rostock, this volume first provides an introduction to *Trimorphic Protennoia* with regard to the state of research, codicological analysis, script and orthography, language, and content and significance. Then it gives on facing pages the Coptic text and a literal German translation, along with indexes (Coptic words and forms, Greek words, proper names and magical signs). Next it offers a freer German version followed by a 75-page commentary on the text and more indexes (ancient writings, subjects, Greek words, authors). An earlier version of Schenke's translation and views on the work appeared in *Theologische Literaturzeitung* [§ 20-347].

G. SCHIMANOWSKI, *Weisheit und Messias. Die jüdischen Voraussetzungen der urchristlichen Präexistenzchristologie,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 17 (Tübingen: Mohr-Siebeck, 1985, paper DM 78) xiii and 410 pp. Bibliography. Indexed. ISBN: 3-16-144997-5.

The revision of a doctoral dissertation directed by M. Hengel and accepted in 1981 by the Evangelical theological faculty at Tübingen, this volume investigates the preexistence of Wisdom according to the Jewish (Palestinian, Alexandrian, apocalyptic) tradition, the preexistence of the messiah in OT translations and in *1 Enoch* and other apocalyptic texts, the preexistence of the Torah and the messiah in rabbinic literature, and the concept of preexistence in Judaism and the preexistence of Christ in the early NT writings. Schimanowski discerns four important developments in the Jewish concept of preexistence: the transition from Wisdom to Torah as a topic of reflection, the connection of Wisdom/Torah with God's light and Spirit, the transfer of the Wisdom concept to the messiah, and the consummation of the world through the creation of preexistent things in need of salvation.

M. Schofield and G. Striker (eds.), *The Norms of Nature. Studies in Hellenistic Ethics* (Cambridge, UK—London—New York: Cambridge University Press, 1986, $49.95; Paris: Editions de la Maison des Sciences de l'Homme) vii and 287 pp. Bibliography. Indexed. LCN: 85-7917. ISBN: 0-521-26623-8 (CUP), 2-7351-0147-9 (France only).

Prepared for a conference held in 1983 at Bad Homberg, the nine papers in this volume are by J. Annas on doing without objective values in antiquity and today, M. Nussbaum on therapeutic arguments according to Epicurus and Aristotle, D. Furley on the claim that death is "nothing to me," M. Frede on the Stoic doctrine of the affections of the soul, J. Brunschwig on the cradle argument in Epicureanism and Stoicism, T. Engberg-Pedersen on discovering the good (*oikeiōsis* and *kathēkonta* in Stoic ethics), Striker on Antipater or the art of living, T. H. Irwin on Stoic and Aristotelian conceptions of happiness, and M. Hossenfelder on Epicurus as a hedonist despite himself. G. Patzig has supplied a brief preface.

E. Schürer, *The History of the Jewish People in the Age of Jesus Christ (175 B.C.–A.D. 135)*, rev. and ed. G. Vermes, F. Millar, and M. Goodman, vol. 3.1 (Edinburgh: T. & T. Clark, 1986, $48.50) xxi and 704 pp. Bibliographies. ISBN: 0-567-02244-7.

The first two volumes in this updated and revised version of Schürer's work were described in *NTA* 18, p. 260; 24, p. 109. After discussing Judaism in the Diaspora (geographical survey, internal organization and constitutional position of the communities, civic rights, religious life, Gentiles and Judaism), this volume surveys Jewish literature composed in Hebrew or Aramaic: historiography, religious poetry, wisdom literature, didactic and paraenetical stories, prophetic-apocalyptic pseudepigrapha, biblical midrash, incantations and books of magic, and the writings of the Qumran community. Then it treats Jewish literature composed in Greek: translations of the canonical Bible, Greek translations of nonscriptural Semitic texts, prose literature about the past, epic poetry and drama, philosophy, apologetics, Jewish writings under Gentile pseudonyms, and the orator Caecilius of Calacte. Volume 3.2, comprising the remaining sections and a general index to the whole work, will follow.

M. Scopello, *L'Exégèse de l'âme. Nag Hammadi Codex II,6. Introduction, traduction et commentaire*, ed. M. Krause, Nag Hammadi Studies 25 (Leiden: Brill, 1985, 70 gld.) xii and 206 pp. Bibliography. Indexed. ISBN: 90-04-07469-4.

In her one-hundred-page introduction to *Exegesis on the Soul*, Scopello treats its Coptic text, editions and translations, vocabulary, structure, content, composition, sources, literary genre, and themes of defilement and purification. She concludes that *Exegesis on the Soul* should be understood as a gnostic writing with a strong Judaizing tendency. Then she provides a new French translation of the Coptic text (with textual notes), a 44-page commentary, a twelve-page bibliography, and various indexes.

J.-M. Sevrin, *Le dossier baptismal séthien. Etudes sur la sacramentaire gnostique*, Bibliothèque Copte de Nag Hammadi, Section "Etudes" 2 (Quebec: Les Presses de l'Université Laval, 1986, paper $31 Can.) xx and 306 pp. Bibliography. Indexed. ISBN: 2-7637-7062-2.

Prepared as a dissertation under the direction of A. Houssiau and accepted by the theological faculty of the Université Catholique de Louvain, this volume examines the baptismal teachings in the following writings: *Apocryphon of John, Trimorphic Protennoia, Gospel of the Egyptians, Apocalypse of Adam, Zostrianos, Untitled Text,* and *Melchizedek.* The final chapter discusses the rite, ritual formulas, teachings, and situations of Sethian baptism, concluding with observations regarding their significance for the debate about the historical existence of Sethian gnosticism.

J. P. SULLIVAN, *Literature and Politics in the Age of Nero* (Ithaca, NY—London: Cornell University Press, 1985, $22.50) 218 pp. Bibliography. Indexed. LCN: 84-14278. ISBN: 0-8014-1740-6.

Sullivan, professor of classics at the University of California in Santa Barbara, seeks to present a coherent picture of Neronian literature and its political background. The four major chapters concern propaganda, politics, and patronage; Callimachean critiques (Nero and Persius); the Stoic opposition? (Seneca and Lucan); and court politics and Petronius. Also included are an epilogue on literature and politics in the Flavian era and an appendix on the chronology of the Neronian age. Sullivan concludes that literary life in the Neronian period was intimately connected with patronage, political power, and status.

J. A. THOMPSON, *Handbook of Life in Bible Times,* Master Reference Collection (Downers Grove, IL—Leicester, UK: InterVarsity, 1986, $34.95) 384 pp. Illustrated. Bibliographies. Indexed. LCN: 86-3046. ISBN: 0-87784-949-8 (USA), 0-85110-633-1 (UK).

Thompson, former chairman of the department of Middle Eastern studies at the University of Melbourne and director of the Australian Institute of Archaeology, seeks to bring alive the discoveries of modern archaeology and to illustrate the reality of life underlying the Bible from Genesis to Revelation. The book is arranged according to topics under the following general headings: introduction, people at home, food and drink, industry and commerce, culture and health, warfare, and religion. Biblical references have been printed in the margins to avoid breaking up the text.

A. S. VAN DER WOUDE (ED.), *The World of the Bible,* trans. S. Woudstra, Bible Handbook 1 (Grand Rapids: Eerdmans, 1986, $34.95) xii and 400 pp. Illustrated. Bibliographies. Indexed. LCN: 86-2214. ISBN: 0-8028-2405-6.

The English version of *De Wereld van de Bijbel* [*NTA* 26, pp. 345-346], this introduction to the biblical world is divided into six parts: geography of the biblical lands (by J. H. Negenman and B. VanElderen), archaeology of Palestine and other biblical lands (H. J. Franken and C. H. J. de Geus), systems of writing and languages in the world of the Bible (J. C. de Moor, J. Hoftijzer, and G. Mussies), textual witnesses and textual history of the OT and the NT (E. Tov and J. Smit Sibinga), history of the ancient Near East (K. R. Veenhof and M. A. Beek), and biblical institutions (K. Roubos). Three more volumes are planned in the project.

J. VERMEYLEN, *Job, ses amis et son Dieu. La légende de Job et ses relectures postexiliques,* Studia Biblica 2 (Leiden: Brill, 1986, paper 32 gld.) iii and 100 pp. Indexed. ISBN: 90-04-07649-2.

After a literary analysis of the biblical book of Job as a whole, Vermeylen presents a reconstruction of the "archaic" account of Job and then argues that the story of Job underwent three editions between the 5th and 3rd centuries B.C. Each edition developed its own theology and interpretation of Job's suffering: (1) "Is a mortal just before God?"; (2) "Job, a man blameless and upright"; and (3) "God is so great that he surpasses our knowledge."

M. A. WILLIAMS, *The Immovable Race. A Gnostic Designation and the Theme of Stability in Late Antiquity,* ed. F. Wisse, Nag Hammadi Studies 29 (Leiden: Brill, 1985, 76 gld.) xii and 239 pp. Bibliography. Indexed. ISBN: 90-04-07597-6.

Based on a doctoral dissertation directed by G. W. MacRae and accepted by Harvard University in 1977, this study first considers the Greek term *asaleutos* ("immovable") and its significance, and examines the theme of immovability in *Three Steles of Seth, Zostrianos, Apocryphon of John, Gospel of the Egyptians,* and *Sophia of Jesus Christ,* respectively. Then it discusses the inclusiveness of the "immovable race" and the question of the sectarian life-setting for the term. Williams argues that the phrase "immovable race" was probably first used in a generalized form to refer to the participation of individual humans in an immovable, ideal Human.

F. K. Yegül, *The Bath-Gymnasium Complex at Sardis,* Archaeological Exploration of Sardis Report 3 (Cambridge, MA—London: Harvard University Press, 1986, $45) xx and 180 pp., 457 photographs and figs. Bibliography. Indexed. LCN: 85-27350. ISBN: 0-674-06345-7.

Yegül states that the bath-gymnasium complex at Sardis was completed in its main lines by the mid-2nd century A.D. and that alterations were frequent until its final destruction after A.D. 616. In his report on the excavation at Sardis since 1958, he discusses the building (location, planning, usage, dating), the exterior colonnades, the palaestra, the long north hall, the marble court, the frigidarium, the entrance halls, the rooms north and south of the marble court, the bath block, the heated western halls and the caldarium, the structural system, architectural ornament, and architectural analysis and comparisons. Also included are a chapter by M. C. Bolgil on the reconstruction of the marble court and adjacent areas, and an appendix by C. Foss on the inscriptions related to the complex.

ADDITIONAL BOOKS RECEIVED

L. Alonso-Schökel, *¿Donde está tu hermano? Textos de fraternidad en el libro del Génesis,* Institución San Jerónimo 19 (Valencia: Institución San Jerónimo, 1985, paper) 329 pp. Bibliographies. Indexed. ISBN: 84-398-4215-5.

T. A. Armstrong, D. L. Busby, and C. F. Carr, *A Reader's Hebrew-English Lexicon of the Old Testament. Volume III: Isaiah-Malachi* (Grand Rapids: Zondervan, 1986, $14.95) viii and 220 pp. LCN: 84-5180. ISBN: 0-310-37010-8.

A. A. Boesak and C. Villa-Vicencio (eds.), *When Prayer Makes News* (Philadelphia: Westminster, 1986, paper $10.95) 187 pp. LCN: 86-1574. ISBN: 0-664-24035-6.

L. Boff and C. Boff, *Liberation Theology. From Confrontation to Dialogue,* trans. R. R. Barr (San Francisco: Harper & Row, 1986, paper $8.95) iv and 100 pp. LCN: 85-51997. ISBN: 0-86683-528-8.

W. H. Brownlee, *Ezekiel 1–19,* Word Biblical Commentary 28 (Waco, TX: Word, 1986) xlii and 321 pp. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-0227-4.

R. Chagnon and M. Viau (eds.), *Études pastorales: Pratiques et communautés* (Montreal: Bellarmin, 1986, paper $15 Can.) 288 pp. Bibliographies. ISBN: 2-89007-611-3.

M. Clauss, *Geschichte Israels. Von der Frühzeit bis zur Zerstörung Jerusalems (587 v. Chr.)* (Munich: C. H. Beck, 1986, paper DM 32) 238 pp., 26 figs. Bibliography. Indexed. ISBN: 3-406-31175-X.

E. D. Cohen, *The Mind of the Bible-Believer* (Buffalo, NY: Prometheus Books, 1986, $19.95) v and 423 pp. Indexed. LCN: 86-42574. ISBN: 0-87975-341-2.

H. d'Aviau de Ternay, *Traces bibliques dans la loi morale chez Kant,* Bibliothèque des Archives de Philosophie, Nouvelle série 46 (Paris: Beauchesne, 1986, paper 120 F) vii and 296 pp. Bibliography. Indexed. ISBN: 2-7010-1130-2.

J. Dillenberger, *Style and Content in Christian Art* (2d ed.; New York: Crossroad, 1986, paper $17.95) 240 pp., 82 plates. Bibliography. Indexed. LCN: 86-6189. ISBN: 0-8245-0782-7.

J. Drane, *Old Testament Faith. An Illustrated Documentary* (San Francisco: Harper & Row, 1986, paper $10.95) 160 pp. Illustrated. Bibliography. Indexed. ISBN: 0-06-062064-1.

T. Gertler, *Jesus Christus–Die Antwort der Kirche auf die Frage nach dem Menschsein. Eine Untersuchung zu Funktion und Inhalt der Christologie im ersten Teil der Pastoralkonstitution "Gaudium et Spes" des Zweiten Vatikanischen Konzils,* Erfurter Theologische Studien 52 (Leipzig: St. Benno-Verlag, 1986, paper) xxv and 432 pp. Bibliography. Indexed. ISBN: 3-7462-0036-9.

T. R. HOBBS, *2 Kings*, Word Biblical Commentary 13 (Waco, TX: Word, 1985) xlviii and 388 pp. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-0212-6.

W. IGGERS (ED.), *Die Juden in Böhmen und Mähren. Ein historisches Lesebuch* (Munich: C. H. Beck, 1986, DM 58) 391 pp., 1 photograph. ISBN: 3-406-31105-9.

R. INGERSOLL, *Some Mistakes of Moses* [1879] (Buffalo, NY: Prometheus Books, 1986, paper $12.95) 270 pp. ISBN: 0-87975-361-7.

A. KUEN, *Comment étudier. Méthodes de travail intellectuel* (St-Légier: Editions Emmaüs, 1986, paper 9 Sw. fr.) 92 pp. Bibliography. ISBN: 2-8287-0032-1.

A. KUEN, *Oui à la musique. La musique dans la Bible et dans l'Église* (St-Légier: Editions Emmaüs, 1986, paper 11 Sw. fr.) 110 pp. Bibliography. ISBN: 2-8287-0031-3.

Y. C. LAK (ED.), *Doing Theology and People's Movements in Asia*, ATESEA Occasional Papers 3 (Singapore: ATESEA, 1986, paper $7) 259 pp. Bibliography.

Y. C. LAK (ED.), *Management and Accountability in Theological Education*, ATESEA Occasional Papers 2 (Singapore: ATESEA, 1986, paper $2) 122 pp.

M. LÉVEILLÉ, *Mythes du monde moderne* (Montreal: Bellarmin, 1986, paper $11.95 Can.) 131 pp. Bibliography. ISBN: 2-89007-615-6.

J. MACQUARRIE, *Theology, Church and Ministry* (New York: Crossroad, 1986, $19.95) x and 211 pp. LCN: 86-9013. ISBN: 0-8245-0787-8.

B. MAZAR, *The Early Biblical Period. Historical Studies*, ed. S. Aḥituv and B. A. Levine (Jerusalem: Israel Exploration Society, 1986, $24) ix and 266 pp. Illustrated. Indexed. ISBN: 965-221-005-6.

F. X. MURPHY, *The Christian Way of Life*, Message of the Fathers of the Church 18 (Wilmington, DE: Michael Glazier, 1986, cloth $15.95, paper $9.95) 224 pp. Indexed. LCN: 85-45561. ISBN: 0-89453-358-4 (cloth), 0-89453-329-0 (paper).

J.-G. PAGÉ, *Regarde et tends l'oreille. Semences d'espérance et de dignité chrétiennes* (Montreal: Bellarmin, 1986, paper $14.95 Can.) 219 pp. ISBN: 2-89007-619-9.

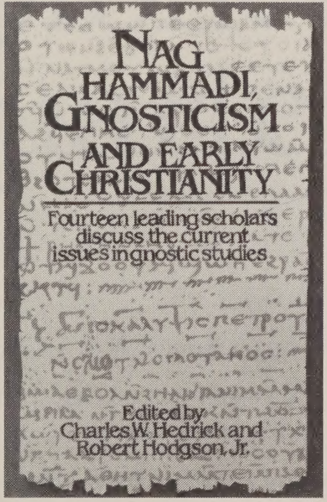
J. RATZINGER, *La devozione al cuore di Gesù*, Euntes, Docete 18 (Casale Monferrato: Piemme, 1986, paper 3,000 L) 32 pp. ISBN: 88-384-1150-6.

R. R. RUETHER, *Women-Church. Theology and Practice of Feminist Liturgical Communities* (San Francisco: Harper & Row, 1986, $16.95) viii and 306 pp. Indexed. LCN: 85-45724. ISBN: 0-06-066834-2.

J. THEAU, *Le crépuscule de l'homme* (Montreal: Bellarmin, 1986, paper $15 Can.) 161 pp. ISBN: 2-89007-609-1.

P. VAN BREEMEN, *Tu as du prix à mes yeux* (Montreal: Bellarmin, 1986, paper $12.95 Can.) 158 pp. ISBN: 2-89007-612-1.

H. VORGRIMLER, *Understanding Karl Rahner. An Introduction to His Life and Thought*, trans. J. Bowden (New York: Crossroad, 1986, $15.95) ix and 198 pp. Bibliography. Indexed. LCN: 86-11520. ISBN: 0-8245-0790-8.



NAG HAMMADI, GNOSTICISM AND EARLY CHRISTIANITY

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Edited by Charles W. Hedrick and Robert Hodgson, Jr.

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

481. R. ALBREKTSON, "The Feasibility of a Microcomputer based New Testament Research System," *EastAsiaJournTheol* 4 (2, '86) 62-67.

Given the present state of the art of computer technology, a microcomputer-based NT research system for individual use is now feasible. The essential elements of such a system include (1) the computerized database containing all the essential data such as the NT text, lexical information, etc., (2) a computer of sufficient capability to search that database and display information as required by the user, and (3) a program designed to assist the user to interact with the database so that the required information can be found in a "user-friendly" fashion.—D.J.H.

482. L. R. BAILEY, "Study Bibles: A Comparison," *Quarterly Review* [Nashville] 6 (4, '86) 43-63.

This review of ten "Study Bibles" is accomplished in three stages: a chart by which one can compare the features of the various Bibles; a general discussion of various features (introductions, annotations, marginal cross-references, maps, concordance, index of subjects, chronology charts, archaeological discussions); and reflections on the strengths or weaknesses of selected features (annotations, marginal cross-references, index of subjects, chronology charts, archaeological discussions, prophecies of Jesus as Messiah).—D.J.H.

483. C. COLPE, "Gerd A. Wewers," *BerlinTheolZeit* 3 (2, '86) 330-335.

This memorial note about Wewers (1944-85) gives biographical information, calls attention to his research on rabbinic Judaism (especially the Palestinian Talmud), describes his pastoral involvements, and assesses his significance for Christian-Jewish relations.—D.J.H.

484. E. E. ELLIS, "Die Datierung des Neuen Testaments," *TheolZeit* 42 (5, '86) 409-430.

The German version of an article published in English in *NTStud* [§ 25-2].—D.J.H.

485. W. HARRELSON, "What Is a Good Bible Dictionary?" *BibArchRev* 12 (6, '86) 54-61.

The merits and limitations of eight Bible dictionaries in English are described. At the end of each description a numerical evaluation summarizes key features. A chart compares the eight dictionaries as to length, price, maps, and general characteristics of content.—D.J.H.

486. H. KOESTER, "In Memoriam George W. MacRae," *HarvTheolRev* 78 (3-4, '85) 233-235.

An appreciation of the late Professor MacRae (1928-85) as a biblical scholar, leader, and Christian. If greatness in biblical scholarship is defined in terms of service to the scholarly community, MacRae was the greatest in our generation.—D.J.H.

487. M. LATTKE, "Rudolf Bultmann on Rudolf Otto," *HarvTheolRev* 78 (3-4, '85) 353-360.

Before looking at Bultmann's detailed but neglected review article on Otto's *Reich Gottes und Menschensohn* (1934) in *TheolRund* 9 (1, '37) 1-35, a few recent publications by or about

Bultmann are examined with regard to his opinions about Otto's approach to religion. Bultmann criticized Otto's exegetical methodology and comparative interpretation in *Reich Gottes und Menschensohn.*—D.J.H.

488. D. MacDonald, "In Memoriam et Imitationem," *HarvTheolRev* 78 (3-4, '85) 237-242.

The late G. W. MacRae (1928-85) stood among his colleagues as a giant and worked among them as a servant. He served out of strength, not weakness.—D.J.H.

489. J. P. McIlhone, "Ten Questions on the New Testament," *ChicStud* 25 (3, '86) 321-329.

Responses to questions about the extent of the biblical canon, translations, apocalyptic literature, pseudonymity, the Messiah, the kingdom of God, the brothers and sisters of the Lord, the church in the NT, Paul's place in the development of the early church, and his attitude toward women.—D.J.H.

490. E. Myers, "New directions in Catholic Bibles," *Homiletic & Pastoral Review* [New York] 87 (2, '86) 52-60.

A Catholic Bible should contain nothing in its notes or explanations that is not officially taught by the church and nothing that Catholics are not required to believe. Perhaps the only supplementary writings that should be included in Catholic Bibles in the future are the encyclicals on biblical study, the statements of the Biblical Commission, and the text of Vatican II's *Dei verbum.*—D.J.H.

491. A. Paretsky, "M.-J. Lagrange's Contribution to Catholic Biblical Studies," *Angelicum* 63 (4, '86) 509-531.

Lagrange (1855-1938) spent almost his whole Dominican career in establishing the means by which 19th- and 20th-century advances in textual criticism, archaeology, linguistics, and other historical tools could be applied to the study of Scripture without violating the traditions and teachings of the Catholic church. Fitting into neither liberal nor conservative camps, Lagrange emerges as one who attempted to return to the roots of Scripture by returning to the roots of Western theology.—D.J.H.

492. W. B. Robinson, "An Overview of New Testament Studies in the Last Decade with a Brief Historical Review," *Prism* 1 (2, '86) 86-99.

During the past ten years the paradigm of NT studies has shifted toward greater openness to the transcendent dimension, willingness to collaborate and accept other views, and eagerness to engage new dialogue partners. The books described in this article contribute to fleshing out a new paradigm that will help us to recover Scripture as a transforming, liberating resource for life today.—D.J.H.

493. J. Schlosser, "A la mémoire de Jacques-Dominique Butin (1933-1986)," *RevSciRel* 60 (3-4, '86) 132-134.

A sketch of the late Professor Butin's life (especially his work at the Université des Sciences Humaines de Strasbourg) and a personal appreciation of him are accompanied by a list of his publications.—D.J.H.

494. J. SWETNAM, "Zaire Catholics and the Bible," *BibToday* 25 (1, '87) 51-55.

Zaire Catholics have a distinguished intellectual tradition stemming from Louvain in Belgium. Much will depend on what happens in the biblical apostolate in various dioceses. The Bible will surely have a role of increasing importance in Catholic life in Zaire.—D.J.H.

495. B. WIDŁA, "The New Testament in the Polish Biblical Studies of the Post-War Period," *Christian Life in Poland* [Warsaw] (3, '86) 48-57.

Two Polish biblical scholars whose work spanned the pre-war and post-war years were E. Dąbrowski (1901-70) and S. Kowalski (1890-1956). The breakthrough in Polish biblical studies in the 1960s has continued because of the immense interest in the NT and the need to teach the NT anew in response to Vatican II. [The same issue (pp. 58-66) contains J. Świstak's article on biblical pastorship in Poland.]—D.J.H.

496. T. ZWECK, "Henry Paul Hamann: a Bibliography," *LuthTheolJourn* 20 (2-3, '86) 155-160.

This bibliography of Hamann's books and articles on biblical and theological topics is arranged according to year of publication from 1940 to 1986.—D.J.H.

Interpretation

497. P. J. ACHTEMEIER, "The Authority of the Bible: What Shall We Then Preach?" *TSFBulletin* [Madison, WI] 10 (2, '86) 19-22.

(1) The Christian community created and sustained by God's own Spirit determines the authoritative speaking and hearing of the Word of God. (2) The ongoing attempt to understand Scripture made the rise of the historical-critical method inevitable, if not necessary. That method must now be redefined in such a way that it becomes a valid and useful tool for listening to the Scriptures in a way appropriate to their authoritative status.—D.J.H.

498. D. BERGANT, "Ten Questions on the Bible," *ChicStud* 25 (3, '86) 313-320.

Responses to questions about revelation, inspiration, truth, the canon and its authority, the relation between the Testaments, knowing what the Bible means, the historical-critical method, the "new" literary criticism, apparent contradictions in the Bible, and understanding prophecy.—D.J.H.

499. G. K. BLANK, "Deconstruction: Entering the Bible through Babel," *Neotestamentica* 20 ('86) 61-67.

Deconstruction brings under question the practice of what we do with texts, whether we call it literary criticism or exegesis. If belief depends on textual interpretation, then the only belief can be a belief in the problematics and proliferation of interpretation: entering the Bible through Babel.—D.J.H.

500. R. BOHREN, "Kummer mit Kommentaren–schon in Vorworten," *BerlinTheolZeit* 2 (1, '85) 3-17.

The forewords in U. Wilckens's *Brief an die Römer* (3 vols., 1978, 1980, 1982) and E. Schweizer's *Brief an die Kolosser* (1976; 2nd ed., 1980) are examined with attention to their bearing on the relation between historical-critical exegesis and preaching.—D.J.H.

501r. E. Drewermann, *Tiefenpsychologie und Exegese* [*NTA* 30, pp. 342-343].

W. Teichert, "Der Psychologe als Exeget. Bibelauslegung nach Eugen Drewermann," *Evangelische Kommentare* [Stuttgart] 19 (10, '86) 588, 593-594.—Drewermann uses depth-psychology as developed by S. Freud and C. G. Jung to broaden and transform historical-critical exegesis. He provides rules for interpretation and examples of their application. He avoids psychologizing Christian faith and remains a theologian.—D.J.H.

502. J. Gnilka, "Die biblische Exegese im Lichte des Dekretes über die göttliche Offenbarung (Dei verbum)," *MünchTheolZeit* 36 (1-2, '85) 5-19.

The article first examines Vatican II's Dogmatic Constitution on Divine Revelation (*Dei verbum*) from the perspective of biblical exegesis. Then it discusses the relation between historical interpretation and theological exposition under three headings: the debate at the Council, historical-critical exegesis, and theological exposition. Finally it considers how the constitution's directives have been embodied in new translations, exegetical literature, and interdisciplinary theological cooperation.—D.J.H.

503. C. E. Gudorf, "Liberation Theology's Use of Scripture. A Response to First World Critics," *Interpretation* 41 (1, '87) 5-18.

First World objections to uses of Scripture in liberation theology stem from a refusal to acknowledge that any other perspective than a First World one can really be legitimate. The First World insists that the liberation communities of the Third World select as important what we in the First World select from Scripture, and must not only use historical-critical method but also accept uncritically our conclusions from it. They must approach the biblical text with our questions. This is imperialism.—D.J.H.

504. R. L. Honeycutt, "Biblical Authority: A Treasured Heritage!" *RevExp* 83 (4, '86) 605-622.

The article raises a number of problems inherent with the theory of biblical inerrancy that make it difficult to employ this view as a legitimate way of affirming the Bible. It then discusses the elements of a proper alternative that offers a positive emphasis and affirmation of the historical inspiration and authority of the Bible.—C.R.M.

505. J. Karavidopoulos, "Das Studium des Neuen Testaments in der griechisch-orthodoxen Kirche in Vergangenheit und Gegenwart," *BerlinTheolZeit* 3 (1, '86) 2-10. [See § 31-10.]

Reflection on the Orthodox theological distinction between truth and its written expression in Scripture leads to a sketch of the history of Greek Orthodox biblical scholarship. Then four characteristics of Greek Orthodox exegesis are discussed: the church as the place of exegesis, critical and creative dialogue with contemporary exegetical currents, interest in history, and the transforming significance of history.—D.J.H.

506r. T. J. Keegan, *Interpreting the Bible* [*NTA* 30, p. 345].

W. G. Most, "What is Structuralism?" *Homiletic & Pastoral Review* [New York] 87 (4, '87) 69-73.—Keegan presents clearly three new methodologies to which scholars have run after giving up on the historical-critical method: structuralism, reader-response criticism, and canonical criticism. The key word to describe these three methodologies is subjectivism. —D.J.H.

507. G. W. Knight, "From Hermeneutics to Practice: Scriptural Normativity and Culture, Revisited," *Presbyterion* 12 (2, '86) 93-104.

In *Hermeneutics, Inerrancy, and the Bible* (1984), A. F. Johnson rejected J. R. McQuilkin's thesis that every teaching in Scripture is universal unless Scripture itself treats it as limited. This article reaffirms the essential correctness of McQuilkin's position and points out the inadequacy of Johnson's rejection of it, with particular attention to certain basic errors in Johnson's argument.—D.J.H.

508. U. Luz, "Wirkungsgeschichtliche Exegese. Ein programmatischer Arbeitsbericht mit Beispielen aus der Bergpredigtexegese," *BerlinTheolZeit* 2 (1, '85) 18-32.

After discussing the historical popularity of biblical commentaries in German Protestantism and the problems encountered by recent commentators, the article states and explains six theses regarding the value of *Wirkungsgeschichte* (the history of the impact of a text in piety, theology, art, church institutions and law, politics, preaching, interpretation, etc.) for biblical interpretation today, with reference to texts in the Sermon on the Mount (Mt 5–7). —D.J.H.

509. W. A. Meeks, "A Hermeneutics of Social Embodiment," *HarvTheolRev* 79 (1-3, '86) 176-186.

Taking its starting point from G. Lindbeck's *The Nature of Doctrine* (1984), the article asks what the adoption of the cultural-linguistic model of religion as formulated by Lindbeck would entail for the conversation between theologians and historical critics of the NT. For historians of early Christianity it entails the attempt to achieve what C. Geertz calls a "thick description" of the ways in which the early Christian groups worked as religious communities, within the cultural and subcultural contexts peculiar to themselves. A hermeneutics of social embodiment would find a place for that sometimes embarrassing worldliness and everydayness of the early Christians. It would undertake to define Christian understanding as the acquisition of competence to act in a world rendered intelligible in a peculiar way by the dialectic between texts and history.—C.R.M.

510. R. Michiels and H. Hendrickx, "The Materialist Reading of the Bible," *East Asian Pastoral Review* [Manila] 23 (2, '86) 138-149.

The materialist reading of the Scriptures popularized by F. Belo and M. Clévenot is a new reading method founded on a Marxist theory of text production, literary structuralism, and a functional principle. It tries to understand the biblical text by means of a number of codes or reading keys. This approach teaches the exegete with a diachronic background to take account of the socioeconomic, political, and ideological situation of Jesus' time and the time of the origin and tradition of the Gospels. On the other hand, the socioeconomic and political angle of incidence from which the materialist approach studies Gospel texts seems to be too narrow and limited.—D.J.H.

511. I. J. Mosala, "Social Scientific Approaches to the Bible: One Step Forward, Two Steps Backward," *JournTheolSAfric* 55 ('86) 15-30.

While the sociological approach has advanced biblical study by drawing attention to the sociological basis of many of its objects of analysis, it has taken us two steps backward by lending an academic aura to what is essentially an ideological political method. By hiding its ideological and political agenda through the employment of methods recognized and respected within bourgeois society like Weberian interpretive sociology and Durkheimian structural-functionalist sociology, the social limitation of the methods remains unacknowledged.—D.J.H.

512. C. H. Pinnock, "Reflections on *The Scripture Principle*," *TSFBulletin* [Madison, WI] 9 (4, '86) 8-11.

The article reflects on and extends the main ideas in the author's *The Scripture Principle* (1984). The proper paradigm for dealing with biblical authority involves approaching Scripture as God's written word, as human text, and as sacrament. The doctrine of the Spirit may be the key to reforming the standard conservative theory of the Bible.—D.J.H.

513. V. S. Poythress, "Divine Meaning of Scripture," *WestTheolJourn* 48 (2, '86) 241-279.

The relation between God and human authors of Scripture is examined under thirteen headings: divine meaning and human meaning, interpreting human discourse, interpreting divine speech, divine speech as propositional and personal, speech with two authors, personal communion of authors, christological fullness in interpretation, progressive understanding, progressive revelation, Ps 22:12-18 as an example, what is "in" a verse, NT interpretation of the OT, and scholarly use of grammatical-historical exegesis. In the Bible the human and divine authors do not simply stand side by side; each points to the other and affirms the presence and operation of the other.—D.J.H.

514r. H. G. Reventlow, *The Authority of the Bible and the Rise of the Modern World* [*NTA* 29, p. 318; § 30-966r].

J. Rogerson, *Old Testament Criticism in the Nineteenth Century: England and Germany* (Philadelphia: Fortress, 1985) 320 pp.

J. O. Duke, "The Rise of Biblical Criticism: A Review," *JournAmAcadRel* 54 (3, '86) 561-565.—In Reventlow's judgment ferment in early modern England—philosophical, religious, and political—indelibly marked the spirit of modernity and thus influenced biblical criticism. Reventlow has constructed an explanatory hypothesis that can plausibly account for a number of apparently unrelated segments of thought and activity. Rogerson's work is more modest in scope, less startling in its conclusions. It examines familiar issues with an uncommonly keen eye.—D.J.H.

515. J. R. Riggs, "The 'Fuller Meaning' of Scripture: A Hermeneutical Question for Evangelicals," *GraceTheolJourn* 7 (2, '86) 213-227.

A glance at certain debates in Catholic hermeneutics suggests that there are lively differences regarding the idea of *sensus plenior.* Some evangelicals see a meaning that is deeper or fuller in certain OT passages than the literal meaning. This fuller meaning can be seen only through the light of fulfillment in the NT. Their argument is basically that since God is ultimately the author of Scripture, his intention should be sought primarily. An alternative view within evangelicalism is the contention that both authors (God and the human penmen) said exactly what they meant to say in any passage of Scripture.—D.J.H.

516r. E. Schüssler Fiorenza, *Bread Not Stone* [*NTA* 29, p. 319].

M. Knutsen, *RelStudRev* 12 (3-4, '86) 197-200.—What is most interesting about this book is that it does not represent a wholly consistent argument. Two different models of feminist biblical hermeneutics emerge: (1) an understanding of NT texts largely as historical artifacts of early Christian history whose androcentrism functions ideologically to legitimate patriarchal society, and a formulation of the task of a feminist biblical hermeneutics as the reconstruction of the egalitarian communities and vision "beneath" the androcentric biblical texts, which are the locus of (ongoing) divine revelation; and (2) an attempt to take seriously the possible literary, religious, and theological significance of the "text as text," and an identification of historical, literary, and rhetorical criticism and ideology-critique as correctives within a larger circle of hermeneutic understanding that places the theological meaning and claim to truth of the text not "beneath" but in front of the text, in its world of vision.—D.J.H.

517. R. G. Young, "The Role of the Spirit in Texts: James Sanders, Paul Achtemeier, and Process Theology," *PerspRelStud* 13 (3, '86) 229-240.

Achtemeier in *The Inspiration of Scripture* (1980) and Sanders in *Canon and Community* (1984) describe the role of the Spirit in the formation and interpretation of biblical texts in similar ways. The three terms that best take into account the intentions of both scholars are tradition, situation, and response. Their view of the Spirit's role in the formation and interpretation of biblical texts may be best articulated in terms of a Whiteheadian process theology.—D.J.H.

Textual Criticism

518. P.-M. Bogaert, "Bulletin d'ancienne littérature chrétienne latine. Tome VI. Bulletin de la Bible latine. Huitième Cycle," *RevBén* 96 (3-4, '86) [197]-[220].

The eighth installment [see § 30-38] in Tome VI of the ongoing survey of publications on the Latin Bible provides bibliographic information and summaries (in most cases) for sixty-five books and articles. The final two pages of the article contain the beginning of the next installment (two items). [To be continued]—D.J.H.

519. B. M. Metzger, "Two manuscripts of the Greek gospels in Cape Town," *Neotestamentica* 20 ('86) 59-60.

The texts of the Gospels in the two Cape Town manuscripts described in the article are arranged according to the pattern of the Byzantine Greek lectionary. These two manuscripts of the Gospels in Greek are the first that have been reported in Africa outside of Egypt.—D.J.H.

520. J. L. Sharpe, "The Kenneth Willis Clark Collection of Greek Manuscripts," *Library Notes* [Durham, NC] 51-52 ('85) 51-67.

The Clark Collection of Greek manuscripts at Duke University consists of eighty-eight manuscripts dating from the 9th to the 19th century. Eleven of the twenty-five NT manuscripts represent the "Tetraevangelion" type. The article provides photographs of seven folios and a short list of the manuscripts.—D.J.H.

Textual Criticism, §§ 31-528, 588, 625, 639, 640, 670, 676, 731.

Biblical Philology

521. L. R. Bailey, "Gehenna: The Topography of Hell," *BibArch* 49 (3, '86) 187-191.

The word "Gehenna" was used in the Bible and later writings to refer to (1) an ordinary piece of real estate in the environs of Jerusalem, (2) an extraordinary place of future punishment for the wicked in the immediate environs of Jerusalem, and (3) an otherworldly place of punishment for the wicked after death. Altars to underworld deities in the valley of Hinnom (Gehenna) may have led to the transfer of the name from the valley to the netherworld.—D.J.H.

522. L.-M. Dewailly, "Finns det många hendiadys i Nya Testamentet?" [Are There Many Cases of Hendiadys in the New Testament?], *SvenskExegÅrs* 51-52 ('86-'87) 50-56.

Commentators seldom agree on what constitutes a hendiadys in the NT, obviously because the term has often been used without proper attention to a precise definition. The term "hendiadys" appears first among Latin grammarians from the 4th century A.D. on. The opening line of Vergil's *Aeneid* provides a clear instance, though it is not usually translated as such ("arms and the man"). There are numerous types of couplings that are often wrongly taken as cases of hendiadys. When it comes to hendiadys in the NT, the standard grammars have different lists. F.-M. Abel, in his *Grammaire* (1927), lists only four: Acts 1:25; 23:6; Eph 6:18; 2 Cor 8:4.—B.A.P.

523. B. Frid, "A brief note on *plēn* in Roman times," *SvenskExegÅrs* 51-52 ('86-'87) 65-71.

Since there is no example of *plēn* as equivalent to the eliminative *alla* outside the NT, it is very unlikely that the NT (e.g. Lk 6:35; 12:29, 31; 22:21, 42; 23:28) makes an exception to Koine Greek or Greek in general in its use of *plēn*.—D.J.H.

524. B. Holmberg, "Reciprocitetsnyanser i *allēlōn*" [Nuances of Reciprocity in *allēlōn*], *SvenskExegÅrs* 51-52 ('86-'87) 90-99.

A study of the use of *allēlōn* in the NT, LXX, Philo, Josephus, and the Apostolic Fathers shows that full reciprocity in the meaning of the word is lacking in about one case in ten. In general, certain contexts require a certain asymmetry in the use of *allēlōn*, and certain verbs even render full reciprocity impossible (e.g. trample, crush, kill, etc.). Cases of asymmetrical reciprocity in the use of *allēlōn* in the NT (e.g. Gal 6:2; Col 3:13; Rom 15:14; Eph 5:21; Jas 5:16; 1 Pet 5:5b) can be summarized as follows: In relationships involving care and authority within the Christian community there is a reciprocal bond among the parties that gives expression to communal and unselfish service, but this personal warmth within the group does not exclude a certain asymmetry of reciprocity on the practical level.—B.A.P.

525. R. L. Mowery, "The Articular References to the Holy Spirit in the Synoptic Gospels and Acts," *BibRes* 36 ('86) 26-45.

(1) All ten of the Markan articular adjectival *pneuma*-phrases lacking additional modifiers have the adjective in the second attributive position (e.g. *to pneuma to hagion*). This preference probably reflects the influence of Semitic word-order patterns on pre-Markan traditions. (2) All the nominative, dative, and accusative articular adjectival *pneuma*-phrases in Acts have second-position adjectives, but most of the genitive phrases have first-position adjectives.

This unusual pattern reflects the author's strong editorial control over these phrases. (3) The articular adjectival *pneuma*-phrases in Lk display a different word-order pattern from the *pneuma*-phrases in either Mk or Acts. (4) Mt and other NT books contain comparatively few articular references to "the Holy Spirit."—D.J.H.

526. F. Neirynck, "New Testament Vocabulary: Corrections and Supplement," *EphTheol Lov* 62 (1, '86) 134-140.

This supplement to Neirynck and F. Van Segbroeck's *New Testament Vocabulary* (1984) first lists corrections and bibliographic additions. Then it comments on observations about the book made by G. Mussies and others.—D.J.H.

527. P. J. Tomson, "The Names Israel and Jew in Ancient Judaism and in the New Testament II," *Bijdragen* 47 (3, '86) 266-289. [See § 31-448.]

In the rabbinic writings the inner-Jewish name "Israel" was used to indicate either ancient Israel or the present community, and to designate also the individual Israelite. The term "Jew" generally appeared only in communications with non-Jews quoted directly or in narrative form. On the whole, this Jewish speech-duality operates in the NT as it does in Jewish sources. But the Fourth Gospel rejects all identification with the Jews, and Paul addresses non-Jewish Christians with inner-Jewish speech.—D.J.H.

528. D. N. Wigtil, "Teaching the Use of Dictionaries and Critical Apparatus," *Classical World* [Pittsburgh, PA] 80 (1, '86) 29-33.

These instructions about introducing students to the use of dictionaries and critical apparatuses give particular attention to lexicons and editions of the Greek NT.—D.J.H.

Biblical Translation

529r. *An Inclusive Language Lectionary* [*NTA* 28, pp. 195-196; 29, pp. 198-199; 30, p. 219; § 31-63r].

(1) S. B. Thistlethwaite, "Inclusive Language and Linguistic Blindness," *TheolToday* 43 (4, '87) 533-539.—Experiments with inclusive language are an effort to do better scriptural translation. For example, "God the Father (and Mother)" is consistent with the biblical use of the term "Father" to convey the corporate nature of God. (2) P. D. Miller, "The Translation Task," 540-545.—Involvement in the project has clarified the degree to which translation is a level of interpretation that has to take account of the context in which the translation is set, shown that translation takes place in the tension between the Bible as historical document and as living word, and helped to focus the social character of scriptural translation. (3) R. A. Bennett, "The Power of Language in Worship," 546-551.—The efforts at avoiding gender-exclusive, racist, and anti-Semitic expressions in translating Scripture emerged from the realization of how powerful Scripture read within the context of worship is in shaping one's identity before God and in relation to one's neighbor. (4) S. H. Ringe, "Standing Toward the Text," 552-557.—At issue in the project is the relation between accuracy of representation of the historical situation and wording of the biblical text, and the concern that the very vocabulary and syntax of the English translation take into account the way in which the text functions in contemporary North American society.—D.J.H.

530. J. W. Scott, "Dynamic Equivalence and Some Theological Problems in the *NIV*," *WestTheolJourn* 48 (2, '86) 351-361.

The New International Version has consistently, though no doubt unintentionally, removed from the pertinent texts in Acts details that extend the scope of baptism beyond believers (especially to their children) and show that a small amount of water was sufficient for a proper baptism. It also fails to do justice to what Luke said or implied in Acts regarding the inspiration and infallibility of Scripture. These failures are apparently the consequence of trying to produce a dynamically equivalent translation without always grasping the full import of the text and appreciating the problems created by simplifying its structure and vocabulary. —D.J.H.

531. B. H. Throckmorton, "Language and the Bible," *Religious Education* [New Haven, CT] 80 (4, '85) 523-538.

In Hebrew and Greek a male term may designate either a male person or a person of either sex. In the history of English translations of the Bible, Hebrew or Greek androcentrism has been easily turned into its corresponding English form. However in light of recent changes in the English language, androcentric Hebrew and Greek must now be translated into gender-neutral English (e.g. "person" instead of "man," plural pronouns instead of "he" and "his," avoiding pronouns in speaking about God and the risen One) or the intention of the biblical texts will not be represented. [The same issue (pp. 539-549) contains a response by M. C. Boys, who argues that the fundamental issue at stake in regard to language and the Bible is one of authority.]—D.J.H.

532. H. Wansbrough, "Introducing the New Jerusalem Bible," *Scripture Bulletin* [Twickenham, Middlesex, UK] 16 (1, '85) 2-3.

New Jerusalem Bible (1985) seeks to be even more scholarly and readable than the 1966 version. It aims at a certain measured style and dignity, tries to avoid paraphrase, and shuns the masculine where the feminine is envisaged as well.—D.J.H.

Bulletins

533. E. Cothenet and S. Légasse, "Bulletin d'Ecriture Sainte," *EspVie* 96 (41, '86) 545-556.

Descriptions and evaluations of fourteen recently published books, all in French, on various topics. Cothenet reviewed nine books, and Légasse five.—D.J.H.

534. D. J. Harrington, "Books on the Bible," *America* [New York] 155 (17, '86) 364-372.

Descriptions and evaluations of twenty-seven books, all in English, on various aspects of biblical study.—D.J.H.

535. F. Neirynck and F. Van Segbroeck, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 62 (2-3, '86) 194*-260*.

Bibliographic information on recent books and articles is provided in four general categories: introduction (nos. 4015-4206), NT theology (4207-4382), NT books (4383-5480), and early Christian writings (5481-5507).—D.J.H.

536. D. SENIOR, "The New Testament in Review," *BibToday* 25 (1, '87) 60-68.

Descriptions and evaluations of thirty-four recently published books, all in English, on various topics in NT study.—D.J.H.

GOSPELS–ACTS

Gospels (General)

537r. K. ALAND (ED.), *Synopsis quattuor evangeliorum* (13th rev. ed.; Stuttgart: Deutsche Bibelgesellschaft, 1985).

A. DENAUX AND M. VERVENNE (EDS.), *Synopsis van de eerste drei evangeliën* (Leuven: Vlaamse Bijbelstichting, 1986; Turnhout: Brepols).

F. NEIRYNCK, "Once More: The Making of a Synopsis," *EphTheolLov* 62 (1, '86) 141-154.—The structure and format of Aland's synopsis have not been changed, but the critical apparatus has been completely reset and differs radically from earlier editions. All of the information in the apparatus is based upon new collations of the original manuscripts and these have been cited more accurately in the new edition. The Dutch synopsis prepared by Denaux and Vervenne is an exegetical and typographical achievement for which all Dutch-speaking and Dutch-reading students of the Gospels must be grateful.—D.J.H.

538r. C. BROWN, *That You May Believe* [*NTA* 30, p. 227].

G. J. ZEMEK, "That You May Believe," *GraceTheolJourn* 7 (2, '86) 235-244.—The first and third parts of this popularized sequel to Brown's *Miracles and the Critical Mind* (1984) are particularly suitable to a general lay audience. Although the part on what the NT miracle stories tell us about Jesus contains many valuable insights, it could confuse and/or mislead the uninformed reader (though it is a convenient summary of Brown's contributions for the exegete/theologian).—D.J.H.

539. D. DAUBE, "Some Reflections on the Historicity of the New Testament," *CCICA Annual* [Notre Dame, IN] ('86) 1-10.

The Gospels present us with facts, half-facts, conjectures, and even import overlaying fact. We can get somewhere in studying the Gospels by means of common sense, an opting for the troublesome, and a modicum of attention to background.—D.J.H.

540. P. MERKLEY, "The Gospels as Historical Testimony," *EvangQuart* 58 (4, '86) 319-336.

The Gospels were written by persons fully respectful of the conventions governing the presentation of historical testimonies to an audience of contemporaries who would assume those conventions as they read. No events of the Roman age (or on either side of it) are in the same class as historically documented events as Jesus' birth, life, death, and resurrection are.—D.J.H.

541. E. Y. L. NG, "The Ministry of John the Baptist," [in Chinese] *China Graduate School of Theology Journal* [Hong Kong] 1 ('86) 52-79.

The ministry of John the Baptist was characterized by strong eschatological overtones, personal piety, concern for social justice, involvement in politics, and witness concerning

Jesus. In joining personal piety and social concern, John serves as a model for Christians. —D.J.H.

542. J. B. ORCHARD, "The 'Neutrality' of Vertical-Column Synopses," *EphTheolLov* 62 (1, '86) 155-156.

Contrary to F. Neirynck [§ 30-69r], it is impossible not to introduce a bias into the construction of a vertical-column synopsis of the Gospels. The author's *Synopsis of the Four Gospels in Greek* (1983) is essential to illustrate properly the indebtedness of Lk to Mt and of Mk to both Mt and Lk according to the chronological development of the Synoptic tradition. The Aland and Huck-Greeven synopses should theoretically be able to illustrate better the manner in which Mk has used both Mt and Lk, though in fact for other reasons they seldom do so satisfactorily.—D.J.H.

543. P. VONCK, "Small Is More Than Beautiful," *AfrEcclRev* 28 (6, '86) 357-373.

The four Evangelists offer encouraging and unsettling paradigms for Christian communities today: despite hardship, in this time homes, brothers, sisters, and mothers (Mark); reaching out to the nations but first called to live out God's Torah in a new key, being the symphonic, forgiving *ekklēsia* where even the "little ones" are at home (Matthew); being "the Way" by sharing, realizing *koinōnia* in the homes, and thus becoming community (Luke); and amid growing institutionalization, holding to the core of discipleship by dwelling in the Vine and thus joining that home where the Beloved Disciple and the Mother of Jesus continue witnessing to love (John).—D.J.H.

544. W. W. WESSEL, "Voting Out the Fourth Beatitude," *ChristToday* 30 (18, '86) 34-35.

The Jesus Seminar led by R. W. Funk seems inclined toward negative, even radical, conclusions. Yet conservatives should note that the results of biblical scholarship need to be more widely disseminated and that Jesus' sayings and parables present a crucial area for serious research.—D.J.H.

Jesus

545. J. GALOT, "La conscience de la mission rédemptrice," *Didaskalia* 14 (1-2, '84) 139-155.

Jesus' words at the Last Supper (see Lk 22:19; Mk 14:24) indicate that he understood his imminent death in a sacrificial and redemptive framework. Consciousness of his redemptive mission was present from his youth (see Lk 2:49), during his baptism, and in his passion predictions. He intended his eschatological predictions to refer to his passion, death, and coming in the church.—D.J.H.

546. J. GALOT, "Jésus de l'histoire et Christ de la foi," *Telema* 46 ('86) 55-66.

One can affirm that the portrait of Jesus given in the Gospels corresponds to the Jesus of history. This Jesus of history is identical with the Christ of faith.—D.J.H.

547. L. D. HURST, "The Neglected Role of Semantics in the Search for the Aramaic Words of Jesus," *JournStudNT* 28 ('86) 63-80.

Recognition of some basic principles of semantics, especially the fact that words and phrases are polysemic (have many different meanings that expand or contract with time) in conjunction with our currently meager supply of Palestinian Aramaic texts from the 1st century suggest that a skepticism toward older approaches used in reconstructing the language of Jesus is a healthy trend among more recent studies. This caution provides a necessary safeguard against misinterpreting fresh evidence that may bring us closer to the *Vorlage* of the Greek Gospels.—D.J.H.

548. R. KAMPLING, "Jesus von Nazaret—Lehrer und Exorzist," *BibZeit* 30 (2, '86) 237-248.

Although belief in demons was widespread in Palestine in Jesus' time, neither exorcists nor exorcisms were common. Even more unusual was the combination of exorcist and teacher. Jesus was the first person from a Palestinian milieu to be portrayed as one who taught and expelled demons.—D.J.H.

549. H. MAYR-HARTLING, "Jesus, scourge of money-grubbers," *Times Literary Supplement* [London] 26 December ('86) 1447.

Jesus appears to have addressed himself predominantly to the upwardly mobile rather than to the economic outcasts of society. The real social malaise that Jesus attacked was the idolization of wealth and its accumulation. His call offered a new option in life to persons more likely to have experienced the bitter taste of success than the wretchedness of failure. —D.J.H.

550. J. A. MCGUCKIN, "The Sign of the Prophet: The Significance of Meals in the Doctrine of Jesus," *Scripture Bulletin* [Twickenham, Middlesex, UK] 16 (2, '86) 35-40.

The unique but typical element of Jesus' ministry that stood out as the "sign of the prophet" was his attitude toward meals. His meals reflected his own experience of the nearness of the Holy One of Israel, a deep faith and a clear sense of the vividness of God's providential power for Israel in the present, and an anticipation of the full reality of the kingdom.—D.J.H.

551. J. P. MEIER, "Jesus Among the Historians," *New York Times Book Review* [New York] 21 December ('86) 1, 16-19.

The last forty years have produced a rough consensus on valid sources, methods, and criteria in the quest for the historical Jesus. After commenting on the significance of E. P. Sanders's *Jesus and Judaism* (1985), the article outlines what "all reasonable people" can say with fair probability about the historical Jesus.—D.J.H.

552. C. ORTEMANN, "How Did Jesus React to Suffering?" *Cross Currents* [W. Nyack, NY] 36 (1, '86) 68-73.

In the Gospels Jesus never asks that suffering be offered up to God and never interprets illness as a divine punishment. Jesus consented to suffer and die because he understood that there was no longer any other way of continuing to express the love that God gives and never withdraws.—D.J.H.

Passion and Death

553. R. GIRARD, "The Gospel Passion as Victim's Story," *Cross Currents* [W. Nyack, NY] 36 (1, '86) 28-38.

The Gospels reveal the scapegoat mechanism everywhere, even within us. In Jesus' passion and death, the scapegoat mechanism became brilliantly apparent. They also clarified the unconscious nature of this mechanism ("they do not know what they are doing").—D.J.H.

554. H. RIESENFELD, "Har vi två kulturer? Till dateringen av Jesu död" [Do We Have Two Cultures? On the Dating of Jesus' Death], *SvenskExegÅrs* 51-52 ('86-'87) 192-202.

In 1984 there was a report in *Svenska Dagbladet* on the claim of two British physicists, C. J. Humphreys and W. G. Waddington, to have solved the problem of the dating of Jesus' death on the basis of astronomical calculations. On 3 April 33, one of two dates during Pilate's prefectship (A.D. 26-36) when 14 Nisan fell on a Friday (the other was 7 April 30), there was at sunset a partial eclipse of the moon. This, say the two scientists, is what is referred to in Acts 2:20, the moon turning to blood. Of course, NT scholars have known for eighty years about the astronomical calculations that reduce the only possibilities for the date of Jesus' death to two. The fact is, not only was the lunar eclipse virtually over by 5:15 P.M. on 3 April 33, but even the notion of identifying such an event with Acts' citation of Joel's prophecy reflects a lack of sophistication in historical methodology. While 3 April 33 may be preferable to 7 April 30 as the date for Jesus' death, the case rests on purely historical considerations. A literal interpretation of mythic-apocalyptic ideas in the Bible is of no help here.—B.A.P.

555. E. RUCKSTUHL, "Zur Chronologie der Leidensgeschichte Jesu (II. Teil)," *StudNT Umwelt* 11 ('86) 97-129. [See § 30-545.]

A three-day chronology for the events of Jesus' passion begins with an Essene paschal meal on the night of Tuesday, followed by Jesus' arrest and his being brought before the high priest's court the following day. On the morning of the second day after his arrest (in accordance with mishnaic prescription), i.e. Thursday, he was sentenced to death by that court, but then had to be sent to Pilate since the Romans reserved the *ius gladii* to themselves. To the dismay of the high priests and scribes, Pilate passed Jesus over to Herod, which delayed the matter further. Jesus spent Thursday night in prison (hence Pilate's wife's dream) and was executed on Friday. This chronology is intimately bound up with questions such as the date of Easter, the identity of the "beloved disciple," the nature of the Last Supper, and the significance of the Essenes.—G.H.

The Resurrection

556. R. S. ANDERSON, "The Resurrection of Jesus as Hermeneutical Criterion," *TSFBulletin* [Madison, WI] 9 (3, '86) 9-15, (4, '86) 15-20.

(1) The resurrection of Jesus to be the living Lord of the church constitutes a continuing hermeneutical criterion for the church's understanding of itself as under the authority of Scripture. (2) Many feel that the living Lord has shown us what his will is by calling and anointing women for pastoral ministry in full parity with men. [Also included are responses by B. Mickelsen (pp. 20-21) and G. T. Sheppard (pp. 21-22), as well as a reply by Anderson (pp. 22-23).]—D.J.H.

Synoptics

557. A. J. BLASI, "Role Structures in the Early Hellenistic Church," *Sociological Analysis* [Washington, DC] 47 (3, '86) 226-248.

The text of Q reflects the role structure of the emerging Hellenistic church in the

Greek-speaking world. The microsociological categories used in this content analysis of the Q material are the action, role, and status references of the stratum bearing the text (speaker), of the audience, and of others, respectively. [The same issue (pp. 249-266) contains responses by L. M. White to this article and one by R. Stark [§ 31-812].]—D.J.H.

558. C. Breytenbach, "Das Problem des Übergangs von mündlicher zu schriftlicher Überlieferung," *Neotestamentica* 20 ('86) 47-58.

The differences between oral and written communication force us to rethink form-critical approaches insofar as they attempt to grasp the process of writing down early Christian (especially pre-Markan) oral tradition. The article first explores the differences between oral and written communication and their relevance for understanding the transition in the Synoptic tradition. Then it considers the discussion about orality and writing in NT scholarship. —D.J.H.

559. J. R. Butts, "The Chreia in the Synoptic Gospels," *BibTheolBull* 16 (4, '86) 132-138.

The chreia was a rather stereotyped literary unit consisting of a saying or an action aptly attributed to the main character. There are several examples of pure stereotypical chreiai in the Synoptic Gospels and even more instances in which there were only minor grammatical differences between the Gospel stories and other chreiai. It should no longer be doubted that the Synoptic Evangelists were familiar with the chreia-form and the compositional techniques commonly taught by the rhetoricians.—D.J.H.

560. R. W. Funk, "From Parable to Gospel. Domesticating the Tradition," *Forum* 1 (3, '85) 3-24.

After analyses of the parables of the Good Samaritan (Lk 10:29-37), the Prodigal Son (Lk 15:11-32), and the pronouncement story on real and unreal relatives (Mk 3:31-35 parr.), several propositions relative to the language of Jesus and its destiny in the tradition are presented. The language of Jesus is pervaded by tension, regularly transcends the question to which it is the response, and offers a new reality. The basic tension in the words of Jesus is relaxed as his words are passed on. Eleven theses are presented under the rubric "the domestication of the tradition." The article concludes that the Christian faith is rooted in the language of Jesus rather than in the primitive Christian kerygma or the Easter event. Parable, aphorism, and parabolic act are the threshold opening onto the new reality, the fantasy, called the kingdom. [In the same issue (pp. 25-30), J. F. Dechow offers a critique of Funk's presentation.]—C.R.M.

561. J. S. Kloppenborg, "The Formation of Q and Antique Instructional Genres," *Journ BibLit* 105 (3, '86) 443-462.

Analysis of the Q materials reveals two major types of sayings: (1) prophetic sayings (often framed as chreiai) that announce the impending judgment of this generation and evince the Deuteronomistic understanding of history; and (2) community-directed exhortations concerning self-definition and general comportment toward the world, discipleship, and mission, and the prospect of persecution and death. The first stages of Q's composition should be regarded as an application of the "instruction" genre to the special circumstances of a sectarian community with a strong orientation toward the dawning kingdom.—D.J.H.

562. L. Legrand, "The Parables of Jesus viewed from the Dekkan Plateau," *IndTheolStud* 23 (2, '86) 154-170.

Sharing the life and concerns of peasants in a small village of Northern Tamil Nadu on the Karnataka border has been a way to enter the world of Jesus' parables. Even more than the rural landscape, it is the drama and pathos of tilling the land that is common to Asiatic marginal farming and the world of the parables. The type of imagination revealed by Jesus' parables is more that of the farmer than that of the artisan.—D.J.H.

563. G. Murray, "Did Luke Use Mark?" *DownRev* 104 (357, '86) 268-271.

That Mark used Lk as a source is indicated by comparison of such parallel texts as Lk 4:42/Mk 1:35; Lk 21:1-4/Mk 12:41-44; and Lk 9:1-6/Mk 6:7-13.—D.J.H.

564. J. Navone, "The Dynamic of the Question in the Gospel Narrative," *MilltownStud* 17 ('86) 75-111.

Of the approximately 157 questions raised in the Synoptic Gospels, 110 originate with Jesus; even the 47 questions addressed to Jesus are occasioned by him. The healing context of many questions suggests their importance in the psychotherapeutic dialogue of faith and trust. The dynamic of the question lies at the heart of human transformation in the event and life-long process of Christian conversion. Jesus' questions challenge us to growth and development at every level under God. Unlike *Gospel of Thomas* where Jesus answers all questions about mysteries, the NT presents Jesus as the one who raises questions for responsible decision and action. A list of all the questions and a chart giving facts about Jesus' questions are included.—D.J.H.

565. F. Neirynck and F. Van Segbroeck, "Q Bibliography: Additional List 1981-1985," *EphTheolLov* 62 (1, '86) 157-165.

This list of 178 studies on Q published between 1981 and 1985 continues the Q bibliography in J. Delobel (ed.), *Logia* (1982) 561-588. Indexes of subjects and Lukan passages are provided.—D.J.H.

566. J. M. Perry, "The Three Days in the Synoptic Passion Predictions," *CathBibQuart* 48 (4, '86) 637-654.

In Luke's versions of the passion predictions (Lk 9:22; 18:33) and the appearances (Lk 24:7, 21, 46; cf. Mt 27:63) the formula "on the third day" preferred by the Greek-speaking church of the Diaspora finally triumphed over its older Aramaic-influenced rival "after three days." Yet Luke with his penchant for the antique in matters of sacred history preserved in Lk 13:32 the substance of the authentic saying that was probably the source of the "after three days" formula that he consciously sought to suppress: "Behold, I cast out demons and perform cures today and tommorrow, and the day following I go my way."—D.J.H.

567. V. K. Robbins, "Pragmatic Relations as a Criterion for Authentic Sayings," *Forum* 1 (3, '85) 35-63.

The stories and sayings associated with Jesus exist in fields of discourse created by early Christians. The article displays a system of analysis (applied to Mt 5:3-12, 38-42; Lk 6:20-23, 27-36) guided by the criterion of pragmatic relations that asks sayings and stories to show the fields of discourse in which they communicated in the past rather than creating fields of discourse unlike any that exist in extant documents. Through systematic analysis of the pragmatic relations among sayings, actions, and situations in the extant fields of discourse in the texts available to us, there is a potential for describing the kinds of bridging that occurred among the earlier fields of discourse, which includes the field of discourse that functioned in and through the situations, actions, and sayings of Jesus.—C.R.M.

568. P. Rolland, "Jésus connaissait leurs pensées," *EphTheolLov* 62 (1, '86) 118-121. [See § 31-587.]

Comparison of the Synoptic references to Jesus knowing the secret thoughts of his questioners (Mt 9:4; 12:25; Mk 2:8; Lk 5:22; 6:8; 9:47; 11:17; cf. Mt 22:18; Mk 12:15; Lk 20:23) renders doubtful the absolute priority of Mk, since the complex Markan formulations (2:8; 3:4-5; 9:33-34) are clearly the result of redactional activity. It also indicates that Jesus' knowledge of the secrets of the heart (a divine privilege according to Ps 94:11) was part of the oral tradition underlying the Synoptic Gospels.—D.J.H.

569. P. Sacchi, "I sinottici furono scritti in ebraico? Una valida ipotesi di lavoro," *Henoch* 8 (1, '86) 67-78.

This examination of recent books on whether the Synoptic Gospels were written in Hebrew first describes C. Tresmontant's *Le Christ Hébreu* (1983) and then explains in detail the basic thesis and argumentation in J. Carmignac's *La naissance des Evangiles synoptiques* (1984). It also considers the criticisms of these books by P. Grelot in *Evangiles et tradition apostolique* (1984).—D.J.H.

570. P. Schmidt-Leukel, "Zur Funktion der Gleichnisrede bei Buddha und Jesus," *Münch TheolZeit* 37 (2, '86) 116-133.

The functions of parabolic speech in the teachings of Buddha and Jesus are explored under five headings: the mediation of the "unexpected new," the provocation of conflict, the revelation of difference, the pursuit of truth, and the coincidence in the parable.—D.J.H.

Synoptics, § 31-904.

Matthew

571. D. Hellholm, "En textgrammatisk konstruktion i Matteusevangeliet" [A Text-Grammatical Construction in the Gospel of Matthew], *SvenskExegÅrs* 51-52 ('86-'87) 80-89.

Using the insights of the linguist R. Harweg, in his discussion of level differentiation in language and text systems, and applying this method to an analysis of the redactional formulations at the conclusions of the five discourse-compositions in Mt (7:28; 11:1; 13:53; 19:1; 26:1), it can be concluded that each of these formulations refers to the immediately preceding section of text consisting of discourse material, and not to Jesus' activity as proclaimer per se. They function as genuine delimitation signals on the text's outer level.—B.A.P.

572. G. Howard, "Was the Gospel of Matthew Originally Written in Hebrew?" *BibRev* 2 (4, '86) 15-25.

Despite many medieval revisions, the Hebrew version of Mt in the 14th-century *Even Bohan* by Shem-Tob ben Shaprut was an original Hebrew composition written in a style that one would expect in a 1st-century A.D. document. The Greek Mt does not appear to have been a translation from the Hebrew.—D.J.H.

573. R. KÜHSCHELM, "Das Verhältnis von Kirche und Israel bei Matthäus," *BibLiturg* 59 (3, '86) 165-176.

The Matthean community had practically ended its mission in Israel and no longer belonged to the communion of Jewish synagogues. Its "Israel" chapter was considered to be closed (see Mt 8:10-13; 21:40-45; 22:1-14; 23:37-39; 27:23b-26). Matthew's statements about Israel must be understood in the context of his approach to salvation history and his concern with life in the church.—D.J.H.

574. H. LANGKAMMER, "Jedna teologia dwuwarstwowej Ewangelii. Wokół Ewangelii według św. Mateusza (Eine Theologie im Zweischichten-Evangelium des Matthäus)," *RoczTeolKan* 30 (1, '83) 65-76.

The familiar five-fold division of Mt is concentrically arranged around Jesus' parables of the kingdom of heaven in chapter 13 (i.e. Jesus' basic mission). The two sections immediately touching this center are addressed to the twelve apostles, while the outermost sections are addressed to a wider group of disciples. Thus Matthew's theology addressed to immediate followers of Jesus and the church of his own day presented Jesus and his teaching as the single and absolute norm for the church.—J.P.

575. E. LAVERDIERE, "God Is With Us," *Emmanuel* 93 (1, '87) 26-31, 60.

To foster appreciation of the name "Emmanuel" as a one-word summary of Mt, the article reflects on its OT background, its place in Mt 1:18-25, and its relation to the Gospel as a whole.—D.J.H.

576. E. LAVERDIERE, "Looking Ahead to the Year of Matthew," *Emmanuel* 92 (9, '86) 498-503, 527.

A successful reading of Mt involves identifying with Matthew the old rabbi, joining his company of learned scribes, and reading his five discourses with an imaginative sense of their physical settings.—D.J.H.

577. M. MÜLLER, "Mattaeusevangeliets messiasbillede: Et forsøg på at bestemme Mattaeusevangeliets forståelse af Jesu messianitet" [Matthew's Portrayal of the Messiah: An Attempt to Determine the Understanding of Jesus' Messiahship in the Gospel of Matthew], *SvenskExegÅrs* 51-52 ('86-'87) 168-179.

One way of getting at Matthew's understanding of Jesus' messiahship is to look at the passages wherein the disciples' role in Jesus' salvific activity is presented: the sayings on "salt" and "light" (5:13-16), the reference to the "good seed" (13:38), and the commissioning (28:18-20). The picture that emerges is of a "Messiah" who does not take power but wins authority and lordship where people experience his authority and place themselves under his lordship. This picture is confirmed with reference to the direct christological statements in Mt according to which Jesus saves his people from their sins, and wherein Jesus' messiahship is apparent in his service to others.—B.A.P.

578. J. J. PILCH, "Teacher for a troubled Church: Matthew's Jesus," *BibToday* 25 (1, '87) 23-28.

The article invites reflection on Matthew's presentation of Jesus as teacher—founding a community linked with the past, thriving in the present, and progressing toward its future destiny designed by God.—D.J.H.

579. E. A. RUSSELL, "'Antisemitism' in the Gospel of St. Matthew," *IrBibStud* 8 (4, '86) 183-196.

Matthew used polemic as a safeguard for the faithful against what would distort the way of Jesus and obscure the real Christ. If the Gospel has been misused or misrepresented in church history, this does not imply or necessarily suggest that it is anti-Semitic.—D.J.H.

580. R. E. WINKLE, "The Jeremiah Model for Jesus in the Temple," *AndUnivSemStud* 24 (2, '86) 155-172.

According to Mt 21:11 the crowds proclaimed Jesus as "the prophet" (see Deut 18:15-19; Jer 1:6-9) immediately before he entered the Temple. Three significant motifs in Jeremiah's Temple sermon (chaps. 7, 26) are paralleled in Jesus' Temple discourse (Mt 23:29–24:2): the sending of the prophets, the murder of the prophets, and the prophetic judgment against the Temple. Matthew compared Jesus with Jeremiah not for messianic verification but because Jeremiah spoke against the Temple while standing in it.—D.J.H.

581. [Mt 1:1-17] R. E. BROWN, "Matthew's Genealogy of Jesus Christ: A Challenging Advent Homily," *Worship* 60 (6, '86) 483-490.

The Matthean genealogy of Jesus indicates that in acting in Jesus Christ God was consistent with his action in Abraham and David, the patriarchs, the kings, and the unknown and unexpected figures on the list of Jesus' ancestors. The genealogy of those who have followed Jesus contains as peculiar an assortment of people as did the genealogy of his beginnings.—D.J.H.

Mt 2:1-10, § 31-626.

582. T. L. HOWARD, "The Use of Hosea 11:1 in Matthew 2:15: An Alternative Solution," *BiblSac* 143 (572, '86) 314-328.

The most satisfactory answer to the problem of the use of Hosea 11:1 ("out of Egypt I called my son") in Mt 2:15 is analogical correspondence. Matthew saw an analogy between the events of the nation described in Hos 11:1-2 and the events of the Messiah's life in Mt 2:13-15. As Matthew drew these correspondences, he saw Jesus as the one who actualized and completed all that God intended for the nation.—D.J.H.

583. [Mt 3:4] E. LAVERDIERE, "A Garment of Camel's Hair," *Emmanuel* 92 (10, '86) 545-551.

Matthew's descriptions of the clothing of John the Baptist (see Mt 3:4; 11:8-9a) contributed to his portrayal of John as the new Elijah who denounced kings.—D.J.H.

Mt 5–7, §§ 31-508, 827.

584. [Mt 5:39-41] W. WINK, "The Third Way. Reclaiming Jesus' Nonviolent Alternative," *Sojourners* [Washington, DC] 15 (11, '86) 28-33.

Jesus was no less committed to opposing evil than Jewish anti-Roman resistance fighters were. The difference was over the means to be used: passivity, violent opposition, or the "third way" of militant nonviolence articulated by Jesus. The expression *mē antistēnai tǭ ponērǭ* in Mt 5:39 may be translated variously as "do not take up arms against evil," "do not react reflexively to evil," or "do not let evil dictate the terms of your opposition." The three examples described in Mt 5:39-41 aim to end the cycle of violence and to restore human dignity.—D.J.H.

585. H. SAHLIN, "Ett svårt ställe i Bergspredikan (Mt 5:39-42)" [A Difficult Passage in the Sermon on the Mount (Mt 5:39-42)], *SvenskExegÅrs* 51-52 ('86-'87) 214-218.

Did Jesus really say to turn the "other" (cheek)? Behind *allos* in the Greek of Mt 5:39 is a misunderstanding of the Aramaic word used, i.e. *'uḥrâ* (=Hebrew *'aḥēr*) instead of the more likely *'aḥōrâ,* "back." Jesus commanded the one insulted by a back-handed slap on the cheek to turn his back on his assailant, i.e. not resist. In 5:40 *kai to himation* is probably an interpolation, as is *duo* in 5:41. There is a clear unity in the four commands of Mt 5:39-42, all giving expression to the ethical ideal of yielding to injustice for the sake of peace. After all, peacemakers are "blessed" (Mt 5:9).—B.A.P.

586. [Mt 10:16] C. PORTER, "'Wise as Serpents: Innocent as Doves.' How Shall We Live?" *Encounter* 48 (1, '87) 15-26.

Patristic interpreters found the serpent-dove proverb in Mt 10:16 suggestive for different contexts (church discipline, defense against heresy, martyrdom, monastic life), with "how shall we live" as the common thread. The biblical admonition called for resolute action in the particular situation on the basis of practical rationality ("be wise as serpents"), and purity of heart and singleness of vision ("be innocent as doves").—D.J.H.

Mt 11:8-9, § 31-583.

587. F. NEIRYNCK, "Mt 12,25a/Lc 11,17a et la rédaction des évangiles," *EphTheolLov* 62 (1, '86) 122-133.

Contrary to P. Rolland [§ 31-568], it is not at all certain that Mt 12:25a/Lk 11:17a belonged to Q. Even if it did, it was probably not part of the original version of the story.—D.J.H.

588. J. O'CALLAGHAN, "Sobre tres variants de Mt 14,6.15.18," *RevistCatTeol* 11 (1, '86) 27-30.

In Mt 14:6 the reading *genesiōn de agomenōn* is most probably original. In Mt 14:15 the particle *oun* after *apolyson* should probably be retained as the original reading. In Mt 14:18 the order *autous hōde* seems preferable to *hōde autous.*—D.J.H.

Mt 16:2-3, § 31-634.

589. J. LAMBRECHT, "'Du bist Petrus.' Mt 16,16-19 und das Papsttum," *StudNTUmwelt* 11 ('86) 5-32.

The German version of an article published in Dutch in *Collationes* [§ 29-937].—D.J.H.

590. G. J. Wenham, "The Syntax of Matthew 19.9," *JournStudNT* 28 ('86) 17-23.

The unusual grammatical structure of Mt 19:9, with two verbs and an exception in one protasis, should be interpreted as an abbreviated combination of two propositions: (1) To divorce except for *porneia* is adulterous. (2) To divorce and remarry is adulterous. This interpretation is confirmed by examination of other conditional relative clauses in Mt.—D.J.H.

591. N. O. Míguez, "Continuidad y ruptura; confrontación y conflicto; Elementos para una aproximación socio-política a Mateo 23–24," *RevistBíb* 48 (3, '86) 153-167.

After reflecting on aspects of personal and social relations (continuity and disruption, confrontation and conflict), the article describes the prophetic-apocalyptic genre as the best biblical means of transmitting political discourse. Then it gives an exposition of Mt 23:30–24:31 from a sociopolitical perspective and concludes with observations about the nature of the kingdom and the function of "non-power."—D.J.H.

592. H. Schürmann, "Die Redekomposition wider 'dieses Geschlecht' und seine Führung in der Redenquelle (vgl. Mt 23,1-39 par Lk 11,37-54). Bestand—Akoluthie—Kompositionsformen," *StudNTUmwelt* 11 ('86) 33-81.

A reconstruction of the origins and formation of the denunciations of the Jews and their leaders ("Woe to you. . .") in Mt 23:1-39 and Lk 11:37-54 shows that the central determinant was Jesus' new understanding of the Torah and his rejection of the Pharisees' observances. This understanding informed his disciples, who inevitably had to separate themselves from Judaism and its leaders.—G.H.

593. J. D. M. Derrett, "Receptacles and Tombs (Mt 23:24-30)," *ZeitNTWiss* 77 (3-4, '86) 255-266.

In Mt 23:24-30 Jesus applies the description of the enemies of the good in Ps 5:10 to scribes and Pharisees. An interlocking haggadic midrash is uttered, on which sub-midrashim are provided. The psalmist as a prophet knew in advance that the Messiah would meet such opposition.—D.J.H.

594. [Mt 25:12-31] J. Naegele, "Translation of *talanton* 'talent,'" *BibTrans* 37 (4, '86) 441-443.

Whereas in Lk 19:11-27 the amounts of money are reasonable sums to be managed wisely, the extraordinary amounts in Mt 25:12-31 emphasize God's generosity. Translators of the Matthean parable should convey that the Greek word *talanton* represented an enormous sum of money. [The same issue (p. 443) contains a response by E. Fry.]—D.J.H.

595. L. Desautels, "La mort de Judas (*Mt* 27,3-10; *Ac* 1,15-26)," *SciEsp* 38 (2, '86) 221-239.

The accounts of Judas' death in Mt 27:3-10 and Acts 1:15-26 differ in context, intention, and details. The differences reflect the purpose that each writer pursued: Matthew wished to portray Jesus as the good shepherd and to establish the culpability of the Jewish officials, whereas Luke wished to account for the need of electing a twelfth apostle. Matthew treated Judas with a certain merciful indulgence, but Luke dealt with him as wicked to the end. Neither writer knew exactly how Judas died.—D.J.H.

596. M. de Jonge, "Matthew 27:51 in Early Christian Exegesis," *HarvTheolRev* 79 (1-3, '86) 67-79.

The Matthean account of the rending of the Temple veil is examined with attention to treatments of this event found in related apocryphal Gospels and 2nd- and 3rd-century Christian writers. The variety of interpretations found in the work of modern exegetes reflects that found in early Christian literature; many are not all that new, and all of them are tenuous. It is very unlikely that "the" meaning of Mt 27:51a will ever be established beyond doubt. —C.R.M.

Mark

597. M. A. Beavis, "Mark's Teaching on Faith," *BibTheolBull* 16 (4, '86) 139-142.

Study of the idea of faith in Mk helps us to understand the Gospel better and to gain insights into the role of faith in Christian life. The Markan theme of faith is examined with reference to miracles, discipleship and prayer, the reader, and fear.—D.J.H.

598. J. Engelbrecht, "William Wrede en die Messiasgeheim" [William Wrede and the Messianic Secret], *TheolEvang* 19 (3, '86) 14-21.

After describing the background against which Wrede wrote *Das Messiasgeheimnis in den Evangelien* (1901), the article examines the book itself, discusses its impact on Markan research up to the present, and suggests new aspects of the problem in light of developments in biblical research.—D.J.H.

599. W. E. Moore, "'Outside' and 'Inside': A Markan Motif," *ExpTimes* 98 (2, '86) 39-43.

By Mk 4:11 it has become ironically clear that those supposedly "inside" have proved themselves "outside" and that there is a new circle of insiders. In the remainder of the Gospel those who claim to be "inside" are challenged to look "outside" to the "Galilees" of this world if they are to meet and serve the risen Christ.—D.J.H.

600. J. Muddiman, "'Like an Owl in the Desert . . .'—An Appreciation of Nineham's *Mark*," *Theology* 89 (731, '86) 349-355.

D. E. Nineham's *Mark* (1963) succeeded largely because a NT scholar took the general public completely into his confidence and—more importantly—where appropriate into his lack of it. Within its self-imposed limits, the commentary is redaction-critical as well as form-critical and no more out of date than it was in 1963. Nineham is a "relaxed" practitioner of the art and science of history. [The same issue contains appreciations of other aspects of Nineham's work by T. Baker (pp. 341-349), F. G. Downing (pp. 355-361), and D. Cupitt (pp. 362-366), as well as Downing's select bibliography of Nineham's writings (p. 367).] —D.J.H.

601. J. Neusner, "Death-Scenes and Farewell Stories: An Aspect of the Master-Disciple Relationship in Mark and in Some Talmudic Tales," *HarvTheolRev* 79 (1-3, '86) 187-196.

None of the modes of working out the theme of farewell and death in the stories about the death of Yohanan ben Zakkai in rabbinic accounts comes close to the cosmic or even the personal/biographical dimensions of the narrative of Jesus' death in Mk. What is similar is the basic structure: farewell message, then death, as these are portrayed through the prism of the distinctive relationship of master and disciple. What is different is everything else: the context, the purpose, the goal of the narrative, and its means.—C.R.M.

602. D. Senior, "'With Swords and Clubs. . .'—The Setting of Mark's Community and His Critique of Abusive Power," *BibTheolBull* 17 (1, '87) 10-20.

The article first considers arguments for situating the origin of Mk at Rome in the aftermath of the persecution by Nero. Then it examines the significance that issues of power and authority play in Mk, suggesting that this theological presentation makes eminent sense against the backdrop of a Roman Gospel written in A.D. 68-69.—C.R.M.

603. E. W. Stegemann, "Zur Rolle von Petrus, Jakobus und Johannes im Markusevangelium," *TheolZeit* 42 (5, '86) 366-374.

Mark portrayed Peter, James, and John as the inner circle of Jesus' disciples and the Twelve (see Mk 5:35-40; 9:2-13; 14:32-42). These three disciples were known to Mark's readers as martyrs who shared Jesus' fate in the narrow sense.—D.J.H.

604. V. Parkin, "Mark chapter 4: 10-12. An exegesis," *IrBibStud* 8 (4, '86) 179-182.

Mk 4:10-12 came to the Evangelist from a source different from that of the rest of chapter 4. Paul may provide the best evidence of the way in which Semites understood vv. 11-12 (see 2 Cor 4:3-4; Rom 11:8): The immediate cause of the blindness of unbelievers was Satan; instead of frustrating God's plan of salvation, it was actually part of that plan.—D.J.H.

605. [Mk 4:24-25] H. A. Hatton, "Unraveling the Agents and Events," *BibTrans* 37 (4, '86) 417-420.

What is being given away in Mk 4:25? Since v. 24 refers to the measure of hearing or receiving God's message, it seems that what is being given in v. 25 is a greater understanding of or spiritual insight into this message.—D.J.H.

606. C. N. Pavur, "The Grain is Ripe: Parabolic Meaning in Mark 4:26-29," *BibTheolBull* 17 (1, '87) 21-23.

The key contrast of Mk 4:26-29 is between the farmer's ignorance before the mystery of the harvest and his ability to respond with the right actions at the appropriate, critical moment. The parable is best interpreted as an urgent invitation to the right action of discipleship.—C.R.M.

607. [Mk 6–8] J. M. Bassler, "The Parable of the Loaves," *JournRel* 66 (2, '86) 157-172.

Using the techniques of reader-response criticism developed by W. Iser, the article examines the ways in which the implied reader of Mk 6–8 is summoned to ponder the significance of the two feeding miracles (Mk 6:32-44; 8:1-10). It emphasizes the effectiveness of the puzzlement generated in the reader in focusing the reader's attention on the text just at the point when the central christological message is unveiled, proposes a variant of the eucharistic interpretation of the feeding miracles that follows the implied reader rather than the informed reader through the text, and seeks the unifying motif of misunderstanding for the otherwise diverse material bracketed by the feeding miracles in those features that contribute to the sense of puzzlement so forcefully generated in the reader by the feeding miracles.—D.J.H.

608. F. Neugebauer, "Die wunderbare Speisung (Mk 6, 30-44 parr.) und Jesu Identität," *KerDog* 32 (4, '86) 254-277.

In Mk 6:30-44 parr. the teaching of Jesus is followed by a miraculous feeding. Like Mk 2:1-12 and 9:14-29 it is a narrative with a double climax. Everything that happens is referred to Jesus. Thus the miracle of the feeding is the miracle of Jesus' service and the quantity of leftovers indicates the recompense for devotion to God's kingdom. The miraculous feeding and the Lord's Supper should be distinguished rather than connected. The decisive elements in the feeding narrative are the identity of Jesus and his service.—D.J.H.

609. [Mk 7:24-30] R. S. Sugirtharajah, "The Syrophoenician Woman," *ExpTimes* 98 (1, '86) 13-15.

The emphasis in the story of the Syrophoenician woman (Mk 7:24-30 parr.) is clearly the healing itself. Its point does not lie in the gospel reaching the non-Christian world, nor does it aim to project a person of simple faith in contrast to a religion riddled with laws.—D.J.H.

610. [Mk 10:17-31] G. Casalis, "For Human Beings, Impossible!" *Concilium* 187 ('86) 36-47.

The exacting love demanded by Jesus with regard to material possessions according to Mk 10:17-31 and other Gospel texts proceeds not from legalism or the moral order but rather from the logic of grace. The appeal is grace, and the response to it is liberty.—D.J.H.

611. C. Marucci, "Die implizite Christologie in der sogenannten Vollmachtsfrage (Mk 11,27-33)," *ZeitKathTheol* 108 (3, '86) 292-300.

The traditional pre-Markan core of the controversy-story in Mk 11:27-33 provides evidence for an almost "apophatic" Christology: Jesus is in possession of a mysterious *exousia* that has something to do with the sending and preaching of John the Baptist and depends on no human court.—D.J.H.

612. K. Haacker, "Kaisertribut und Gottesdienst (Eine Auslegung von Markus 12,13-17)," *TheolBeitr* 17 (6, '86) 285-292.

Jesus' lapidary statement "Give to God what is God's" (Mk 12:17 parr.) can be best appreciated by attending to its literary, historical, and theological contexts. Against the demands of the state to worship its rulers, gods, and symbols of power, Jesus proposed the approach of hallowing God's name according to the Jewish pattern.—D.J.H.

Mk 12:26-27, § 31-665.

613. [Mk 12:33] J. Van Vurst, "The Scribe's Insight," *BibToday* 25 (1, '87) 37-41.

The scribe in Mk 12:33 spoke a marvelous gospel truth: Worship is centered in the heart and directed toward God in the spirit and toward others in the flesh.—D.J.H.

614. M. Kiley, "'Lord, Save My Life' (Ps 116:4) as Generative Text for Jesus' Gethsemane Prayer (Mark 14:36a)," *CathBibQuart* 48 (4, '86) 655-659.

Jesus' cry in Mk 14:36a ("Abba, Father, everything is possible for you; take this cup away from me") reflects the cry of the psalmist in Ps 116:4 ("Lord, save my life"). The early church used this verse from the Psalms of Hallel (see Mk 14:26) to shape Jesus' prayer in Gethsemane.—D.J.H.

615. [Mk 16:1-8] B. W. HENAUT, "Empty tomb or empty argument: A failure of nerve in recent studies of Mark 16?" *StudRel/SciRel* 15 (2, '86) 177-190.

The studies of Mk 16:1-8 by G. Mangatt, K. Grayston, R. E. Brown, and R. H. Fuller have this in common: Each one has in turn argued for the historicity of the empty tomb's discovery, appealing to historical argumentation and rationally based reconstructions; and each has failed to meet the initial burden of proof against the report as established by the normally assumed warrants and backings of historical and scientific research. The root cause of their failure of nerve lies in the difficulty of reconciling the morality of historical knowledge with the demands of Christian faith.—D.J.H.

616. K. BACKHAUS, "'Dort werdet ihr Ihn sehen' (Mk 16,7). Die redaktionelle Schlussnotiz des zweiten Evangeliums als dessen christologische Summe," *TheolGlaub* 76 (3, '86) 277-294.

Mark's redactional note in Mk 16:7 illumines not only the Gospel's conclusion but also its beginning and its resurrection Christology. It signals the continuity between the three decisive phases of Jesus' activity (see Mk 1:16-20; 10:32; 14:28) and the last phase (the resurrection), with the disciples functioning as principles of continuity.—D.J.H.

Luke

617. B. BUBY, "Christmas Prayer with Saint Luke," *Emmanuel* 92 (10, '86) 562-563, 569.

The Lukan Christmas narrative (Lk 2:1-20) gives particular importance to prayer. Luke's theology of prayer emphasized the importance of the gift of the Holy Spirit (Lk 11:13). —D.J.H.

618. J. M. DAWSEY, "What's in a Name? Characterization in Luke," *BibTheolBull* 16 (4, '86) 143-147.

Luke's use of Son of Man, teacher, Lord, and Son of God exemplifies how Luke differentiated characters by their use or disuse of certain names for Jesus. The genius of Luke is that the designations of Jesus not only reveal something about Jesus but also something about the other characters in the story. Luke's skill is also apparent in the way that third person narration has been employed in the Gospel to lead the reader through the process of interpreting the story.—C.R.M.

619. C. FABRICIUS, "Zu *parachrēma* bei Lukas," *Eranos* [Stockholm] 83 (1-2, '85) 62-66.

Luke's technical use of the abverb *parachrēma* ("immediately") in "biological" contexts (see Lk 1:64; 4:39; 5:25; 8:44, 47, 55; 13:13; 18:43; Acts 3:7; 5:10; 12:23; 13:11) suggests that he was familiar with the language of pharmacology. The correct usage of this medical term, however, does not prove that Luke was a physician.—D.J.H.

620. D. HAMM, "Sight to the Blind: Vision as Metaphor in Luke," *Biblica* 67 (4, '86) 457-477.

When Luke presented Jesus as either enabler or object of physical seeing, he did so in a way that symbolized the deeper seeing which is the faith that perceives Jesus' true identity and acts upon it. The article first considers Luke's special treatment of Jesus' healing of the physically blind, especially as this implemented the core of the Isaianic program orchestrated in Lk 4:18; 7:22 (with a glance at 2:29-32 and 3:6); and 18:18–19:10. Then it focuses on Jesus as object of vision, surveying some varieties of false vision and treating modes of true vision. Finally it discusses how the theme of Jesus as enabler and object of vision comes to fulfillment at the close of the Gospel – in the response of the "lookers" under the cross and in the "eye-opening" presence of Jesus on the road to Emmaus.—D.J.H.

621. H. Moxnes, "Meals and the new community in Luke," *SvenskExegÅrs* 51-52 ('86-'87) 158-167.

After discussing the Lukan accounts of meals in the context of hunger and nourishment, the article examines the place of meals in the new community with reference to their functions in setting the social boundaries of the group, providing starting mechanisms for the group, showing social stratification, and promoting sharing within the group. Then it relates the meals to Luke's theology and to the Jesus-fellowship.—D.J.H.

622. H. Ringgren, "Luke's Use of the Old Testament," *HarvTheolRev* 79 (1-3, '86) 227-235.

The article discusses the variety of ways in which Luke quoted, paraphrased, and alluded to the Scriptures. First quotations in the Gospel are considered: quotations shared with the other Synoptic Gospels, quotations peculiar to Luke, the Magnificat (Lk 1:46-55), and the Benedictus (Lk 1:68-79). Then the OT quotations in Acts are examined, with particular attention to Stephen's speech (Acts 7).—C.R.M.

Lk, § 31-566.

623. [Lk 1–2] A. Brenner, "Female Social Behaviour: Two Descriptive Patterns Within the 'Birth of the Hero' Paradigm," *VetTest* 36 (3, '86) 257-273.

The OT "birth of the hero" story involving two mothers can be divided into two subclasses: (1) Two heroes are born. (2) Two or more mothers produce one hero. In Lk 1:8–2:7 motifs and themes from both narrative subclasses (two paired-off mothers and two infants, two mothers and one infant) have been joined to produce a new tradition of a superhero's birth. —D.J.H.

624. [Lk 1–2] R. E. Brown, "Gospel Infancy Research From 1976 to 1986: Part II (Luke)," *CathBibQuart* 48 (4, '86) 660-680.

This part of the bibliographic supplement [see § 31-108] to the author's *Birth of the Messiah* (1977) reviews recent scholarship on Lk 1–2 according to the following outline: Lukan infancy narrative as a whole; annunciation of John the Baptist's birth; annunciation of Jesus' birth; visitation, canticles, Magnificat; Benedictus; birth and naming of Jesus; presentation, Simeon, Nunc Dimittis; and Jesus in the Temple at twelve. A six-page appendix surveys recent discussion about the virginal conception of Jesus.—D.J.H.

625. [Lk 1–12] A. J. B. Higgins, "The Arabic Diatessaron in the New Oxford Edition of the Gospel According to St Luke in Greek," *JournTheolStud* 37 (2, '86) 415-419.

The article presents in collation form the readings of the Arabic Diatessaron in which not all, but one, two, or three manuscripts among the four (A, B, E, O) customarily cited in *The New Testament in Greek III. The Gospel according to St. Luke. Part One: Chapters 1–12* (1984) differ from the Textus Receptus.—D.J.H.

626. [Lk 2] R. SWAELES, "Des êtres, des choses et des lieux au temps de Noël-Epiphanie," *Communautés et Liturgies* [Ottignies] 68 (4, '86) 323-342.

Three pericopes in the NT infancy narratives are examined with regard to the relation of certain details to their christological focus: at Bethlehem—creche, shepherds, angels (Lk 2:1-20); at Bethlehem—house, Magi, star (Mt 2:1-10); and at Jerusalem—Temple, Law, Prophets (Lk 2:22-38).—D.J.H.

627. M. RIEBL, "Weihnachten mit Lukas. Auslegung und Anwendung von Lk 2, 1-20," *BibLiturg* 59 (4, '86) 226-232.

Luke's Christmas story (Lk 2:1-20) has God and the world, angels and human beings join together in praise and thanksgiving. It invites us to identify especially with the shepherds. —D.J.H.

628. H. HEATER, "A Textual Note on Luke 3.33," *JournStudNT* 28 ('86) 25-29.

The genealogy of Jesus in Lk 3:33 presents interesting textual variation between Amminadab and Hezron. The manuscript variants (except Donei) can be explained as coming from either Amminadab or Aram. The textual evidence of Lk 3:33; Ruth 4:18-19; 1 Chr 2:9; Mt 1:3-4 settles the issue in favor of one name: Aram (=Ram).—D.J.H.

629. [Lk 4:16-30] D. L. TIEDE, "Proclaiming the Righteous Reign of Jesus: Luke 4 and the Justice of God," *WordWorld* 7 (1, '87) 83-90.

The "heralds of a new reformation" have insisted that Jesus' sermon in Nazareth (see Lk 4:16-30) placed the issues of justice for the poor at the heart of the kingdom that this Messiah of God inaugurated. Yet unless the depth of the justice and mercy of the righteousness of God is sounded, Jesus' reign may only prove to be an indictment or an illusion. Luke's Gospel story supports this sharpening of the matter because it refused to allow Jesus' reign to become only an otherworldly reality.—C.R.M.

630. [Lk 5:17–8:56] R. MEYNET, "'Crie de joie, stérile!'" *Christus* [Paris] 33 (132, '86) 481-489.

In Lk 5:17–7:17 the partners of Jesus are exclusively men (except the widow of Nain, but her son is resuscitated], whereas in Lk 7:18–8:56 women of all sorts alternate with men. The basic theme is that Jesus came to give life in its fullness to men and women, i.e. to give them the power to "beget" (see Isa 54:1-5). A chart illustrating the structure and relationships in Lk 5:17–8:56 is provided.—D.J.H.

631. [Lk 6:20-49] D. R. CATCHPOLE, "Jesus and the Community of Israel—The Inaugural Discourse in Q," *BullJohnRylUnivLibMan* 68 (2, '86) 296-316.

Jesus' inaugural discourse in Q (see Lk 6:20-49) is an integrated whole in its formal construction and theological texture. The introductory beatitudes (see Isa 61:1-2) and the concluding parable remind the audience of the supreme authority of the Son of Man whom they confess. The center of the discourse spells out Lev 19:17-18, and the persons addressed by Q form no community other than that addressed by that ancient law. The pivotal position of

vv. 36-38 within vv. 27-45, gathering together the themes of vv. 27-35 (where Lev 19:18 dominates) and yet controlling vv. 36-45 (where Lev 19:17 dominates), gives the discourse its keynote of mercy. Members of the audience are enabled, indeed obliged, to act mercifully because they have experienced and know that they will experience that mercy by which as adherents of Jesus and members of the community of Israel they bring to effect what it means to be the community of God.—D.J.H.

632. J. M. García Pérez, "El Endemoniado de Gerasa (Lc 8,26-39)," *EstBíb* 44 (1-2, '86) 117-146.

The Lukan narrative of the healing of the Gerasene demoniac (Lk 8:26-39) contains several strange expressions and constructions (vv. 27, 31, 39) that are best explained with reference to the Aramaic stage of the Gospel tradition. Comparison with Mk 5:1-20 shows that the Lukan account was neither dependent on nor secondary to the Markan version.—D.J.H.

633. [Lk 9:31] J. D. Yoder, "The Exodus of Jerusalem," *EvangJourn* 4 (2, '86) 51-69.

In 9:31 Luke wrote the word *exodos* to indicate what was scheduled for Jesus in Jerusalem. His readers who were versed in the OT Greek Scriptures would have surely been reminded of Israel's exodus from Egypt and its return from exile according to Isaiah 40–66. Lk is the Gospel of the new and final exodus.—D.J.H.

Lk 11:17, § 31-587.

Lk 11:37-54, § 31-592.

634. C.-P. März, "Lk 12,54b-56 par Mt 16,2b.3 und die Akoluthie der Redequelle," *StudNTUmwelt* 11 ('86) 83-96.

Mt 16:2b-3 and Lk 12:54b-56 can be traced back to a common Q-form that has been placed in its present context by the Evangelists and has been suitably transformed by them. Hence the "long text" can be regarded as the more original despite the fact that its attestation is less strong. Mt 16:2-3 indirectly confirms the Q-context of the group of sayings in Lk 12:49, 51-53, 54b-59. Originally this group of sayings was probably associated with the thematically similar Q sayings (Lk 12:35-46; 13:22-30; 14:15-24) and formed a single unit.—G.H.

635. [Lk 13:10-17] J. D. M. Derrett, "Positive Perspectives on Two Lucan Miracles," *DownRev* 104 (357, '86) 272-287.

The miracles of the bent woman (Lk 13:10-17) and the dropsical man (Lk 14:1-6) are in mutual relation, arranged as a diptych. If we consult Jewish legend and certain quaint readings of OT passages (especially Psalm 23), these miracles together have a much fuller meaning.—D.J.H.

Lk 14:1-6, § 31-635.

636. J. J. Kilgallen, "The Sadducees and Resurrection from the Dead: Luke 20,27-40," *Biblica* 67 (4, '86) 478-495.

In Lk 20:27-40 the Sadducees asked Jesus to decide which of the seven men would be the woman's husband in the next age so that a male heir might be raised up in the age to come for the benefit of the name of the woman's original husband. Jesus swiftly did away with any idea that marriage for this purpose makes sense for the age to come, for the first husband, who will enjoy life unending in the age to come, will need no heir to thwart death. Furthermore he made clear something essential that the Sadducees never understood about their own God: That union with God can only assure life, can only issue in life forever. The love of Yahweh will never allow his children to remain dead, or, once risen, ever to die again. —D.J.H.

Lk 22:19, § 31-736.

Lk 22:20, § 31-737.

637. D. J. Lull, "The Servant-Benefactor as a Model of Greatness (Luke 22:24-30)," *NovTest* 28 (4, '86) 289-305.

The assumption that *euergetai* ("benefactors") in Lk 22:25 refers to tyrannical rulers who only masquerade as benefactors is unconvincing. A better case can be made for interpreting the saying about those who are called benefactors as a positive example in terms of which "greatness" is defined. The common definition of greatness as the possession and exercise of power and authority is subordinated to the idea of the benefactor whose power and authority are exercised in service. In answer to the question "Who is the greatest?" Lk 22:24-30 offers a general thesis (v. 25) and similes (vv. 26-27a), two historical paradigms (vv. 27b, 28), and a double promise (vv. 29-30). In fact, the main characters in Lk-Acts embody the ideal expressed in Lk 22:25. Moreover, one can see that "greatness" is defined here in terms familiar in the larger Greco-Roman world and associated with monarchs and other benefactors. —D.J.H.

638. M. L. Soards, "'And the Lord Turned and Looked Straight at Peter': Understanding Luke 22,61," *Biblica* 67 (4, '86) 518-519.

Lk 22:61 implies that Jesus was being held in the courtyard of the high priest prior to his being led before the assembly. In saying that Jesus turned (*strephō*) toward Peter and by having Jesus' gaze motivate Peter's remembrance of Jesus' prophecy, Luke used typical vocabulary and developed characteristic thoughts to show Jesus acting in an authoritative manner.—D.J.H.

639. [Lk 24] M. C. Parsons, "A Christological Tendency in P^{75}," *JournBibLit* 105 (3, '86) 463-479.

One explanation for the additions of P^{75} to the resurrection narrative in Lk 24 is that the scribe accented an already exalted Christology for polemical purposes. By including the longer texts the scribe of P^{75} was able to specify whose body was gone (24:3), to supply a glorious and unmistakable reference to the resurrection at the empty tomb (24:6), to provide apostolic confirmation of the empty tomb (24:12), to furnish a greeting of peace from the risen Lord (24:36), to stress the commonality shared between Jesus who was crucified and Jesus who has been raised (24:40), to emphasize both the corporeal nature and the exalted state of the body of the risen Lord by making explicit reference to Christ's ascension into heaven (24:51), and to record the appropriate attitude of worship on the part of the disciples (24:52). In view of the theological tendency of P^{75} the debate over the authenticity of the Western non-interpolations should be reopened.—D.J.H.

640. J. M. Ross, "The Genuineness of Luke 24:12," *ExpTimes* 98 (4, '87) 107-108.

There are no solid grounds for rejecting Lk 24:12 from the Gospel text. The phenomenon of the "Western noninterpolations" in Lk is so puzzling that speculations about its solution should not tip the scale against the authenticity of Lk 24:12, which on all other grounds stands up as a genuine part of Lk.—D.J.H.

641. G. D. Kilpatrick, "Luke 24:42-43," *NovTest* 28 (4, '86) 306-308.

The phrase *kai apo melissiou kēriou* after *meros* in manuscripts of Lk 24:42 may well have been part of the original text. The idea of the honeycomb as the food of immortality (see *Joseph and Aseneth* 16) suggests that Jesus' partaking in the honeycomb according to Lk 24:42-43 was connected with his resurrection.—D.J.H.

642. P. Palatty, "The Ascension of Christ in Lk-Acts (An exegetical critical study of Lk 24, 50-53 and Acts 1, 2-3, 9-11)," *Biblebhashyam* 12 (2, '86) 100-117.

The biblical and extrabiblical narratives of the translations to heaven of Enoch, Elijah, and Ezra must have exercised strong influence on the Lukan ascension narratives (Lk 24:50-53; Acts 1:2-3, 9-11). The ascension of Raphael in Tob 12:16-22 exhibits formal and linguistic affinities with the NT ascension narratives. The Greek word *analambanomai* can be considered the technical term for the ascension-exaltation of Christ. The other words used by Luke (*anapherō, apairō, poreuomai, diistamai*) exhibit more theological and liturgical motives. The Johannine uses of *anabainō* and *hypsoō* represent a later theological development on the historical fact of Jesus' ascension.—D.J.H.

John

643. J. Cazeaux, "'Toi, Bethléem, n'es-tu pas le parent pauvre des clans de Juda?' Le thème du 'roi' dans l'évangile de Jean," *LumVie* 35 (178, '86) 69-88.

The theme of "king" in the Fourth Gospel is examined with reference to three texts: "So you are a king" (18:37); "'Who are you?' He confessed, he did not deny but confessed: 'I am not the Christ'" (1:19-20); and "they were about to come and take him by force to make him king" (6:15). Two appendixes are included.—D.J.H.

644. A. Feuillet, "Les épousailles du Messie. La Mère de Jésus et l'Église dans le Quatrième Évangile," *RevThom* 86 (3, '86) 357-391.

Part of an examination of nuptial imagery in the Gospels [see §§ 29-75, 534], this investigation of the nuptial theme in the Fourth Gospel first discusses the account of the wedding feast at Cana (Jn 2:1-11) with regard to its antecedent and subsequent context as well as its significance for understanding the Mother of Jesus and Jesus. Then it considers the "hour" of the woman in Jn 16:21: the purely parabolic interpretation of it and a critique of extreme allegorizations, the allegorizing character of the parable, and its proclamation of the new creation issuing from the passion and resurrection (with reference to Christ as the new Adam, the new Eve, and the ecclesial community). [To be continued]—D.J.H.

645. G. Forkman, "Människans förändring—ett tema i Johannes-evangeliet" [The Transformation of Humanity—A Theme in the Gospel of John], *SvenskExegÅrs* 51-52 ('86-'87) 57-64.

While the usual historical and genetic questions concerning Jn are interesting, more important is the Gospel's content, i.e. what it is in it that influences and changes people. Indeed personal transformation is itself an important theme in Jn. This is shown in individual pericopes: the Samaritan woman (chap. 4); the blind man (chap. 9). It is also shown in how individuals change in the course of the Gospel's development: Peter and other individual disciples, Mary of Bethany, Nicodemus, et al. The Fourth Gospel still has the power to change lives today, and relevant biblical exegesis can help in making this clear.—B.A.P.

646. A. S. GEYSER, "Israel in the fourth gospel," *Neotestamentica* 20 ('86) 13-20.

The Fourth Gospel is anti-Judean, not anti-Jewish. It manifests a remarkable tenderness for marginal Jews—Diaspora Jews, Galileans, and Samaritans. In this respect the Fourth Gospel is a NT expression of the apocalyptic expectation of the ingathering of the tribes in the Diaspora and the restoration of David's kingdom.—D.J.H.

647. J. S. KING, "Nicodemus and the Pharisees," *ExpTimes* 98 (2, '86) 45.

According to the Fourth Gospel (see 3:1-15; 7:50-52; 19:39) Nicodemus made a decision and became a disciple of Jesus, one born *anōthen.* John may have hoped that other Pharisees would follow his example.—D.J.H.

648. J. P. LOUW, "On Johannine style," *Neotestamentica* 20 ('86) 5-12.

The Johannine discourses are noted for many significant features of style other than the so-called Gorgian figures of speech. The most notable is the tendency to use relatively close synonyms with essentially the same meaning. Closely related to John's using synonyms for stylistic variation is his tendency to employ in the same context different meanings of the same word for effecting significant contrasts. Johannine style must also be considered in terms of paragraphs and even a total discourse (e.g. Jn 3:1-21).—D.J.H.

649. S. J. NORTJÉ, "The role of women in the fourth gospel," *Neotestamentica* 20 ('86) 21-28.

After considering the status of women in ancient Israel and NT times, the article examines the role of women in specific Johannine texts (Jn 2:1-12; 4:4-42; 8:1-11; 11:1-44; 12:1-7; 20:1-2, 11-18). The Fourth Gospel does not concern itself with questions like parity, equality, discrimination on grounds of sex, etc. If the Evangelist wanted to cast women in a particular role, it is a distinctly feminine one in which their true potentialities are realized and integrated in Jesus' ministry.—D.J.H.

650. W. PRATSCHER, "Die Juden im Johannesevangelium," *BibLiturg* 59 (3, '86) 177-185.

In the Fourth Gospel the term *Ioudaioi* is used in positive, neutral, and negative contexts. The *Ioudaioi* in the negative contexts were representatives of the *kosmos* who rejected the Revealer and thus showed themselves to be opposed to God. The origin of the word *Ioudaioi* as a negative tag must be sought in the situation of the Johannine community, the theological climate of Judaism and early Christianity, the history of the times, and psychology.—D.J.H.

651. J. RENA, "Women in the Gospel of John," *ÉglThéol* 17 (2, '86) 131-147.

One can summarize the glorification of the incarnate Logos according to the Fourth Gospel simply by reciting the texts involving women: the mother of Jesus (2:1-11; 19:25-27), the Samaritan woman (4:4-42), Martha and Mary (11:1–12:8), and Mary Magdalene (20:1-18).

These women also represented ethnic, social, historical, and theological issues or groups in the Johannine community.—D.J.H.

652. S. H. Ringe, "Homiletical Resources on the Gospel of John: The Gospel as Healing Word," *Quarterly Review* [Nashville] 6 (4, '86) 75-103.

After an introduction to the Fourth Gospel and its interpretation with special attention to the present crisis in family violence, the article discusses four Johannine texts read on Sundays in Lent in Year A: Jn 3:1-17; 4:5-42; 9:1-41; and 11:1-45. Bibliographic suggestions on the Fourth Gospel and on family violence are included.—D.J.H.

653. E. Ruckstuhl, "Der Jünger, den Jesus liebte," *StudNTUmwelt* 11 ('86) 131-167.

The "disciple whom Jesus loved" was not the son of Zebedee, nor was he one of the Twelve. He was a monk of the Jerusalem Essenes. Within the context of a three-day passion chronology and the Last Supper as an Essene paschal meal, his taking of the privileged place at Jesus' side at this meal indicates that he provided a room for Jesus and the Twelve in the guest house of the Essene monks. This is one reason why the meal was not celebrated in Bethany, the headquarters of the Twelve at this time. He was probably a priest and a friend of the Sadducean high priest (Jn 18:15-17), possibly even related to the high priest's family, a connection that would explain much, including why a delegation of priests and Levites came to the (Essene) John the Baptist to inquire about his mission and authority.—G.H.

654. J. Steyn, "William Wrede as voorleser van die Johannesevangelie" [William Wrede as Reader of the Gospel of John], *TheolEvang* 19 (3, '86) 6-13.

Wrede's basic thesis that the Fourth Gospel was an apologetic theology in narrative form is no longer new. More interesting than the thesis itself was how Wrede arrived at it and what still may be explained by looking at the Fourth Gospel from his perspective.—D.J.H.

655. M. Vellanickal, "The World Vision of John," *Biblebhashyam* 12 (2, '86) 118-130.

Various aspects of the Johannine approach to the "world" (*kosmos*) are discussed: the world as the universe, as transitory, as humankind, as the object of God's redemptive love, in need of salvation, as unbelieving, as darkness, as falsehood, etc. Attention is also given to Jesus as the light of the world and as victor over the world.—D.J.H.

Jn, § 31-929.

656. [Jn 1:1-18] F. Kermode, "St John as Poet," *JournStudNT* 28 ('86) 3-16.

Treating vv. 6-9 and 12-13 as part of the poem, this literary analysis of Jn 1:1-18 asks what the poem in its internal relations means to us now. The axis of the proem, those very ordinary words for "being" and "becoming," is also the axis of the entire Gospel. We ought to think of the Johannine Prologue as the paradigm of the narrative.—D.J.H.

657. E. Delebecque, "'. . . mais afin qu'il témoignât sur la lumière' (Jn 1,8). Note sur un emploi de *hina* chez Jean," *Etudes Classiques* [Namur, Belgium] 54 (2, '86) 147-158.

Examination of the Johannine uses of *alla hina* with verbs expressing a revelation (Jn 1:31; 9:3; 14:31; 1 Jn 2:19) and signifying a fulfillment of the Scriptures (Jn 13:18; 15:25; cf. 18:9, 32; 19:24) suggests that the verb *dei* should be understood in Jn 1:8: "That one was not the light, but it was necessary that he bear witness to the light."—D.J.H.

658. M. Mees, "Jesu Selbstzeugnis nach Joh 5,19-30 in frühchristlicher Sicht," *EphTheolLov* 62 (1, '86) 102-117.

Whereas later patristic writers found in Jn 5:19-30 the basis for speculation about the inner-trinitarian life, sources from the first three centuries stressed the economy-of-salvation aspect in Jesus' sayings. This dossier of early patristic evidence for Jn 5:19-30 follows a verse-by-verse format.—D.J.H.

659. [Jn 5:35] R. Mörchen, "Johanneisches 'Jubeln,'" *BibZeit* 30 (2, '86) 248-250.

In the Fourth Gospel the Greek verb *agalliaomai* ("rejoice") appears in the context of Jesus' confrontation with the "Jews" (5:35; 8:56). In Jn 5:35 he tells them that their rejoicing with regard to John the Baptist would remain unfulfilled, whereas Abraham's rejoicing (8:56) with reference to the eschatological event now taking place in Jesus had begun and would be fulfilled.—D.J.H.

660. J. A. Grassi, "Eating Jesus' Flesh and Drinking His Blood: The Centrality and Meaning of John 6:51-58," *BibTheolBull* 17 (1, '87) 24-30.

The centrality of Jesus' statement about consuming his flesh and blood (Jn 6:51-58) is shown by the literary interconnections between the central sign of the loaves (6:1-71), the first sign of Cana (2:1-12), and the suggested final sign on the cross, the extraordinary flow of blood and water from Jesus' side (19:25-37). Jesus' words about eating his flesh and drinking his blood find their meaning in the Passover setting of the last sign. The first sign at Cana completes the picture by providing the community with a way to participate in Jesus' sacrifice through ritual action.—C.R.M.

Jn 8:56, § 31-660.

661. J. Painter, "John 9 and the Interpretation of the Fourth Gospel," *JournStudNT* 28 ('86) 31-61.

Two layers of interpretative comment by the Evangelist can be recognized in Jn 9. The traditional miracle story is contained in vv. 1-7 (apart from vv. 4-5), with vv. 8-11 providing "proof" of the miracle. Vv. 12-39 are largely the work of the Evangelist. Vv. 40-41 constituted a second level of interpretation by the Evangelist, as is shown by the way in which they develop out of vv. 12-39, applying the theme of judgment to the situation where relations between the Johannine community and the synagogue had completely broken down. The new theme of judgment (no longer the division caused by the coming of the light) is now the definitive condemnation brought about by the coming of the light.—D.J.H.

662. F. Manns, "Traditions targumiques en Jean 10, 1-30," *RevSciRel* 60 (3-4, '86) 135-157.

Jn 10:1-30 begins with a parable about the gate and the good shepherd (vv. 1-6), develops those themes (vv. 7-21), and poses the question about Jesus' identity and insists on the faith of the flock (vv. 22-30). The Johannine newness of the Christian midrash consists in the christological and ecclesial reading of the themes. The midrash was rooted in the Jewish motifs of reassembling the people, the earthly and heavenly Jerusalem, and the new covenant in the Targums and related Jewish writings.—D.J.H.

663. S. M. SCHNEIDERS, "Death in the Community of Eternal Life. History, Theology, and Spirituality in John 11," *Interpretation* 41 (1, '87) 44-56.

In the narrative of the raising of Lazarus the Fourth Gospel achieved the ultimate integration of history, theology, and spirituality. The story of Jesus and that of the Johannine community are completely fused in a touchingly human narrative that opens onto the experience of any believing Christian who has ever lived through the death of a loved one. The experience of the characters is a vehicle for the exposition of the Fourth Gospel's sublime theology of eternal life. Yet the narrative so maintains the tension between the clarity of theology and the ambiguity of the human experience of death that it creates a horizon within which readers can integrate the human experience of death into their faith in Jesus as resurrection and life.—D.J.H.

664. I. LARSEN, "Walking in the Light: A Comment on John 11.9-10," *BibTrans* 37 (4, '86) 432-436.

Jn 11:9-10 is full of figurative language (e.g. "day," "walk," "stumble," and "light"). Translators should retain as many figurative words as possible: "Anyone who walks in the light does not stumble, because he sees the Light of this world. But anyone who walks in the darkness stumbles, because he does not have the light in him."—D.J.H.

665. [Jn 11:25] H. C. CAVALLIN, "Jesus gör de döda levande" [Jesus Makes the Dead Alive], *SvenskExegÅrs* 51-52 ('86-'87) 40-49.

A comparative study of Jn 11:25; Mk 12:26-27 parr.; and 1 Corinthians 15 reveals an interesting christological progression. In the Synoptic pericope, Jesus' response to the Sadducees underscores who is guarantor of the resurrection, viz. God. Paul's argumentation puts Christ in a mediating position, i.e. God working in and through Christ. In Jn Christ has replaced God as guarantor of the resurrection. While no genetic relation can be established among these three passages, the comparison, in terms of structure and content, sharpens our understanding of Johannine Christology.—B.A.P.

666. A. CHARBONNEAU, "*'Qu'as-tu fait?'* et *'D'où es-tu?'* Le procès de Jésus chez Jean (18,28–19,16a) (1ère partie)," *SciEsp* 38 (2, '86) 203-219.

In the account of Jesus' trial, as in the passion predictions and the scenes of Jesus' arrest [§ 27-588] and interrogation by Annas [§ 28-998], the Fourth Gospel associates very closely Jesus and his disciples. The disciple is always present as one who contemplates the event and is proposed as a model to the readers. The relationship between Jesus and the disciple is examined in the first three scenes of the Johannine trial narrative (18:28-32, 33-38a, 38b-40). [To be continued]—D.J.H.

667. I. DE LA POTTERIE, "Le symbolisme du sang et de l'eau en Jn 19,34," *Didaskalia* 14 (1-2, '84) 201-230.

After discussing some benchmarks in the history of the exegesis of Jn 19:34, the article examines exegetical and theological problems connected with the verse. Then it analyzes the texts in three steps: correlations of themes in the structure of Jn 19:28-37, the symbolic import of the blood and water, and the christological interpretation of the symbolism and its relation to the pneumatological theme.—D.J.H.

668. [Jn 21] F. Gryglewicz, "Wkład Janowego ucznia w IV Ewangelię (Beitrag eines Schülers von Johannes zum vierten Evangelium)," *RoczTeolKan* 30 (1, '83) 77-83.

While the author of the Fourth Gospel was not interested in church organization or its future lot, his disciple, the author of Jn 21, definitely was. He therefore inserted the doctrine, vocabulary, and concerns of other communities into this chapter to demonstrate the unity of the entire church with Peter at its helm.—J.P.

669. V. C. Pfitzner, "They Knew It Was The Lord. The Place and Function of John 21:1-14 in the Gospel of John," *LuthTheolJourn* 20 (2-3, '86) 64-75.

Contrary to commonly accepted opinion, it can be maintained that Jn 21:1-14 is an integrated story and not the product of redactional composition. Moreover, it is of a piece theologically with the rest of the Fourth Gospel as the following features indicate: the setting in Galilee, the event as revelation, the call to mission, the Lord's presence, and the prominence given to Peter and the beloved disciple.—D.J.H.

Jn 21:11, § 31-792

Acts of the Apostles

670. B. Aland, "Entstehung, Charakter und Herkunft des sog. westlichen Textes untersucht an der Apostelgeschichte," *EphTheolLov* 62 (1, '86) 5-65.

Comparison of papyri of Acts containing the "Western" text ($P^{38, 48, 29}$) with other Western witnesses and examination of Irenaeus' text of Acts indicate that several levels must be distinguished in the development of the Western text. In the 2nd century A.D. there were interpolations, omissions, and alterations tending in the direction of the Western text. In the first half of the 3rd century(?) a redactor revised a manuscript belonging to the type of the first level resulting in the well-known "Western" characteristics. At the third level copies dealing with the exemplar in a free way were made. Syria has to be taken into consideration as the place of origin, since nowhere else do we find so many independent versions of the "Western" text-type.—D.J.H.

671. F. F. Bruce, "Chronological Questions in the Acts of the Apostles," *BullJohnRyl UnivLibMan* 68 (2, '86) 273-295.

Although Acts exhibits no explicit chronological framework, there are a number of references to contemporary events that indirectly supply some valuable chronological data. Utilizing C. H. Turner's list of ten chronological data from apostolic history, the article offers discussions of the reign of King Aretas (2 Cor 11:32; cf. Acts 9:23-25), the reign and death of Herod Agrippa I (Acts 12:1-23), the famine under Claudius (Acts 11:28-30), etc. Finally, the bearing of the Pauline epistles on the chronology of Acts is examined with the conclusion that the chronology of Acts may still be taken seriously without doing violence to the natural sense of Paul's language.—C.R.M.

672. J. G. Gager, "Jews, Gentiles, and Synagogues in the Book of Acts," *HarvTheolRev* 79 (1-3, '86) 91-99.

A. T. Kraabel's contention [§§ 26-1076; 31-381, 674] that the presence of the Gentile "God-fearers" in Acts is to be accounted for solely in terms of Luke's theological needs, and further that there is no indication of their existence at all in the surviving material evidence from the broader Greco-Roman world is examined in the light of available literary and material evidence. The cumulative literary and material evidence points toward the conclusion that many synagogues were well-known local institutions, often situated centrally, and open to outsiders with varying degrees of involvement. As yet unpublished inscriptions from ancient Aphrodisias in Caria [§ 31-400] suggest that *theosebēs* designates a separate category of persons associated with the synagogue; it is used in a technical fashion as a title; the category itself is distinct from both proselytes and other Jews; it appears to cover Gentiles, whether exclusively or not. Luke's invention is not the category of "God-fearers" as such but rather their immediate and total abandonment of Judaism for Christianity. Apart from Acts there is no support for this claim whatsoever.—C.R.M.

673. O. KNOCH, "Das Bild der Urgemeinde in der Apostelgeschichte als kritisches Modell der benediktinischen Klostergemeinschaft," *ErbAuf* 62 (5, '86) 354-362.

The article first discusses Luke's portrayal of the primitive Christian community in Jerusalem as an eschatological community. Then it addresses questions to religious orders in the church today from the perspective of the primitive church according to Acts.—D.J.H.

674. A. T. KRAABEL, "Greeks, Jews, and Lutherans in the Middle Half of Acts," *Harv TheolRev* 79 (1-3, '86) 147-157. [See § 31-672.]

The history of scholarship provides plenty of reasons for caution when viewing Jewish history through a Christian lens. One element of Jewish "history," the God-fearers, occurs in the NT only in Acts. The God-fearers are in Luke's story to make a theological point. That point is missed if they are simply taken as elements in a record of Jewish history, something that was not Luke's concern. If there is any hope of finding the data of Jewish history in Acts, the theological concerns of both the author and later interpreters of the text must be taken into account in conjunction with the history of the Jews of the Roman Diaspora.—C.R.M.

675. E. LARSSON, "'Vi'-passager och itinerarer. Om traditionsunderlaget för Apg.s skildring av Paulus' missionsresor" ['We'-Passages and Itineraries. On the Basis in Tradition for Acts' Presentation of Paul's Missionary Journeys], *SvenskExegÅrs* 51-52 ('86-'87) 127-136.

Contrary to the view of many scholars, the "we" passages in Acts (16:10-17; 20:5-15; 21:1-18; 27:1–28:16) are neither a guarantee that the author of Acts took part in the events narrated, nor an indication of the use of an eyewitness source. Nor is M. Dibelius's "itinerary" hypothesis particularly convincing. The basic question remains: Why does the author use the "we"-form for just those particular narratives? It is suggested here that the motivation for the use of the "we"-form was to suggest the existence of eyewitness testimony for the events narrated in order to provide apologetic support for the independent mission undertaken by Paul in Europe after his break with Barnabas.—B.A.P.

676. F. NEIRYNCK, "Note sur les Actes des Apôtres," *EphTheolLov* 62 (1, '86) 140.

M.-É. Boismard [see § 30-1150r] views the primitive versions of the Western and Alexandrian texts of Acts as two stages in a complex development: Acts II was Luke's work, and Acts III (Western text) fused Acts I and II. Acts IV (Alexandrian text) was a secondary version but remained in contact with Acts II.—D.J.H.

677. D. SLINGERLAND, "'The Jews' in the Pauline Portion of Acts," *JournAmAcadRel* 54 (2, '86) 305-321.

The picture of Paul and "the Jews" in Acts is comprised of a curious juxtaposition of pro- and anti-Jewish elements. While the protagonist is presented as a Law-observant Jew attempting to direct his missionary activity to the Jewish people of the Diaspora, the principal villains are "the Jews." A comparison of these elements with Paul's letters shows Acts to be unhistorical both in its picture of Paul and its portrayal of "the Jews" in relation to him. The *hoi Ioudaioi* passages, therefore, represent an anti-Jewish reconstruction of history.—C.R.M.

678. J. T. TOWNSEND, "Missionary Journeys in Acts and European Missionary Societies," *AnglTheolRev* 68 (2, '86) 99-104.

Apart from chapters 13–14, the story in Acts shows little concern in depicting Paul's travels as a series of missionary journeys from a home base in either Jerusalem or Antioch. Ancient and medieval commentators knew nothing of a threefold missionary-journey scheme in Acts. The discovery of a missionary-journey pattern in Acts corresponds quite well with the rise of modern missionary societies.—D.J.H.

Acts, §§ 31-530, 619, 622.

679. D. L. TIEDE, "The Exaltation of Jesus and the Restoration of Israel in Acts 1," *HarvTheolRev* 79 (1-3, '86) 278-286.

Jesus' response to the disciples' question about restoration in Acts 1:6 is not formulated to correct the readers' Christology or eschatology but to introduce the whole narrative of Acts as a testimony to the deployment of the reign of God's Messiah through his twelve apostles, who declare repentance and forgiveness to Israel. Lk-Acts exhibits particular affinities to Deuteronomy and its interpretive extensions in Jewish sources from the Second Temple period. The key scriptural resource for Luke's interpretation of Jesus' exaltation was Isa 49:6. The promise of God's reign is not simply restoration but the renewal of Israel's vocation to be a light to the nations.—C.R.M.

Acts 1:2-3, 9-11, § 31-642.

Acts 1:15-26, § 31-595.

680. [Acts 7] P. TRUDINGER, "St Stephen and the 'Edifice Complex,'" *DownRev* 104 (356, '86) 240-242.

The story of Stephen seems to testify to an anti-Temple splinter group within the early Christian community that carried on the first missionary work, that among the Samaritans. It warns the church against finding strength in permanent structures.—C.R.M.

681. R. BERGMEIER, "Die Gestalt des Simon Magus in Act 8 und in der simonianischen Gnosis – Aporien einer Gesamtdeutung," *ZeitNTWiss* 77 (3-4, '86) 267-275.

G. Lüdemann's attempt in *Untersuchungen zur simonianischen Gnosis* (1975) to discover in the figure of Simon Magus (see Acts 8:5-24) evidence for 1st-century A.D. gnosticism seems to involve many examples of overinterpretation. The article criticizes twenty points in Lüdemann's work.—D.J.H.

682. M. GOURGUES, "Esprit des commencements et Esprit des prolongements dans les *Actes*. Note sur la 'Pentecôte des Samaritains' (*Act.*, VIII, 5-25)," *RevBib* 93 (3, '86) 376-385.

In the description of the inauguration of the second stage of mission in Acts 8:5-25 (see 1:8), the announcement in v. 16 that the Spirit had not yet fallen on the Samaritans refers to the absence of an extraordinary manifestation of the Spirit such as was exhibited in Jerusalem at Pentecost (2:1-4) and later at the conversion of the Gentiles (10:44-46). This interpretation is confirmed by the use of *epipiptō* in 8:16; 2:1-4; and 10:44-46. The Samaritans had only received the Spirit individually prior to the laying on of the apostles' hands (8:17), which brought about the collective experience of "baptism in the Spirit." In Acts, extraordinary manifestations of the Spirit mark the initiative of God, which was necessary for each decisive advance in mission. The events in Acts 8 also seem intended to legitimate a community that did not owe its existence directly to an apostle, confirming the importance that Luke accords the Twelve.—C.R.M.

683. [Acts 8:26-40] P. T. CROCKER, "The City of Meroe and the Ethiopian Eunuch," *Buried History* [Melbourne] 22 (3, '86) 53-72.

After discussing the physical environment of the ancient city of Meroe and its relations with Rome, the article focuses on archaeological finds (temples, palaces, baths, tombs). It is suggested that the high culture and material prosperity of this city was the background of the Ethiopian eunuch of Acts 8:26-40. There is no evidence, however, for the existence of a Christian community in the 1st-century Meroitic kingdom.—C.R.M.

684. [Acts 11:27–15:35] U. BORSE, "Lukanische Komposition im Umfeld der ersten Missionsreise," *StudNTUmwelt* 11 ('86) 169-194.

Though evidently the work of a single author (the author of Lk), Acts 11:27–15:35 sometimes manifests abrupt changes of style and treatment, indicating the existence of a *Grundschrift* of some twenty-five verses, which was originally a concise history of Paul's Gentile mission. This was expanded later into a book in continuity with the Gospel by the same author, including events in Jerusalem and Caesarea, Paul's sea journey, and his final years in Rome.—G.H.

Acts 12:17, § 31-780.

685. G. D. KILPATRICK, "The Acts of the Apostles, xvii. 18," *TheolZeit* 42 (5, '86) 431-432.

The expression "Jesus and the resurrection" in Acts 17:18 reminds us that for some people of the 1st century A.D. the idea of resurrection of the body was quite foreign.—D.J.H.

686. E. LÖVESTAM, "En gammaltestamentlig nyckel till Paulus-talet i Miletos (Apg 20:18-35)" [An Old Testament Key to the Speech of Paul in Miletus (Acts 20:18-35)], *SvenskExegÅrs* 51-52 ('86-'87) 137-147.

The "farewell address" given by Paul to the Ephesian elders in Miletus is often criticized for its structural deficiencies. The apologetic features, particularly in the first section (vv. 18b-27), have correctly been studied against the background of Ezekiel 33 (especially 33:6, 8 and Acts 20:26). It is also to be noted that Ezekiel 34 provides the key to understanding the material in vv. 28-35. In Ezekiel 34 the prophet reproves the "shepherds" who have been placed over God's "flock," Israel, and prophesies that Yahweh will come and be the shepherd of his sheep. This passage is applied in an exhortation to Christian leaders to exercise care over the church of God. Thus the use of the term *episkopos* in v. 28 reflects the use of *episkepsomai* in Ezek 34:11 (LXX); care for the "weak" reflects Ezek 34:4-5. The structure of the speech now becomes clear: Acts 20:18b-27 reflects the use of Ezekiel 33; Acts 20:28-35 of Ezekiel 34.—B.A.P.

EPISTLES–REVELATION

Paul

687. J. M. G. Barclay, "Paul and the law: observations on some recent debates," *Themelios* 12 (1, '86) 5-15.

This survey focuses on (1) the meaning of the contrast between works of the Law and faith in Christ, and the reason why justification by faith in Christ excludes submitting to the yoke of the Law, and (2) the question of how Paul could hold together such negative and positive remarks about the Christian's relation to the Law, and what parts or aspects of the Law he considered to be still relevant for Christians. Particular attention is given to H. Hübner's *Law in Paul's Thought* (1984); E. P. Sanders's *Paul, the Law, and the Jewish People* (1983); and H. Räisänen's *Paul and the Law* (1983).—D.J.H.

688. R. Y. K. Fung, "Further Observations on Paul's Gospel and Apostleship," *China Graduate School of Theology Journal* [Hong Kong] 1 ('86) 80-99. [See § 29-1057.]

A. Fridrichsen's attempt to distinguish Pauline and Petrine gospels is unconvincing. Paul's call to be the apostle to the Gentiles was coincident with his conversion. From the outset Paul discharged his apostleship by preaching to Gentiles and Jews the gospel of justification by faith apart from legal works.—D.J.H.

689. R. Y. K. Fung, "Second Thoughts on Paul and the Ministry of Women," [in Chinese] *China Graduate School of Theology Journal* [Hong Kong] 2 ('87) 98-149.

Integral to Paul's teaching was both an assertion of God's indiscriminate distribution of spiritual gifts to men and women alike and a restriction imposed on women's ministry by reason of woman's subordination to man (see 1 Cor 11:2-16). This means that gift and role are to be distinguished.—C.R.M.

690. E. Güttgemanns, "Paulus und der désir nach dem Eschaton," *LingBib* 58 ('86) 7-14.

Paul can be viewed as a tragic figure because he has been misunderstood and falsely heard from earliest times. His eschatological hope has still not been fulfilled. His writings have been used for purposes other than those that he intended (see 2 Pet 3:15-16; Acts). This phenomenon is explained with the aid of J. Derrida's concept of "differance."—D.J.H.

691. L. Hartman, "On Reading Others' Letters," *HarvTheolRev* 79 (1-3, '86) 137-146.

There is an interesting tension between the occasional character of Paul's letters—their addressing a quite specific situation—and the fact that these texts are characterized by a length and rhetoric that sets them apart from what one finds in private letters. This tension is resolved if one assumes that Paul intended his letters to be read and reread in the communities to which they were addressed, and in others as well. Paul probably kept copies of his letters. Supporting observations for these suggestions are offered in addition to reflections on the hermeneutical issues raised by the assumption of a wider circle of intended readers for the Pauline correspondence.—C.R.M.

692. D. P. Ker, "Missionary Motivation in Paul: The Jewish Environment," *IrBibStud* 8 (4, '86) 162-178.

To understand Paul's missionary motivation one must take into account the OT basis of mission, the nature of Judaism and its relation to Hellenism, evidence for missionary attitudes from events and non-Jewish sources, evidence from Jewish sources, and Paul's origins within Judaism. Paul was fully aware of the variety of approaches in Judaism to the question of Gentile salvation. That he undertook his own work surrounded by this debate is surely significant. —D.J.H.

693. H.-J. Klauck, "Eucharistie und Kirchengemeinschaft bei Paulus," *WissWeis* 49 (1, '86) 1-14.

Paul's understanding of the relation between the Eucharist and community is discussed with reference to texts in 1 Corinthians (10:16-21; 11:17-34), Galatians (2:1-10; 2:11-14), and 2 Corinthians (9:11-15). Communion with the risen Lord in the Eucharist creates community among all who participate in it so that they represent what they receive, i.e. the body of Christ.—D.J.H.

694. A. J. Malherbe, "Paul: Hellenistic Philosopher or Christian Pastor?" *AnglTheolRev* 68 (1, '86) 3-13.

Paul's adoption (and sometimes adaptation) of the Hellenistic moral philosophical tradition reveals his awareness of the philosophical pastoral methods current in his day. At the same time, his apostolic self-understanding and theology so completely informed his pastoral care that the antithesis between Hellenistic philosopher and Christian pastor is false. As to his method of pastoral care, Paul was at once Hellenist and Christian.—D.J.H.

695. A. J. Malherbe, "A Physical Description of Paul," *HarvTheolRev* 79 (1-3, '86) 170-175.

The physical description of Paul in *Acts of Paul and Thecla* that portrays him as short, bald, with crooked legs, eyebrows that meet, and a hooked nose was not unflattering in the context in which *Acts* was written. Physical descriptions of Augustus by Suetonius, Heracles as related by Clement of Alexandria, and a certain Agathion by Philostratus emphasize these same features and are in agreement with ancient manuals on physiognomy. All of this may cast some light on how Paul was represented as a hero among the Greeks.—C.R.M.

696. A. O. Nkwoka, "Paul's Idea of the *Hagioi* and Its Significance for Contemporary Nigerian Christianity," *EastAfricJournEvangTheol* 5 (1, '86) 23-35.

According to Paul, the *hagioi* were not only set apart for God's possession but also willing to allow God to use them and to do his service. The congregational and eschatological dimensions of Paul's concept of *hagioi* are very important in the ongoing quest for an African Christian theology.—D.J.H.

697. G. M. M. Pelser, “Resurrection and eschatology in Paul’s letters,” *Neotestamentica* 20 (’86) 37-46.

1 Thes 4:13-18 and 1 Cor 15:51-52 present the resurrection of the dead as an event at the ultimate eschatological moment in human history when all the deceased faithful will be raised simultaneously. Probably in 2 Cor 5:1-10 and definitely in Phil 1:23 death is the time for the ultimate realization of eternal salvation. This state of affairs represents at least some development in Paul’s eschatology.—D.J.H.

698. N. R. Petersen, “Pauline Baptism and ‘Secondary Burial,’” *HarvTheolRev* 79 (1-3, ’86) 217-226.

Paul’s understanding of the process of dying in which all believers participate from the moment of their baptismal burial is fundamentally informed by funerary practices and ideas. After discussing some distinctive features of the death and burial of believers according to Paul, the article presents some of the results of research on the widely attested, cross-cultural phenomenon of secondary or double burial. Modelled on this phenomenon, Pauline baptism was a rite celebrating both the separation of believers from their former social states and their commencement of a transitional process of bodily transformation that will be completed at a given moment of time in the future. At that time they will be given a new form and be incorporated into a new social reality. Both the process and the principle of the phenomenon inform Paul’s understanding.—C.R.M.

699. J. H. Roberts, “The eschatological transitions to the Pauline letter body,” *Neotestamentica* 20 (’86) 29-35.

In four cases (see 1 Cor 1:7-8; Phil 1:10; 1 Thes 1:10; 2 Thes 1:6-10) an eschatological climax leads into the letter body. Analysis of these eschatological transitions reveals that they presage important eschatological pronouncements within the body of the various letters. —D.J.H.

700. A. Shutte, “How Jesus Saves Us,” *JournTheolSAfric* 55 (’86) 3-14.

Relying primarily on Paul’s letter to the Romans as a guide, the article explores “how Jesus saves us” under the following headings: the human predicament (division in the soul), the cause of the predicament (sin as idolatry), the need for the transcendent (the idea of a savior), and the transcendence of love.—D.J.H.

701. M. Smith, “Paul’s Arguments as Evidence of the Christianity from Which He Diverged,” *HarvTheolRev* 79 (1-3, ’86) 254-260.

Paul’s opponents in Corinth were libertines of the circle of Cephas against whom he offered a defense in both 1 Corinthians 9 and 2 Corinthians 10–13. These opponents took advantage of their prestige in Gentile churches as true Israelites and fully empowered apostles of the Messiah and returned with gusto to their Lord’s original neglect of the Law. Paul adopted their formula “all things are permissible” (1 Cor 6:12; 10:23) and tried to cut down its implications. This concession, however unwilling, was exploited by Paul’s nomistic opponents (see Rom 3:8).—C.R.M.

702. M. L. Soards, “Paul: Apostle and Apocalyptic Visionary,” *BibTheolBull* 16 (4, ’86) 148-150.

Paul modified the temporal dualism characteristic of Jewish apocalypticism in light of the

Christ-event so that two distinct ages are separated and joined by an interim. The validity of the thoroughly apocalyptic understanding of Paul is demonstrated not only by noticing his many words and phrases typical of apocalyptic thought but also in observing that "apocalyptic" successfully provides insights into Paul's thinking.—D.J.H.

703. A. C. SUNDBERG, "Enabling Language in Paul," *HarvTheolRev* 79 (1-3, '86) 270-277.

Enabling language consists of the encouraging, supportive, and complimentary language with which Paul addresses the recipients of his letters. This language is most familiar in the thanksgiving periods of Paul's letters but is also present throughout the bodies. The occurrence of Paul's enabling language in other NT letters and the writings of the Apostolic Fathers is surveyed.—C.R.M.

704. J. TABOR, "Paul's Notion of Many 'Sons of God' and Its Hellenistic Contexts," *Helios* [Lubbock, TX] 13 (1, '86) 87-97.

This investigation of Paul's idea of many "sons of God" who expect a transformation from mortal to immortal life and an exaltation to the heavenly glory of Jesus stresses (1) the close link between a select group of "sons of God" with Jesus' status as Son of God, and (2) the cosmic role and function of such a group as God's agents in the culmination of history that Paul and his followers expected was imminent. Paul's notion of "mass apotheosis" can best be understood in light of texts from the Hellenistic period that speak of human destiny in terms of immortal transformation and heavenly rule and glory.—D.J.H.

705. P. VON DER OSTEN-SACKEN, "Paulinisches Evangelium und Homosexualität," *Berlin TheolZeit* 3 (1, '86) 28-49.

After reviewing scholarship on biblical attitudes toward homosexuality, the article examines the pertinent biblical texts (Lev 18:22; 20:13; Rom 1:18-32; 1 Cor 6:9-10; 1 Tim 1:9-10), offers hermeneutical observations in the light of Paul's understanding of the gospel, and addresses questions of church practice with regard to homosexuals.—D.J.H.

706. S. WESTERHOLM, "*Torah, nomos,* and law: A question of 'meaning,'" *StudRel/SciRel* 15 (3, '86) 327-336.

There are contexts in the Hebrew Scriptures in which *tôrâ* is most adequately rendered *nomos* or "law." These included the Deuteronomistic usage, the critical point in the development of Torah as a technical term that would ultimately stand for the Pentateuch as a whole; hence *nomos* and Law are quite justified as titles for the Pentateuch. Paul's use of *nomos* to mean the sum of obligations given to Israel on Mount Sinai was fully in line with the Hebrew use of *tôrâ.* If Paul spoke of the role of Torah in the divine scheme differently from what the rabbis said, this was due to other factors than a supposed misunderstanding of what *tôrâ* meant.—D.J.H.

Romans, 1–2 Corinthians

707. J. C. BEKER, "The Faithfulness of God and the Priority of Israel in Paul's Letter to the Romans," *HarvTheolRev* 79 (1-3, '86) 10-16.

The total sweep of the argument of Romans is held together by the theme of the peculiar interaction between Israel's particularity and the universality of the gospel for the Gentiles.

Paul argues in Romans against any conception of the church as the “true Israel.” In this way he protects not only the priority and separate identity of Israel in the gospel, but also the full range of his conception of the faithfulness of God.—C.R.M.

708. R. Jewett, “Following the Argument of Romans,” *WordWorld* 6 (4, ’86) 382-389.

Paul’s letter to the Romans has a fivefold outline that would have been easily followed by a Roman audience conditioned to understand classical rhetoric: exordium (1:1-12), narration (1:13-15), partition or thesis (1:16-17), proof (1:18–15:13), and peroration (15:14–16:27). The proof contains a confirmation (1:18–4:25) and three amplifications (5:1–8:39; 9:1–11:36; 12:1–15:13). The climax of Romans is in the peroration rather than in the doctrinal themes of the earlier part of the letter.—D.J.H.

709. J. A. Nestingen, “Major Shifts in the Interpretation of Romans,” *WordWorld* 6 (4, ’86) 373-381.

After explaining modern methods of studying the history of biblical interpretation, the article surveys tendencies in interpreting Romans in the patristic period (continuity between the Law and gospel), the medieval church (continuity, dialectic), and the Reformation and beyond (Catholic, Lutheran, Calvinist, alienated from traditions).—D.J.H.

710. P. Stuhlmacher, “Der Abfassungszweck des Römerbriefes,” *ZeitNTWiss* 77 (3-4, ’86) 180-193.

With his letter to the Romans Paul sought to convince the Roman Christians about the content of his gospel and so to fend off Jewish-Christian criticisms of it. This approach to the purpose of Romans resolves the alleged contradiction between 1:15 and 15:20, is consistent with the full text of the letter (chaps. 1–16), and fits in with what is known about the Christian community at Rome.—D.J.H.

711. [Rom 1:16–8:39] J. L. Segundo, “Christ and the Human Being,” *Cross Currents* [W. Nyack, NY] 36 (1, ’86) 50-67.

In Rom 1:16–8:39 Paul contrasted two basic anthropological processes. He labelled one in terms of its result (“sin”) and the other in terms of its origin (“faith”). Paul was primarily interested in human existence as it is affected by knowledge of the events centered on the earthly and eschatological life of Jesus. [The same issue (pp. 41-49) contains an English version of Segundo’s literal translation of Rom 1:16–8:39.]—D.J.H.

712. R. Lafontaine, “Pour une nouvelle évangélisation. L’emprise universelle de la justice de Dieu selon l’épître aux Romains 1,18–2,29,” *NouvRevThéol* 108 (5, ’86) 641-665.

Paul’s letter to the Romans can provide a stimulus to and model of renewed evangelization for the church today. Toward this purpose, the article first shows how, according to Rom 1:18-32, God’s wrath reveals the pattern of human revolt against the order of creation: from knowledge of God to idolatry (vv. 18-23), and from idolatry to perversion of spirit (vv. 24-32). Then it considers the teaching of Rom 2:1-29 that each person, Jew or Greek, will be liable to the same norm of divine justice: the norm (vv. 1-16), and the unfaithful Jew judged by the faithful pagan (vv. 17-29).—D.J.H.

713. G. LAFON, "La production de la loi. La pensée de la loi in *Romains* 2, 12-27," *RechSciRel* 74 (3, '86) 321-340.

Rom 2:12-27 seeks to establish and guarantee the possibility of a divine judgment exercised only to justify sinners. The order of law is necessary but insufficient because a judgment must still be enunciated by God and imposed on human beings in a state of law. Such a judgment is conceivable only if the law, whether known or unknown, is considered from the viewpoint of its production, i.e. in the dynamism of its moral and social genesis within history. This is the context in which God justifies.—D.J.H.

714. R. W. THOMPSON, "Paul's Double Critique of Jewish Boasting: A Study of Rom 3,27 in Its Context," *Biblica* 67 (4, '86) 520-531.

To gain the full impact of Rom 3:27, the article discusses the inferential significance of the particle *oun*, the meaning and background of "boasting," Paul's double argument against boasting in Rom 2:17–3:20 and 3:21-26, the shift in the line of thought indicated by the *ouchi alla* construction, and the use of *nomos*. The following paraphrase of Rom 3:27 captures its meaning: "Now, in light of the new revelation in Christ (3:21-26) where is the boasting we first mentioned at 2:17? It is eliminated. Through a law of works (as in fact we had argued in 2:17–3:20)? No, now, because of the new revelation (in 3:21-26), boasting is eliminated by a law of faith."—D.J.H.

715. S. N. OLSON, "Romans 5-8 as Pastoral Theology," *WordWorld* 6 (4, '86) 390-397.

The unity and functions of the exhortation and assurance in Romans 5–8 are clarified when the section is understood as pastoral theology. The existential question behind the text was "How are we Christians to live with the reality of suffering and sin?" Paul's response was pastoral. He used theology and experience to assure and admonish. He sought to confirm his readers in his own confident stance in grace and aid them in their specific difficulties.—D.J.H.

716. B. FRID, "Römer 6,4-5. *Eis ton thanaton* und *tǭ homoiōmati tou thanatou autou* als Schlüssel zu Duktus und Gedankengang in Röm 6,1-11," *BibZeit* 30 (2, '86) 188-203.

The key to grasping the train of thought in Rom 6:1-11 is provided by understanding *eis ton thanaton* as referring to death to sin (v. 4) and *tǭ homoiōmati tou thanatou autou* as describing death to sin through baptism for newness of life (v. 5). The final section of the article explains the connections between vv. 4-5 and the attached verses in Rom 6:1-11. —D.J.H.

717. A. F. SEGAL, "Romans 7 and Jewish dietary law," *StudRel/SciRel* 15 (3, '86) 361-374.

Romans 7 describes neither a psychoanalytic nor an existential predicament. Rather it is the apologia of a reasonable man who formulated a radical solution to the problem of food laws in Christianity but who as an apostle was willing to compromise when his solution was not accepted by the more conservative members of the Christian community.—D.J.H.

718. O. HOFIUS, "Das Evangelium und Israel. Erwägungen zu Römer 9–11," *ZeitTheol Kirch* 83 (3, '86) 297-324.

Romans 9–11 should be considered Paul's theological explanation of the problem of Israel, not a tractate against or for Jews. Paul first invoked the remnant idea to show that God had not revoked his promise to Abraham and the chosen people (see 9:6–11:10). Then in 11:11-32 Paul in three steps (vv. 11b-15, 16-24, 25-32) argued that God had not rejected his people. He concluded that "all Israel" would come to faith in Christ as he had done (see 11:25-27). The many OT quotations in Romans 9–11 show clearly that Paul sought and found the answer to the problem of Israel in the Scriptures.—D.J.H.

719. R. Schwarz, "Israel und die nichtjüdischen Christen im Römerbrief (Kapitel 9–11)," *BibLiturg* 59 (3, '86) 161-164.

After a systematic presentation of Paul's argument in Romans 9–11, the article gives expositions of six major themes in the passage: Not all who are descended from Israel are Israel (9:6-13); God has hardened them for the sake of the Gentiles (9:14-29; 11:7-10; 11:25); etc. Then it draws consequences from the text for Jewish-Christian dialogue.—D.J.H.

720. [Rom 9–11] D. Sneen, "The Root, the Remnant, and the Branches," *WordWorld* 6 (4, '86) 398-409.

Romans 9–11 is discussed according to the following outline: the privileges of Israel (9:1-5), divine election (9:6-29), human responsibility (9:30–10:21), and God's work of grace with Israel (11:1-36). The text raises issues in which Paul and modern Jewish-Christian discussion intersect: the theological (and practical) relationship of synagogue and church, Paul's understanding and use of Scripture, and the person and mission of the Messiah. —D.J.H.

721. J. Winkel, "Argumentationsanalyse von Röm 9–11," *LingBib* 58 ('86) 65-79.

In a syntagmatic approach to Romans 9–11 the article analyzes the structure of Paul's argument in 9:1-5; 9:6-26; 9:27–10:21; 11:1-32; and 11:33-36. It also deals with philological problems in the text by proposing paraphrastic translations into German.—D.J.H.

722. E. J. Epp, "Jewish-Gentile Continuity in Paul: Torah and/or Faith? (Romans 9:1-5)," *HarvTheolRev* 79 (1-3, '86) 80-90.

Paul struggled with the rationale for continuity between Israel and the church. In Paul's litany of links in Rom 9:4-5, Torah should have provided the parameters within which both Jews and Gentiles would find their pattern of life. Yet the continuity Paul envisioned was not effectual, for at an even faster pace than Israel was failing to believe in Christ, Gentiles were rushing into the church. It was Paul's formulation "the giving of the Law," which emphasized Torah's extension back only to the time of Moses, that allowed for continuity to be based on both Torah and faith, though faith by virtue of its temporal priority assumed the preeminent place.—C.R.M.

Rom 10:14-17, § 31-751.

723. C. J. Roetzel, "Sacrifice in Romans 12-15," *WordWorld* 6 (4, '86) 410-419.

That the sacrifice metaphor (see Rom 12:1-2) was a controlling one for Paul's exhortation is supported by the reappearance of the sacrificial imagery at the conclusion of the paraenesis (see 15:15-19). In between, Paul provided instances of sacrificial obedience consistent with his gospel of grace and the imminent parousia of Christ. Paul's emphasis on sacrificial obedience was intended to refute the charge that his gospel was antinomian and his apostleship unworthy of support.—D.J.H.

724. F. Vouga, "L'épître aux Romains, comme document ecclésiologique (Rm 12-15)," *EtudThéolRel* 61 (4, '86) 485-495.

The ecclesiological character of Paul's letter to the Romans is discussed with reference to chapters 12–15: the occasion of Romans as an example of the Pauline organization of the mission (15:14-33), Jews and Greeks in the church as the actual problem of Pauline ecclesiology (14:1–15:33), and the "reasonable" worship as the work of justice in daily life (12:1–13:14). —D.J.H.

725. [Rom 12:1] M. Maher, "Christian Life and Liturgy," *Religious Life Review* [Dublin] 26 (124, '87) 46-52.

Paul's appeal to his readers to present their bodies as a living sacrifice to God (Rom 12:1) suggests that for the Christian liturgy and life are inseparable. A holy and virtuous life is one's true worship and most pleasing offering to God. Moments of formal worship act out the worship of daily life.—D.J.H.

726. D. J. Harrington, "Freed for Life in the Spirit—Together. Romans 12:1-8: A Meditation," *RevRel* 45 (6, '86) 831-835.

Rom 12:1-8 presents Paul's vision of Christian community as freedom for life in the Spirit. Life in the Spirit responds to the difference that Jesus has made (vv. 1-2), is a communal undertaking (vv. 3-5), and expresses itself in various services (vv. 6-8).—D.J.H.

727. [Rom 13:8-10] O. Wischmeyer, "Das Gebot der Nächstenliebe bei Paulus. Eine traditionsgeschichtliche Untersuchung," *BibZeit* 30 (2, '86) 161-187.

Rom 13:8-10 contains two quotations of texts in the Septuagint: selected and abbreviated statements from the Decalogue (Deut 5:17-21), and the command to love one's neighbor (Lev 19:18). A tradition-historical investigation of these commandments and their combination in Judaism and early Christianity (see Jas 2:8-11; Mk 12:28-34 parr.) highlights Paul's summarizing Christian ethics under the idea of *agapē* and indicates that Rom 13:8-10 was part of his program of abolishing the Law by means of the Law (see Gal 5:13-15; 1 Thes 4:9; Rom 12:10).—D.J.H.

728. E. Schüssler Fiorenza, "Missionaries, Apostles, Coworkers: Romans 16 and the Reconstruction of Women's Early Christian History," *WordWorld* 6 (4, '86) 420-433.

Romans 16 gives a glimpse of the rich social mix of early Christian communities and of women's contributions to early Christian life and mission. The letter recommending Phoebe of Cenchreae (vv. 1-2) mentioned a high number of women in the Roman church (vv. 3-16), several of whom exercised leadership. Their activity cannot be explained away as unofficial, restricted to the private sphere, or directed only to women.—D.J.H.

729. R. R. Schulz, "Romans 16:7: Junia or Junias?" *ExpTimes* 98 (4, '87) 108-110.

The translation of the name *Iounian* in Rom 16:7 depends on whether the Greek accent is acute (feminine) or circumflex (contraction of a masculine name). Many objections can be raised against the Junias-as-a-contraction theory.—D.J.H.

730. [1 Cor] B. Byrne, "Eschatologies of Resurrection and Destruction: The Ethical Significance of Paul's Dispute with the Corinthians," *DownRev* 104 (357, '86) 288-298.

Over and against a Corinthian tendency to devalue and dismiss the significance of the body, Paul insisted on belief in the resurrection of the dead as precisely that which gives meaning and moral value to embodied existence here and now (see 1 Cor 6:12-20; 15:32-34). Where the Corinthians had an eschatology that simply envisaged the destruction of the body and of the material universe, Paul insisted on an eschatology of resurrection, something that does not merely invest bodily existence with moral value but which is built essentially into the Christian understanding of God.—D.J.H.

731. J. B. BAUER, "Was las Tertullian 1 Kor 7:39?" *ZeitNTWiss* 77 (3-4, '86) 284-287.

Tertullian who forbade second marriages for Christian widows on the basis of 1 Cor 7:39 knew a form of the text that presupposed the reading *nomǭ* after *gynē dedetai.*—D.J.H.

732. P. BORGEN, "Nattverdtradisjonen i 1. Kor. 10 og 11 som evangelietradisjon" [The Lord's Supper Tradition in 1 Cor 10 and 11 as Gospel Tradition], *SvenskExegÅrs* 51-52 ('86-'87) 32-39.

In his *Memory and Manuscript* (1961), B. Gerhardsson argued that Paul, in his treatment of the institution of the Lord's Supper in 1 Cor 11:23-25, was taking this material out of a larger context in the Gospel tradition, especially from the Passion history. N. Walter's recent treatment [§ 30-704] presented another side of the scholarly debate, i.e. that Paul was citing a special liturgical tradition. A study of the larger context (see 1 Cor 10:16-17, 21; 11:26-34) shows that Paul's use of the Lord's Supper tradition was typical of his use of Gospel tradition in general. Gerhardsson's view is thereby sustained.—B.A.P.

733. E. MAZZA, "L'Eucaristia di 1 Corinzi 10, 16-17 in rapporto a Didachè 9-10," *EphLiturg* 100 (3, '86) 193-223.

The cup-bread sequence in 1 Cor 10:16-17 was a liturgical datum that Paul took over from the structure of the eucharistic celebration in the Corinthian church. 1 Cor 10:16-17 and *Didache* 9:2-4 [see § 23-1067] share five points: the cup ritual, the bread ritual, the theme of unity, the cup-bread-unity sequence, and the further development of the theme of unity. The eucharistic meal described in *Didache* appears to have been earlier than that in 1 Cor 10:16-17.—D.J.H.

734. [1 Cor 11:3] P. S. FIDDES, "'Woman's Head is Man': A Doctrinal Reflection Upon a Pauline Text," *Baptist Quarterly* [London] 31 (8, '86) 370-383.

With his statement "woman's head is man" in 1 Cor 11:3 Paul propounded gender differences rather than hierarchy. When the various sets of relationships are placed side by side (God-Christ, Christ-humanity, Christ-church, man-woman), it becomes clear that a basic feature is the difference of functions between partners. In the man-woman covenant the partners make distinctive contributions.—D.J.H.

735. S. H. RINGE, "Hospitality, Justice, and Community: Paul's Teaching on the Eucharist in 1 Corinthians 11:17-34," *Prism* 1 (2, '86) 59-68.

Paul's response in 1 Cor 11:17-34 to problems associated with the Lord's Supper brings into focus his understanding of the Corinthian congregation and elaborates on the ethical and ecclesial implications of the meal; it intertwines hospitality, justice, and community. Because of the covenant, eucharistic observance already entails "missional" commitment to the whole world; it is part of the social expression of our role in the eschatological drama played out in the hospitality of the holy table.—D.J.H.

736. [1 Cor 11:25] G. Boccaccini, "Il valore memoriale dell'atto eucaristico alla luce della tradizione giudaica," *Vita Monastica* [Camaldoli, Italy] 36 ('84) 107-117.

The "memorial" value attributed to a cultic action varied according to the diverse ideological frameworks in the Hebrew Bible, late Judaism according to the Pharisaic-rabbinic tradition, and Essenism. The NT command "do this as a sign that will remind you of me" (see 1 Cor 11:25; Lk 22:19) must be understood with reference to Christian belief in Christ's death as the unique and irrepeatable event of salvation.—D.J.H.

737. N. Hyldahl, "*Meta to deipnēsai,* 1 Kor 11:25 (og Luk 22:20)" [*Meta to deipnēsai,* 1 Cor 11:25 (and Lk 22:20)], *SvenskExegÅrs* 51-52 ('86-'87) 100-107.

Although a number of important studies of 1 Cor 11:23-25 have appeared since W. Marxsen's influential article in 1953, none of them is completely convincing. There is nothing to indicate that the Corinthians practiced any other order than what is stated in 1 Cor 11:25: bread-meal-wine. Paul repeats the tradition of the institution (1 Cor 11:23-25) for the benefit of those who have joined the congregation after his departure, especially the schismatics among them. Paul's commentary (11:26-34) underscores the meaning of the Lord's Supper and speaks against a "sacramentalist" understanding of it.—B.A.P.

1 Corinthians 15, § 31-665.

738. [1 Cor 15:4] B. de Margerie, "Le troisième jour, selon les Ecritures, il est ressuscité. Importance théologique d'une recherche exégétique," *RevSciRel* 60 (3-4, '86) 158-188.

The article first surveys the contributions of modern exegetes (K. Lehmann, E. Dhanis, B. Rigaux, J. Schmitt, P. Grelot, B. Lindars) to understanding the OT and Jewish motif of "the third day" as the decisive moment in divine deliverance from trial and its importance for early Christian understanding of Jesus' resurrection (see 1 Cor 15:4). Then it explores the theological implications of the formula for approaching the Gospels and early Christian creeds. To proclaim that Jesus was raised on the third day according to the Scriptures is not only to announce the visible manifestation of the victory of the cross but also to situate the event in the prolongation of the entire economy of the OT.—D.J.H.

739. [1 Cor 15:8] G. W. E. Nickelsburg, "An *ektrōma,* Though Appointed from the Womb: Paul's Apostolic Self-Description in 1 Corinthians 15 and Galatians 1," *HarvTheolRev* 79 (1-3, '86) 198-205.

After reviewing four exegetical options for explaining in what sense Paul applied the metaphor *ektrōma* (1 Cor 15:8) to himself, a string of parallels between Galatians 1 and 1 Corinthians 15 is noted as well as the fact that both passages refer to Isaiah 49. Paul's enigmatic description of himself as an *ektrōma* finds its counterpart in Gal 1:15 in his claim that God had appointed him as an apostle from his mother's womb. The train of thought indicated by these two passages is that God appointed Paul to be an apostle while he was in the womb but Paul's persecution of the church contradicted that appointment. He was an *ektrōma* with respect to the purpose for which he was appointed from the womb.—C.R.M.

740. K. Adloff, "Die missionarische Existenz des Apostels Paulus nach dem Zweiten Korintherbrief," *BerlinTheolZeit* 3 (1, '86) 11-27.

Paul's missionary existence according to 2 Corinthians is explained with the help of three short sentences: (1) Paul has time. (2) Paul thinks. (3) Paul turns around.—D.J.H.

741. C. Breytenbach, "Die antieke historiograwe en die sogenaamde Tweede Brief aan die Korintiërs" [Ancient Historiography and the So-Called Second Letter to the Corinthians], *TheolEvang* 19 (2, '86) 54-59.

The value of using material from the writings of ancient Greek historiographers for interpreting NT terminology is illustrated by discussing the terms *thriambeuein* in 2 Cor 2:14 (Paul and the triumphal procession) and *katallassein* and *presbeuein* in 2 Cor 5:18-20 (Paul as ambassador of Christ).—D.J.H.

742. F. Young, "Note on 2 Corinthians 1:17b," *JournTheolStud* 37 (2, '86) 404-415.

The *hina*-clause in 2 Cor 1:17b has been almost invariably misunderstood, and the sequence of thought in vv. 15-22 has therefore been obscured. A rendering that gives significance to *par' emoi* and treats the second *nai* and *ou* as predicative if the longer text is preferred, deserves reconsideration: "Or do I make plans at the human level so that yes being yes and no being no rests in my hands?" This way of construing the sentence is syntactically natural, obviates the need to insert words to make sense of the argument, is consistent with Paul's admission that he did not come to Corinth, makes 2 Cor 1:19-22 essential to the argument and integrated into it, accords with the entire thrust of Paul's argument about the nature of apostleship in the letter, and is supported by patristic interpreters.—D.J.H.

743. J. Osei-Bonsu, "Does 2 Cor. 5.1-10 Teach the Reception of the Resurrection Body at the Moment of Death?" *JournStudNT* 28 ('86) 81-101.

Careful exegesis of 2 Cor 5:1-10 does not demand the view that Paul envisaged receiving a spiritual body as soon as he died. (1) The destruction of the "earthly house of tent" in v. 1 refers to either the possibility or probability of Paul's pre-parousia death. (2) The "building from God" that Paul hoped to receive in the event of death was the individual resurrection body. (3) The time for receiving the heavenly body is the parousia, not the moment of death. (4) Paul's use of *gymnos* ("naked") in v. 3 and what he said in vv. 6-8 show that he envisaged the possibility of the soul's disembodied existence between death and the parousia.—D.J.H.

744. A. J. Dewey, "A Matter of Honor: A Social-Historical Analysis of 2 Corinthians 10," *HarvTheolRev* 78 (1-2, '85) 209-217.

Examination of 2 Corinthians 10 indicates that Paul prepared the grounds for his "foolish" defense in regard to the charge of boasting by placing the assumed social criteria within eschatological jeopardy. What was really at stake were the presuppositions of the community, not Paul's honor. Rather than resolving a conflict, Paul established through his symbolic lens a utopian vision that offered an alternative to the socially understood reality of the 1st century.—D.J.H.

Galatians–Philemon

745. T. D. Gordon, "The Problem at Galatia," *Interpretation* 41 (1, '87) 32-43.

If we would understand the polemic in Paul's letter to the Galatians, we must describe it in terms of "Torah or Christ" rather than in terms of "works or faith." His polemic was not in the first place soteriological (faith or works as instrument of justification) but eschatological (whether God has fulfilled the promises to Abraham by means of the Christ-event) and by consequence ecclesiological (whether the believing Gentiles are in fact full members of the covenant community).—D.J.H.

746. B. R. Gaventa, "Galatians 1 and 2: Autobiography as Paradigm," *NovTest* 28 (4, '86) 309-326.

Paul's autobiographical statements in Galatians 1–2 cannot be confined to the category of apologetic, that is, responses to charges against him. Rather, Paul presented himself as an example of the working of the gospel. The paradigmatic dimension of Paul's autobiography is indicated by the context in Galatians, the imitation-of-Paul motif, and the use of autobiographical reference in the Greco-Roman world.—D.J.H.

747. M. Behnisch, "Fluch und Evangelium. Galater 1,9 als ein Aspekt paulinischer Theologie," *BerlinTheolZeit* 1 (2, '84) 241-253.

The initially surprising combination of "gospel" (*euangelizō*) and curse (*anathema*) in Gal 1:9 must be interpreted against the eschatological horizon of Paul's thought (see 1 Cor 16:22). Paul's curse reminds us of the eschatological quality of his gospel.—D.J.H.

748. [Gal 1:11-17] R. Y. K. Fung, "Révélation et tradition: les origines de l'Evangile de Paul," *Hokhma* 32 ('86) 53-70.

The French version of an article published in English in *EvangQuart* [§ 29-1057].—D.J.H.

Gal 1:15, § 31-739.

749. J. D. Hester, "The Use and Influence of Rhetoric in Galatians 2:1-14," *TheolZeit* 42 (5, '86) 386-408.

Besides using the topoi of quality and order, Paul in Gal 2:1-10 used various rhetorical devices: paralipsis, aposiopesis, antithesis, metonymy, and periphrasis. His digression in Gal 2:11-14 took the form of a mixed chreia. We must be alert to the presence of rhetorical elements in Paul's letters and try to understand how they contribute to the art of persuasion. —D.J.H.

750. [Gal 2:9] R. J. H. Matthews, "'Pillars of the Church,'" *Prudentia* [Auckland] 18 (1, '86) 55-59.

Paul's expression *hoi dokountes styloi einai* in Gal 2:9, where it is used specifically of Peter, James, and John, carried a slighting tone. Paul's acknowledgment of apostolic authority was not incompatible with harsh criticism of those who exercised it.—D.J.H.

751. D. Gewalt, "Die 'fides ex auditu' und die Taubstummen. Zur Auslegungsgeschichte von Gal. 3, 2 und Röm. 10, 14-17," *LingBib* 58 ('86) 45-64.

If faith is created by hearing as has often been suggested in the history of the interpretation of Gal 3:2 and Rom 10:14-17, deaf mutes cannot be redeemed. This thesis was due to a false compilation of Augustinian texts and a false translation for the correct one ("faith is created by preaching"). Faith can be produced nonverbally.—D.J.H.

752. D. J. Lull, "'The Law Was Our Pedagogue': A Study in Galatians 3:19-25," *JournBibLit* 105 (3, '86) 481-498.

Paul's "pedagogue" metaphor for the Law's function before Jesus' coming as Abraham's offspring (see Gal 3:23-25; 4:1-2) implies that the Law was intended to restrain or control transgressions (see 3:19). Paul argued that the period under a pedagogue came to an end with the revelation of the promised faith in Jesus' coming as Abraham's offspring (see 3:23-25), who brought a new creation into being (6:15). With the arrival of Abraham's offspring the blessing was given to those who believed (see 3:6-14), that is, they were liberated from the present evil age (1:4), and were given the Spirit to guide their lives. The "pedagogue" metaphor does not demand the interpretation that the Law prepared for the moral education that was to come from the Messiah conceived of as a teacher.—D.J.H.

753. D. P. FULLER, "Paul and Galatians 3:28," *TSFBulletin* [Madison, WI] 9 (2, '85) 9-13.

Paul fully enforced "neither Jew nor Greek" (Gal 3:28). With regard to "neither bond nor free" and "neither male nor female" he supported by way of accommodation a Christianized slavery and patriarchalism. But he left sufficient clues for the church to have understood that the latter two teachings no longer applied after the first issue had been settled.—D.J.H.

754. [Gal 4:21-31] K. J. THOMAS, "Covenant in relation to Hagar and Ishmael in Galatians," *BibTrans* 37 (4, '86) 445-446.

Paul's intent in his allegory in Gal 4:21-31 was not to denigrate Hagar and Ishmael, or their descendants, the Arabs. In fact, Paul turned Genesis 21 on its head by connecting the Hagar-Ishmael line with Jews and the Sarah-Isaac line with Christians.—D.J.H.

755. S. WESTERHOLM, "On Fulfilling the Whole Law (Gal. 5:14)," *SvenskExegÅrs* 51-52 ('86-'87) 229-237.

Gal 5:14 was not a command to do or fulfill the Law but rather a statement that, when one loves one's neighbor, the whole Law is fully satisfied in the process. Paul never derived appropriate Christian behavior simply by applying relevant precepts from the Torah. Paul never claimed that Christians "do" the Law; they—and they alone—are said to "fulfill" it. Paul never spoke of the Law's fulfillment in prescribing Christian conduct but only while describing its results.—D.J.H.

756. N. A. DAHL, "Gentiles, Christians, and Israelites in the Epistle to the Ephesians," *HarvTheolRev* 79 (1-3, '86) 31-39.

Ephesians is discussed under three rubrics: the Gentiles, Christians among the Gentiles, and the Israelites. The real function of this "letter from Paul" was to make the apostle present to Christians of a later generation and to call them back to the beginnings of Gentile Christianity, the mission of Paul, and their own baptism. The epistle spells out the consequences that the unification of Gentiles and Israelites had for the unity and holiness of the church in a setting in which Christians lived as a minority in a pagan environment and paternalistic households were constituent parts of the Christian community.—C.R.M.

757. A. C. ROBERTSON, "'Hope' in Ephesians 1:18: a contextual approach," *JournTheolSAfric* 55 ('86) 62-63.

The Greek word *elpis* in Eph 1:18 can refer to the present reality of salvation, the hope of unity and reconciliation, and a future expectation of blessing in heaven.—D.J.H.

758. T. G. ALLEN, "Exaltation and Solidarity with Christ. Ephesians 1.20 and 2.6," *JournStudNT* 28 ('86) 103-120.

The clear association in vocabulary and thought between Christ's exaltation (1:20) and the believer's exaltation (2:6) provides an important glimpse into the way in which the author of Ephesians envisioned the bond between Christ and believers. The believer's exaltation with Christ is God's act in Christ and is experienced spiritually through faith. These ideas reflect the Semitic understanding of the one and the many usually discussed under the rubric of corporate personality. This concept is related concretely to the category of love in Ephesians through Christ's fulfilling the love-commandment (see 5:2, 25) in the sacrifice of himself on the cross.—D.J.H.

Eph 2:6, § 31-758.

759. N. T. Wright, "*Harpagmos* and the Meaning of Philippians 2:5-11," *JournTheolStud* 37 (2, '86) 321-352.

J. B. Lightfoot and R. P. Martin's classic descriptions of the *harpagmos* problem in Phil 2:6 have been in certain respects quite seriously misleading. A more adequate approach taking into account not only the meaning of *harpagmos* but also the rough meaning assigned to *hos en morphę̄ theou hyparchōn,* the meaning of *to einai isa theǭ,* and the result of the action referred to by *ouch . . . hēgēsato* makes it possible to distinguish at least ten significantly different analyses. The emphasis of Phil 2:7 shows that Christ's refusal described by *ouch harpagmon hēgēsato* was a refusal to use for his own advantage the glory that he had from the beginning: "who, being in the form of God, did not regard this divine equality as something to be used for his own advantage, but rather emptied himself. . . ."—D.J.H.

760. L. Hartman, "'Kroppsligen', 'personligen' eller vad? Till Kol 2:9" ["Bodily," "Personally," or What? On Col 2:9], *SvenskExegÅrs* 51-52 ('86-'87) 72-79.

Documentary papyri dealing with the institution of *leitourgia,* involving financial obligations laid upon citizens of means, can be used to shed light on the meaning of *sōmatikōs* in Col 2:9. These texts often use the terms *sōma, sōmatikos,* and *sōmatikōs* in ways that underscore the personal financial obligations of people assessed with the *leitourgia.* With this usage as a background one can understand *sōmatikōs* in Col 2:9 as meaning something like "himself and no other," "himself in his own person." Accordingly, Col 2:9 can be paraphrased: "For in him, him in his own person, him and no one else, there truly dwells the divine fullness."—B.A.P.

761. G. Geiger, "1 Thess 2,13-16: Der Initiationstext des christlichen Antisemitismus?" *BibLiturg* 59 (3, '86) 154-160.

Most exegetes accept 1 Thes 2:13-16 as a genuine part of the letter. Nevertheless, this text ought not to be considered a starting-point for anti-Semitism. Due recognition must be given to the opposition that Paul and other early Christians experienced and to the thoroughly eschatological language of v. 16.—D.J.H.

762. A. Padgett, "Wealthy Women at Ephesus. I Timothy 2:8-15 in Social Context," *Interpretation* 41 (1, '87) 19-31.

In 1 Tim 2:8-15 Paul was dealing with a particular problem with certain women in Ephesus who supported false teachers. Paul's response to these women was to limit their authority. There is nothing in the text that limits the role of women in the church today.—D.J.H.

763. E. SCHLARB, "Miszelle zu 1 Tim 6:20," *ZeitNTWiss* 77 (3-4, '86) 276-281.

Rather than alluding to Marcionism, the expression *antitheseis tēs pseudōnymou gnōseōs* in 1 Tim 6:20 was a conscious formulation by the author of the Pastorals.—D.J.H.

764. D. DAUBE, "Onesimos," *HarvTheolRev* 79 (1-3, '86) 40-43.

Some passages in Philemon may have to be read bearing in mind the same counterpointal interplay with respect to the concept of "new creation" as one finds in 1 Corinthians, namely, the interplay between a radical concept of conversion and moderation from considerateness as an individual as well as from dedication to the church's welfare. The similarity between the letters in this regard dismisses any lingering doubts about the authenticity of Philemon. —C.R.M.

Hebrews

765. D. A. BLACK, "The Problem of the Literary Structure of Hebrews: An Evaluation and a Proposal," *GraceTheolJourn* 7 (2, '86) 163-177.

Three approaches to the literary structure of Hebrews can be distinguished: the traditional division into doctrinal and practical sections, A. Vanhoye's outline of five concentrically arranged sections, and the "patchwork" approach that follows themes from chapter to chapter. Vanhoye's proposal must be the point of departure for discussion of the question today. —D.J.H.

766. P. ELLINGWORTH, "Jesus and the Universe in Hebrews," *EvangQuart* 58 (4, '86) 337-350.

The cosmology implicit in Hebrews can be discerned from an examination of eight texts (2:9; 4:14; 6:19-20; 7:26; 8:1-2; 9:1-14; 9:24; 10:19-20). The author of Hebrews worked with a vertical type of spatial language that presupposed an intermediate sphere populated by angels, and a horizontal type more concerned with Christ's sacrifice and presupposing a simple contrast between heaven and earth.—D.J.H.

767. E. GRÄSSER, "Das wandernde Gottesvolk. Zum Basismotiv des Hebräerbriefes," *ZeitNTWiss* 77 (3-4, '86) 160-179.

This retrospective examination of E. Käsemann's *Das wandernde Gottesvolk* (1939) agrees that the basic motif in Hebrews was the wandering people of God. The epistle marks a stage in the development from the original eschatological-apocalyptic conception of the kingdom of God to the idea of a transcendent "heavenly kingdom." The goal of the heavenly kingdom demands an active striving.—D.J.H.

768. F. RAURELL, "Certes afinitats entre Ez-LXX i la carta als Hebreus en el rol de la 'doxa' i dels Querubins," *RevistCatTeol* 11 (1, '86) 1-25.

The Catalan version of an article published in English in *EstFran* [§ 30-275].—D.J.H.

769. J. J. SCOTT, "*Archēgos* in the Salvation History of the Epistle to the Hebrews," *JournEvangTheolSoc* 29 (1, '86) 47-54.

The specific situation faced by the intended audience of Hebrews and the solution proposed by the writer made *archēgos* (see Heb 2:10; 12:2), when employed in the broadest sense, a most appropriate concept around which to present the person and work of Christ. The author of Hebrews proclaimed Jesus as the *archēgos*—the pioneer-founder-victor-leader-ruler-hero who established the new age and remains in that capacity for the people of God of that new age.—D.J.H.

770. J. R. Sharp, "'Typology and the Message of Hebrews,'" *EastAsiaJournTheol* 4 (2, '86) 95-103.

After discussing salvation history in relation to the OT and hermeneutics in Hebrews, the article examines the use of symbolism and typology in the letter with particular reference to chapters 8–10. The author of Hebrews viewed all of Scripture fundamentally from the perspective of salvation history and brought home this great truth by means of typology and symbolism.—D.J.H.

771. J. Szlaga, "Nowotestamentowa tradycja o Melchizedeku (Melchisedek in der neutestamentlichen Tradition)," *RoczTeolKan* 30 (1, '83) 95-102.

The author of Hebrews drew on the Melchizedek tradition from Genesis 14 and Ps 110:4 to demonstrate that in God's plan of salvation there had always been a provision for a nonhereditary priesthood. Though Jesus is paralleled with Melchizedek, Jesus' priesthood is superior. The supersession of the old covenant necessitated the replacement of its priesthood. The priesthood of Christ is universal, eternal, and supported by God's own oath.—J.P.

772. A. Vanhoye, "L'oblation sacerdotale du Christ dans l'épître aux Hébreux," *Didaskalia* 14 (1-2, '84) 11-29.

The priestly offering of Christ according to Hebrews is examined with regard to his offering of prayer (5:7) and the offerings of other priests, his offering of himself in the Holy Spirit (9:14), and the relation between the offering of Christ and the new covenant (10:14-16). —D.J.H.

773. H. W. Attridge, "The Uses of Antithesis in Hebrews 8–10," *HarvTheolRev* 79 (1-3, '86) 1-9.

This analysis of the literary techniques through which the model of the Yom Kippur ritual was appropriated in Hebrews first establishes the boundaries of the central expository section (8:1–10:18). Then a review of this unit illustrates how the deployment of certain fundamental antitheses (earth/heaven, old/new, external/internal, etc.) functions in the exegetical rhetoric of Hebrews. At a decisive point (10:1-10), there is a reversal in the polarity of the antithetical pattern; the interior and external, heavenly and earthly are united in the action of Christ. The text suggests that precisely because Christ's sacrifice is such a combination of opposites it is the sort of act that can inaugurate the covenant promised by Jeremiah (8:7-13).—C.R.M.

774. A. J. Levoratti, "'Tú no has querido sacrificio ni oblación' Salmo 40,7; Hebreos 10,5," *RevistBíb* 48 (3, '86) 141-152.

This installment [see §§ 30-1227; 31-298] first provides an overview of the letter to the Hebrews with particular attention to its central themes. Then it focuses on the presentation of Christ with reference to the OT priesthood: a different priesthood, a different priest, and a different offering. [To be continued]—D.J.H.

775. [Heb 11:11] E. Vennum, "Is She or Isn't She? Sarah as a Hero of Faith," *Daughters of Sarah* [Chicago] 13 (1, '87) 4-7.

Contrary to the New International Version, Sarah should be understood as the subject of Heb 11:11 and placed among the heroes of faith: "By faith even barren Sarah received power to begin a family. . . ."—D.J.H.

Catholic Epistles

776. S. J. Kistemaker, "The Theological Message of James," *JournEvangTheolSoc* 29 (1, '86) 55-61.

The theological message of the letter of James is traced through its teachings on Christology, prayer, faith, law, faith and works, and trials and submission.—D.J.H.

777. B. E. Simmons, "The Epistle of James: An Introduction," *TheolEduc* 34 ('86) 3-16.

This introduction to the letter of James considers authorship and background, date and place of writing, purpose and theme, OT imagery, the first readers, and contents. An expository outline and selected bibliography are included. [The same issue contains articles on themes in James: D. Perkins on wisdom (pp. 17-25), C. L. Winbery on wealth (pp. 26-34), R. E. Glaze on the relation of faith to works (pp. 35-42), F. Lewis on the Christian's conversation (pp. 43-47), J. Dukes on avoiding judgment and condemnation (pp. 48-59), H. T. Bryson on the meaning of life (pp. 60-62), C. Graham on Spirit-powered patience (pp. 63-67), and F. Humphreys on prayer and praise (pp. 68-72).]—D.J.H.

778. J. J. Schmitt, "You Adulteresses! The Image in James 4:4," *NovTest* 28 (4, '86) 327-337.

The address "you adulteresses" (*moichalides*) in Jas 4:4 should not be interpreted as a reference to the Synoptic tradition, a sexist slur on women, an allusion to the marriage between God and Israel, an allusion to Jacob's wives, or a reference to texts in the Septuagint of the Prophets. It alludes to the "way of an adulterous woman" (see Prov 30:20) who commits her evil deed and feels no remorse. The author used the image in the plural because he consistently addressed his readers thus; the feminine remained from the striking scene and attitude in Prov 30:20.—D.J.H.

779. J. S. Feinberg, "1 Peter 3:18-20, Ancient Mythology, and the Intermediate State," *WestTheolJourn* 48 (2, '86) 303-336.

After a summary of approaches to the passage and the history of its interpretation, the article offers a detailed exegesis of 1 Pet 3:18-20. It is highly improbable that 1 Pet 3:18-22 has anything to do with Christ preaching to dead people, evil angels, or in an underworld. It should rather be understood as a reference to Christ preaching by the Holy Spirit through Noah to the people of Noah's day. This most probable understanding of the passage does not warrant the conclusion that the verses form a mere parenthesis.—C.R.M.

780. C. P. Thiede, "Babylon, der andere Ort: Anmerkungen zu 1 Petr 5,13 und Apg 12,17," *Biblica* 67 (4, '86) 532-538.

The historical Peter could well have used the cryptogram "Babylon" for Rome in 1 Pet 5:13. The "other place" to which Peter went according to Acts 12:17 was "Babylon" (see Ezek 12:3), which was a code-word for Rome.—D.J.H.

781. [1–3 Jn] J. WIJNGAARDS, "Spiritual snobbery won't do," *BibToday* 25 (1, '87) 6-10.

The heretics attacked in the Johannine letters considered themselves equal to Jesus and therefore felt no need of him either for knowing God or for being saved. They also placed themselves above having to worry about sin and claimed to have received eternal life. The opponents were spiritual snobs who boasted of close intimacy with God while keeping their distance from ordinary believers and their needs.—D.J.H.

1–3 Jn, § 31-656.

782. B. LEONHARD, "Hospitality in Third John," *BibToday* 25 (1, '87) 11-18.

Aware of the importance of hospitality for the continued spread of Christianity, the elder in 3 John commended Gaius for opening his home in the past and encouraged him to continue the practice despite others like Diotrephes who opposed it. The element of risk in hospitality was the challenge not only for Gaius but also for us all.—D.J.H.

783. E. HIEBERT, "Studies in 3 John. Part 1: An Exposition of 3 John 1-4," *BiblSac* 144 (573, '87) 53-65.

The basic concern of 3 John, as with 2 John, was with the extension of the true faith and the question of giving aid to traveling missionaries. This installment offers observations on vv. 1-4 under the following headings: the writer of the letter, the recipient, and the prayer for the reader. [To be continued]—C.R.M.

784. G. SELLIN, "Die Häretiker des Judasbriefes," *ZeitNTWiss* 77 (3-4, '86) 206-225.

The heretics attacked in the letter of Jude were neither sexual libertines nor gnostics. They were "Pauline" antinomians (see Rom 3:8) who experienced ecstasies and scorned angels and cosmic powers (see 1 Corinthians and Col 2:18-19).—D.J.H.

Revelation

785. G. K. BEALE, "A Reconsideration of the Text of Daniel in the Apocalypse," *Biblica* 67 (4, '86) 539-543.

At least five references to Daniel in Revelation (see Rev 1:13-14; 13:5; 14:7; 17:12 parr.; 17:14) agree with the old version of the Septuagint against the Masoretic and Theodotionic texts. Contrary to the present consensus, it is evident that John availed himself of the older version of the Danielic Septuagint, which was later replaced by Theodotion's version. —D.J.H.

786. H. BURKHARDT, "Ausharren bei Jesus. Überlegungen zum theologischen Verständnis der Johannesoffenbarung," *TheolBeitr* 17 (5, '86) 234-247.

After sketching the history of the interpretation of Revelation, the article presents four theses about interpreting the book: (1) It should be treated as a revelation that came to the prophet, not as the product of human fantasy. (2) It should be understood and taken seriously as a genuine prophecy of the future, despite its obvious connections to the 1st century A.D. (3) Loss of the biblical understanding of God's holiness and human sin is a greater obstacle to accepting and understanding the book's message than its strange imagery is. (4) The goal of the Johannine prophecy was not to impart eschatological knowledge for its own sake but rather to prepare the community for the coming distress in cosmic catastrophes and persecutions and thus to guard against the temptation to lose faith.—D.J.H.

787. D. Georgi, "Who is the True Prophet?" *HarvTheolRev* 79 (1-3, '86) 100-126.

Certain highly eschatological Roman texts contemporary with Jesus and Paul are seldom mentioned in NT scholarship, despite the fact that they reflect the origin and consequences of a rather lively propaganda in NT times. The article first focuses on the *Carmen saeculare* of Horace, in conjunction with various other texts by the same poet, and offers observations relevant for the understanding of eschatology in NT times. The work of Horace is examined with particular attention to its neglected religious and theological dimensions as well as its contact with the political, social, and economic realities of its time. Then the Revelation of John is situated within this same context and its program with respect to Rome is presented. John was aware of the eschatological dimension of the intentions and actions of the principate and felt himself in a dramatic competition with the prophets of the Caesar religion, people like Horace and Virgil and lesser ones. Although John proved superior to Horace in foreseeing the deterioration of Rome ahead of time, Horace's prediction of the predominance of the rural seems to have been more reality bound.—C.R.M.

788. K. G. C. Newport, "The Use of *Ek* in Revelation: Evidence of Semitic Influence," *AndUnivSemStud* 24 (3, '86) 223-230.

In the book of Revelation the preposition *ek* is used with the noun *cheiros* as well as with the verbs *metanoeō, nikaō, methuō,* and *esthiō.* It is also used to denote cause, agent (personal and impersonal), and the material out of which something is made. It also functions partitively. The evidence suggests that the use of *ek* in Revelation was heavily influenced by the Hebrew (and Aramaic) preposition *min.*—D.J.H.

789. R. Rubinkiewicz, "Eschatologia księgi Apokalipsy (Eschatologie des Buches der Apokalypse)," *RoczTeolKan* 30 (1, '83) 85-94.

According to the book of Revelation, the eschatological future is determined by the present. The present age initiated by the death and resurrection of Jesus is simultaneously a time of great oppression (see Rev 2:22; 7:14) and a time of peace and good fortune (the "thousand year reign" metaphor). The future that will bring a final and definitive reckoning intrudes upon the present. Human destiny is entirely in the hand of God, and no earthly force can take salvation and eternal glory from the redeemed Christian.—J.P.

790. A. Yarbro Collins, "Vilification and Self-Definition in the Book of Revelation," *HarvTheolRev* 79 (1-3, '86) 308-320.

John's vilification of Jews (Rev 2:9-10), Roman leaders and allies of Rome (13), and Christian rivals (2:14-15, 20-23) was part of the struggle of Christians in western Asia Minor to survive physically and to establish an identity as legitimate heirs to the heritage of Israel. Vilification or apocalyptic hatred expresses and reinforces a consciousness of a difference in symbolic universes. It serves to define a new group and neutralize the opponent.—C.R.M.

791. R. L. Muse, "Revelation 2–3: A Critical Analysis of Seven Prophetic Messages," *JournEvangTheolSoc* 29 (2, '86) 147-161.

The seven prophetic messages in Revelation 2–3 can be divided into warnings of judgment (2:1-7; 2:12-17; 2:18-29; 3:1-6; 3:14-22) and promises of salvation (2:8-11; 3:7-13).

Revelation 2–3 functions generally as hermeneutical preparation for God's later general revelation and specifically in terms of the peculiarities of each local church situation as a warning of judgment and promise of salvation before Jesus' final coming as Son of Man. —D.J.H.

Revelation 12, § 31-865.

792. M. Oberweis, "Die Bedeutung der neutestamentlichen 'Rätselzahlen' 666 (Apk 13:18) und 153 (Joh 21:11)," *ZeitNTWiss* 77 (3-4, '86) 226-241.

(1) When the number 666 (see Rev 13:18) is written in Hebrew letters, the result is the second-person plural masculine imperfect of the root *rss—trsw* ("you should destroy"), with an allusion to Amos 6:11. The variant reading 616 comes out *tryw,* which is the Hebrew transcription of the Greek genitive *thēriou.* (2) The Hebrew equivalent of 153 (see Jn 21:11) is *qng,* which stood for "Cana in Galilee" (see 21:2).—D.J.H.

793. [Rev 13:18] M. Topham, "Hanniqola'ītēs," *ExpTimes* 98 (2, '86) 44-45.

If we transliterate Greek *ho Nikolaitēs* (or *hē Nikolaitis*) into Hebrew characters (*hnyql'yts*) and add up the numerical equivalents of the Hebrew letters, we obtain the sum of 666. The Nicolaitans (see Rev 2:6, 15) seem to have encouraged emperor-worship.—D.J.H.

794. W. Altink, "Theological Motives for the Use of 1 Chronicles 16:8-36 as Background for Revelation 14:6-7," *AndUnivSemStud* 24 (3, '86) 211-221.

The attention drawn to the ark of the covenant (with the mercy seat and Decalogue as integral to it) plus the occurrence of elements of the covenant formulary in both 1 Chr 16:8-36 and Rev 14:6-7 (and their contexts) reveal a common underlying motif and a motivational basis for the use of the former passage as background for the latter, namely the centrality of the ark of the covenant.—D.J.H.

BIBLICAL THEOLOGY

795. M. Kalusche, "'Das Gesetz als Thema biblischer Theologie'? Anmerkungen zu einem Entwurf Peter Stuhlmachers," *ZeitNTWiss* 77 (3-4, '86) 194-205.

The unifying factor in Stuhlmacher's attempt at taking the Law as the theme of biblical theology is the idea of an eschatological Torah going forth from Zion. But examination of the alleged evidence for this kind of Torah shows that it is a phantom. Moreover, Stuhlmacher runs the risk of turning the gospel into a new law.—D.J.H.

796. W. Zimmerli, "Biblische Theologie," *BerlinTheolZeit* 1 (1, '84) 5-26.

A slightly expanded version of an article published in English in *HorBibTheol* [§ 27-283]. —D.J.H.

Christology

797. D. M. Bossman, "Authority and Tradition in First Century Judaism and Christianity," *BibTheolBull* 17 (1, '87) 3-9.

In a society in which religious matters were structured according to kinship norms and political affiliations, Jesus was viewed by the NT writers as having authority understood in terms of the titles ascribed to him in a midrashic mode. Biblical theology builds on an understanding of how the tradition and authority of the biblical community are communicated and adapted in each age.—C.R.M.

798. F. Bovon, "De Jésus de Nazareth au Christ Pantocrator," *FoiVie* 85 (5, '86) 87-94.

The article deals with the question of the swift transfer of perspective in the early Christian consciousness from redemption to creation, from eschatology to protology, from Jesus the Messiah of Israel to Christ the Almighty One. After the general theme of creation in the NT is outlined, texts which bear directly on the status of Christ as creator are examined (1 Cor 8:6; Col 1:15-20; Jn 1:1-18; Heb 1:1-4). The conclusion reflects on the contemporary theological, ethical, and ecological significance of the NT affirmations about Christ the creator.—C.R.M.

799. J. Bowman, "Solomon and Jesus," *Abr-Nahrain* [Leiden] 23 ('84-'85) 1-13.

Solomon's reign over Israel was depicted in the Jewish midrashim as the prototype of the messianic age when a restored Israel would again be ruled by God's Anointed. There is abundant evidence in Q that Jesus was measured against Solomon.—D.J.H.

800. A. Edanad, "Biblical Concept of the Man of God," *Jeevadhara* 16 (95, '86) 376-384.

The article explores the slow evolution of the "man of God," presenting the different facets and aspects of holiness as seen in the Bible. The biblical ideal of the man of God reached its culmination in Jesus of Nazareth.—D.J.H.

801. J. Galot, "Le Christ vient-il dans le monde?" *EspVie* 96 (46, '86) 625-632.

The words of Jesus allow us to distinguish three comings of the Son of Man: his coming in the flesh, his coming worked by the Holy Spirit and realized in the world through the development of the church, and his coming addressed to individuals for their introduction into the "beyond." [An Italian version appears in *CivCatt* 137 (3274, '86) 323-337.]—D.J.H.

802. W. Gray, "Wisdom Christology in the New Testament; its Scope and Relevance," *Theology* 89 (732, '86) 448-459.

There is more Wisdom language at work in the NT than may be apparent at first sight (see Jn 1:1-18; Col 1:15-20; Heb 1:1-5; Phil 2:6-11; Mt 11:19; 23:34). This Wisdom language can be retrieved as a "root metaphor" to generate new perspectives on contemporary issues such as feminism, ecology, and cultural and religious pluralism. It can also provide deep insights into Jesus' death and resurrection (see 1 Corinthians 1–2).—D.J.H.

803. M. Isidro Alves, "A Morte de Cristo à luz da figura do Servo de Jahvé," *Didaskalia* 14 (1-2, '84) 157-168.

Examination of the allusions to the Servant Songs in Second Isaiah (Isa 42:1-4; 49:1-6; 50:4-9; 52:13–53:12) in the NT Epistles (e.g. 1 Cor 15:3-4; 11:23-25; Rom 4:24-25) and the Gospels (e.g. Mk 10:45; 14:24; 10:33-34) shows how important the figure of the righteous sufferer was in the christological reflection of the apostolic age.—D.J.H.

804. E. A. JOHNSON, "Images of the Historical Jesus in Catholic Christology," *Living Light* [Washington, DC] 23 (1, '86) 47-66.

Five approaches to the historical Jesus in Catholic theology today are considered: the critical reformer proclaiming God's loving will for human well-being in the face of institution, hierarchy, and law (H. Küng); the Spirit-filled man of service and self-sacrificing obedience mediating salvation to others (W. Kasper); the eschatological prophet announcing God's compassionate nearness in the midst of suffering and embodying the joy of this in his liberating life-style (E. Schillebeeckx); the liberator from the powers of evil, opposing oppression in God's name and paying with his own life for the freedom of others (L. Boff); and the woman-identified man critiquing religiously dominative structures and including women as the last who shall be first (R. R. Ruether).—D.J.H.

805. G. MARCHESI, "L'annuncio del regno di Dio: novità dell'insegnamento di Gesù," *CivCatt* 137 (3270, '86) 460-470.

The absolute newness of Jesus Christ consists in the presence and actualization of God's reign in the person of Jesus of Nazareth. This theme is developed under two headings: the proclamation of God's reign as the center of the gospel, and Jesus Christ as "more" than a prophet.—D.J.H.

806r. M. MÜLLER, *Der Ausdruck "Menschensohn" in den Evangelien* [*NTA* 29, p. 338].

H. SIMONSEN, "Dansk disputats om udtrykket 'menneskesønnen'" [A Danish Dissertation on the Expression "Son of Man"], *SvenskExegÅrs* 51-52 ('86-'87) 219-228.—Müller's recently published dissertation in terms of its mastery of the ancient evidence and the history of scholarship on the "Son of Man" problem is virtually without peer and is one of the finest contributions to Danish NT studies to appear in a long time.—B.A.P.

807. C. MURPHY, "'Who Do Men Say That I Am?'" *Atlantic Monthly* [Boston] 258 (6, '86) 37-58.

This survey of modern approaches to the identity of Jesus describes the first quest from H. S. Reimarus to A. Schweitzer, the debate about Christology from above or below, the second quest from R. Bultmann to the present, H. Küng's views, Jesus' life and death, his resurrection, and T. Sheehan's views.—D.J.H.

Church and Ministry

808. R. F. COLLINS, "Glimpses into some Local Churches of New Testament Times," *LavalThéolPhil* 42 (3, '86) 291-316.

The English version of an article also published in French in *MaisDieu* [§ 31-337; see § 31-338].—D.J.H.

809. E. GLASSCOCK, "The Biblical Concept of Elder," *BiblSac* 144 (573, '87) 66-78.

Several factors unfold the meaning of the term "elder": lexical definition, historical use, and the context in which it appears. The article considers the biblical concept of elder under the following headings: definition of terms (lexical definition, NT considerations, OT considerations), NT office of elder (Jewish origin, the Gentile Church, qualifications), and functions of elders in the church (ruling, caring, instructing).—C.R.M.

810. B. Olsson, "Mission à la Lukas, Johannes och Petrus" [Mission according to Luke, John, and Peter], *SvenskExegÅrs* 51-52 ('86-'87) 180-191.

Luke's view of mission, seen best in the book of Acts, is that of a powerful movement outward, divinely commanded and empowered. John's view, i.e. that of the Gospel of John, is that of a movement inward; the emphasis is placed on the gathered community and its unity, as well as its flight from the world. Peter's view, i.e. that of 1 Peter, is that of everyday life among people, in the family and in society at large. The challenge to the exegetical theologian is to understand these three models, with their strengths and weaknesses, in terms of the church's mission today.—B.A.P.

811. R. S. Rayburn, "Three Offices: Minister, Elder, Deacon," *Presbyterion* 12 (2, '86) 105-114.

Contrary to G. W. Knight [§ 30-792], the article argues that the three-office theory of church government (minister, elder, deacon) is more faithful to OT and NT evidence than the two-office theory is.—D.J.H.

812. R. Stark, "The Class Basis of Early Christianity: Inferences from a Sociological Model," *Sociological Analysis* [Washington, DC] 47 (3, '86) 216-225. [See § 31-557.]

When one examines what is involved in accepting a new faith (as opposed to being recruited by an energetic organization based on a conventional faith), it is easy to see why new religious movements must draw on the more privileged for their recruits. If the early church was like all the other new religious movements for which good data exist, it was based on the more privileged classes and was not a proletarian movement.—D.J.H.

813. C. R. Taber, "The New Testament Language of Quantity and Growth in Relation to the Church," *Missiology* [Scottdale, PA] 14 (4, '86) 387-399.

The article examines pertinent NT texts in three areas: God's desire that all be saved, the anticipated and reported results of evangelistic endeavors, and various metaphors of growth and yield. Nowhere in the NT is there a hint of projecting quantitative or numerical goals for evangelistic efforts.—D.J.H.

Various Themes

814. J. M. Bonino, "The Biblical Roots of Justice," *WordWorld* 7 (1, '87) 12-21.

The biblical notion of justice is neither an inference from God's nature or attributes nor an ethical reflection on human virtue but rather a notion descriptive of Yahweh's liberating action experienced from within a situation of oppression. The article underlines some aspects of the biblical meaning of justice, opens up some systematic issues that emerge from it, and situates the reflection in time and place.—D.J.H.

815. J. Carreira das Neves, "A Redenção à luz das narrativas da Instituição da Eucaristia," *Didaskalia* 14 (1-2, '84) 113-137.

The Gospel accounts of the institution of the Eucharist are examined with regard to three questions: Was Jesus' last meal a Passover meal? Was his last meal a final proclamation of the kingdom or a sacrificial Passover commemoration? Were Jesus' performative words over the bread and wine a prophetic gesture or a rite of expiation?—D.J.H.

816. W. R. Domeris, "Biblical Perspectives on the Role of Women," *JournTheolSAfric* 55 ('86) 58-61.

The role of women is examined with reference to OT history, the NT (Jesus' followers, Paul), church hierarchy, soteriology, and the present. Until women share equally with men in church leadership, the newness of life brought about by Jesus will be marred.—D.J.H.

817. A. dos Santos Vaz, "O Vocabulário Bíblico da Redenção," *Didaskalia* 14 (1-2, '84) 57-75.

The vocabulary of redemption in the OT and NT is examined under four headings: the terminology of salvation, the juridical and commercial vocabulary of liberation, the vocabulary of covenant, and cultic language. The NT writers used the OT vocabulary of redemption to express a superior theological reality.—D.J.H.

818. J. Galot, "All'origine della nostra fede. La fede di Maria," *CivCatt* 137 (3269, '86) 359-372.

Mary was the first person to pass from Jewish faith to faith in Christ. Her significance for understanding the origin of Christian faith emerges from the NT accounts of the annunciation (Lk 1:26-38), Elizabeth's blessing (Lk 1:39-45), Mary's growth in faith (Lk 2:19, 39, 49, 51), her faith at the Cana miracle (Jn 2:1-11), and the supreme test of her faith at Calvary (Jn 19:25-27).—D.J.H.

819. B. Gerhardsson, "Enhetsskapande element i Bibelns etiska mångfald" [Unifying Elements in the Bible's Ethical Multiplicity], *SvenskTeolKvart* 62 (2, '86) 49-58.

While variety in the biblical witness is indisputable, it is nevertheless possible to find certain unifying syntheses, at least in the realm of ethics. *Agapē* and the "imitation of Christ" are such unifying factors in the interpretation of the Bible's manifold message. They are not merely theoretical principles but whole attitudes, involving the individual and society. *Agapē* involves the right attitude toward God and neighbor, can be paraphrased with another language (as by Paul), functions in catechetical "rules of thumb" such as the Golden Rule, functions as a hermeneutical synthesizing principle, provides the occasion for deepening interpretation via midrash, and characterizes God (Johannine material). The "imitation of Christ," properly understood, involves making his *agapē*-attitude one's own. Indeed, so far as the NT is concerned, *agapē* and "imitation of Christ" are one and the same, in that Jesus Christ is incarnated *agapē*.—B.A.P.

820. G. Haufe, "Individuelle Eschatologie des Neuen Testaments," *ZeitTheolKirch* 83 (4, '86) 436-463.

The Synoptic, Pauline, and Johannine evidence about individual eschatology is examined with regard to context, meaning, and theological foundation. The contexts include the gospel, paraenesis, and earthly death. The major points of orientation are the general eschatological character of human existence, the judgment motif, the totally different nature of eschatological existence, and the Christian's eternal being with Christ. The theological basis is trust in the definitive success of God's righteousness made manifest in Jesus' resurrection and the Spirit's activity.—D.J.H.

821. R. B. Hays, "Recent Books on New Testament Ethics," *Quarterly Review* [Nashville] 6 (4, '86) 13-30.

The outpouring of works on NT ethics bears witness to the church's urgent need to render some coherent account of how Scripture informs the life of the community of faith. This report on recent publications deals with surveys of NT ethics, uses of the NT in ethical reflection, and investigations of particular NT writings or ethical issues.—D.J.H.

822. R. C. Jones, "The Lord's Supper and the Concept of *Anamnēsis*," *WordWorld* 6 (4, '86) 434-445.

The biblical concept of *anamnēsis* is to be found in the historical context that surrounds the institution of the Lord's Supper. The context of the Passover was the foundation for the understanding of the biblical concept of *anamnēsis* and reveals its depth and breadth of meaning in connection with the Lord's Supper. *Anamnēsis* means that we are drawn into the entire history of salvation.—D.J.H.

823. R. Kieffer, "Judiska reningar och det dop som Jesus kommer med" [Jewish Purifications and the Baptism with which Jesus Comes], *SvenskExegÅrs* 51-52 ('86-'87) 116-126.

Jewish models for Christian baptism include ritual water purifications in general, the Qumran ablutions, proselyte baptism (which probably existed already in Jesus' time), and the baptism of John. The latter is of decisive importance for the development of Christian baptism. Jesus' baptism by John is understood in Christianity as the basis for his messianic career. His "baptism" of death and his post-resurrection command to baptize anchors Christian baptism to Jesus' death and resurrection. His whole life is understood as a transformation of the Jewish purification rites, now replaced by allegiance to the one in whose name the Christian is baptized.—B.A.P.

824. G. Klein, "Der Friede Gottes und der Friede der Welt. Eine exegetische Vergewisserung am Neuen Testament," *ZeitTheolKirch* 83 (3, '86) 325-355

This exegetical investigation of peace in the NT first explains the good news of Christ as basically the good news of peace with God, oneself, others in the church, and all spheres of earthly life. Then it illustrates the relation between God's peace and the world's peace with reference to Lk 2:1-20 and 19:37-44, and reflects on how God's will for peace manifest in the gospel will be visited upon a peaceless world and decide its destiny.—D.J.H.

825. J. Kremer, "'Gibt es keine Auferstehung der Toten?'" *StimmZeit* 204 (12, '86) 815-828.

After acknowledging modern disbelief in resurrection, this biblical-theological presentation discusses the several biblical meanings of "resurrection of the dead," the trustworthiness of hope in a bodily resurrection, resurrection from the dead as rescue out of eternal death, and the "times" of resurrection (last judgment, immediately after death, baptism).—D.J.H.

826. W. G. Kümmel, "Das Urchristentum, II. Arbeiten zu Spezialproblemen, c. Taufe und Gottesdienst," *TheolRund* 51 (3, '86) 239-268.

This installment in a series of research reports about special problems in early Christianity [see §§ 30-94, 838] focuses on baptism and worship, with attention to contributions by M.

Barth, J. Schneider, J. Jeremias, K. Aland, G. Delling, G. Beasley-Murray, W. Bieder, O. Böcher, E. Dinkler, G. Barth, C. F. D. Moule, W. Rordorf, S. Bacchiocchi, and F. Hahn. —D.J.H.

827. G. Lohfink, "'Schwerter zu Pflugscharen.' Die Rezeption von Jes 2, 1-5 par Mi 4, 1-5 in der Alten Kirche und im Neuen Testament," *TheolQuart* 166 (3, '86) 184-209.

The vision of universal peace in Isa 2:1-5/Mic 4:1-5 contains five major elements: God the initiator, Zion (i.e. Israel) as the place of origin, fascination as the means, earthly-social character, and future and present dimensions. Pre-Constantinian Christian interpreters made the church the place of origin, whereas post-Constantinian Christians made the Roman empire the place of origin and force the means of universal peace. The peace theology of Isa 2:1-5/Mic 4:1-5 influenced the Sermon on the Mount (Mt 5–7) in significant ways. —D.J.H.

828. N. Lohfink, "The Kingdom of God and the economy in the Bible," *IntCathRev/Communio* 13 (3, '86) 216-231.

The English version of a German article published in *IntKathZeit/Communio* [§ 30-1288]. —D.J.H.

829. J. Luzarraga, "El amor desde la espiritualidad bíblica de la vocación," *Revista Agustiniana* [Madrid] 27 (84, '86) 509-553.

After examining love's relation to faith and hope, this investigation of the role of love in the biblical spirituality of vocation considers the love bound to vocation, the object of love, vocational love in the OT, God the Father as the origin and goal of love, Jesus as mediator of love, the Spirit of love, growth in love, love and revelation, love as vocational stance, and the qualities of love.—D.J.H.

830. B. Melano Couch, "El reino de Dios y la etica," *Cuadernos de Teologia* [Buenos Aires] 7 (3, '86) 177-196.

After summarizing major points in J. Pixley's *Reino de Dios* (1977, English 1981), the article discusses various aspects of the relation between God's kingdom and ethics with reference to NT texts: suffering and hope (1 Pet 1:1-7; 4:12-19), justice and mercy (Mt 13:1-52; 25:31-46), and task and challenge (Acts 1:1-8; 2:37-41; 2:42-47; 4:30-37).—D.J.H.

831. J. M. Nützel, "Elija- und Elischa-Traditionen im Neuen Testament," *BibKirch* 41 (4, '86) 160-171.

The NT references to Elijah and Elisha are first examined with regard to their activity in the past, present, and future. Then the article discusses how various NT texts related Elijah and Elisha to John the Baptist, Jesus, and the church.—D.J.H.

832. P. Perkins, "Christianity and World Religions. New Testament Questions," *Interpretation* 40 (4, '86) 367-378.

There are fundamental issues of Christian identity and belief bound up with the NT conviction that the Christian mission to the world is a summons to conversion. Christianity's claim is embodied in "the Lord" who calls into being a community that is always trying to live out the implications of the divine refusal to accept cultural, ethnic, political, or other boundaries. —D.J.H.

833. C. Pozo, "Simbología del 'Corazón' en la Biblia y en la tradición cristiana," *Didaskalia* 14 (1-2, '84) 169-183.

The biblical symbol of the "heart" evokes God's saving and merciful love expressed in Jesus, who was sent by the Father and died for us while we were in sin. After examining the reality symbolized by the heart in the Bible, the article discusses the necessity of a symbol, the OT "heart" language, the heart of the Lord in the NT, and patristic anthropology.—D.J.H.

834r. C. Senft, *Jésus de Nazareth et Paul de Tarse* [*NTA* 30, p. 242].

J.-F. Habermacher, "Jésus de Nazareth et Paul de Tarse. Essai de relecture théologique," *RevThéolPhil* 118 (4, '86) 407-416.—The article first summarizes Senft's presentation of the message of Jesus and Paul, with particular attention to the theme of life under the Law. Then it raises questions about Senft's approaches to the significance of Jesus' death, the theology of the Law, and the theological equivalences between Jesus and Paul. Too quick an identification of the Pauline critique of the Law with the position of Jesus can lead to a "dehistoricization" of Jesus' preaching.—D.J.H.

835. D. Senior, "The New Testament and Peacemaking: Some Problem Passages," *Faith and Mission* [Wake Forest, NC] 4 (1, '86) 71-77.

The sword sayings (Mt 10:34; Lk 22:35-38), Jesus' action in the Jerusalem Temple (Mk 11:15-17 parr.), and the military images in Paul's letters (Rom 13:12; 1 Thes 5:8; Eph 6:10-17) do not invalidate the biblical theology of peace. Such "problem passages" indicate that the biblical commitment to peace is essentially linked to the struggle with injustice and violence.—D.J.H.

836. D. Senior, "The New Testament and the U. S. Economy," *BibToday* 24 (6, '86) 357-362.

The entire thrust of Jesus' mission was to break down barriers and to include all people within the life of God's rule. This inclusivity touched every aspect of Jesus' mission: his healing, creation of a community of disciples, and teaching. This inclusive mission of Jesus continued to animate the post-Easter church.—D.J.H.

837r. T. Sheehan, *The First Coming* [*NTA* 31, p. 249].

J. M. Cameron, "A New New Testament," *New York Review of Books* [New York] 33 (19, '86) 23-27.—Sheehan has two topics: the development of the historical criticism of the Bible, and the interpretation of Jesus' person and message. What he says about the work of the biblical critics is on the whole fair, though it tends to be interwoven with his own conclusions. He finds in the NT a record of a pervasive mistake within the kerygma about what Jesus was saying to his generation that was the responsibility of Peter and the other apostles. He maintains that the divinity attributed to Jesus was merely the imaginative picture that his disciples attached to his memory after his death. It is difficult to know on what data Sheehan relies for his own positions about the content of Jesus' preaching and the resurrection. —D.J.H.

838. G. Soares-Prabhu, "'As We Forgive': Interhuman Forgiveness in the Teaching of Jesus," *Concilium* 184 ('86) 57-66.

The readiness to forgive demanded by the Lord's Prayer (see Mt 6:12; Lk 11:4) is a religious attitude rooted in the core Christian experience of an utterly forgiving God. Human forgiveness is both a consequence of and a condition for our being forgiven by God. Forgiveness is linked to a refusal to condemn because we are sinners and cannot read hearts. Yet forgiveness does not excuse or tolerate evil; it overcomes it (see Rom 12:21). Only the spiral of active forgiveness can break the spiral of violence that is tearing our world apart.—D.J.H.

839. B. Standaert, "Le mystère de l'Esprit dans les Ecritures et dans la liturgie," *Questions Liturgiques* [Leuven] 67 (2-3, '86) 87-93.

The article first considers the semantic fields of the Hebrew term *ruăḥ* in the OT and gives special attention to its connection with the Jerusalem Temple. Then after surveying ideas about the Spirit in intertestamental Judaism, it examines the role of the Holy Spirit in the Gospels and other NT writings.—D.J.H.

840. W. Wolbert, "Die Goldene Regel und das ius talionis," *TrierTheolZeit* 95 (3, '86) 169-181.

Taking as a starting point NT formulations of the "golden rule" (Mt 7:1-2, 17; Lk 6:31-34), the article clarifies with reference to NT and other texts the ethical status of the *ius talionis,* the golden rule, and the eschatological *ius talionis,* respectively. It also illustrates the use of the golden rule by N. Gage's sparing of his mother's murderer in his book *Eleni* (1984). —D.J.H.

THE WORLD OF THE NEW TESTAMENT

841. P. Block, "Teorier om kristendomens uppkomst: utkast till en typologi" [Theories on the Origins of Christianity: Sketches for a Typology], *SvenskExegÅrs* 51-52 ('86-'87) 23-31.

B. Gerhardsson's recent article on the historical question of the origins of Christianity [§ 30-836] provides the occasion for this article in his honor, written from the perspective of theology and the history of ideas. The data at hand pose the following questions: (1) Can Christianity's beginnings be explained without presupposing the historical existence of Jesus? (2) Can faith in Jesus as Son of God be accounted for without the presupposition that Jesus thought of himself in these terms? (3) Can the rise of a missionary Christian community be explained without presupposing that supernatural events occurred in the days following Jesus' execution? This last question is perhaps the most difficult. What is really at issue, theologically, is not the historical question per se but the *Weltanschauung* of which the stories of the resurrection and other miraculous events are symbolic indicators.—B.A.P.

842. J. Corbett, "The Pharisaic revolution and Jesus as embodied Torah," *StudRel/SciRel* 15 (3, '86) 375-391.

The rise of the Pharisees was one consequence of the literate revolution in Judea. It is possible also to view the Cynic movement as a cultural consequence of the literate revolution in Greece. The Pharisees, Cynics, and early Christians shared the idea of internalized law as realized liberty.—D.J.H.

843. T. FLEMING, "Des dames du temps jadis," *Classical Journal* [Tallahassee, FL] 82 (1, '86) 73-80.

Seven recently published books on women in antiquity are discussed: W. B. Tyrrell, *Amazons* (1984); J. P. Hallett, *Fathers and Daughters in Rome* (1984); M. R. Lefkowitz, *Heroines and Hysterics* (1981); S. Humphreys, *The Family, Women, and Death* (1983); A. Cameron and A. Fuhrt (eds.), *Images of Women in Antiquity* (1983); H. P. Foley (ed.), *Reflections of Women in Antiquity* (1981); and J. Peradotto and J. P. Sullivan (eds.), *Women in the Ancient World* (1984). Lefkowitz and Humphreys are mainstream scholars who have made good contributions to the study of classical antiquity. Some other writers intrude feminist ideology and tend to reduce literary masterpieces to the level of pamphlets.—D.J.H.

844. H. JACOBSON, "Visions of the Past: Jews and Greeks," *Judaism* 35 (4, '86) 467-482.

In narrative recountings of the past (e.g. 1 Maccabees, 3 Maccabees, Judith, Tobit) Jews tended to see events and persons as doublets of earlier events and persons. They viewed themselves as a nation and as individuals reexperiencing, re-creating, and reliving the history of earlier Jews. The Greeks in general and their historians in particular were apparently unwilling to understand the events of their lives or of the recent past as recurrences of earlier ones.—D.J.H.

845. H. KOESTER, "The Divine Human Being," *HarvTheolRev* 78 (3-4, '85) 243-252.

The development of the concept of the divine human being is traced from classical Greece into modern times. Belief in the divinity of human beings was an important factor in the shaping of philosophical theory and religious propaganda in the Hellenistic and Roman periods. The Roman imperial period starts with two diametrically opposed developments of the concept: the democratized version of the crucified Jesus and the elitist version of the divine Caesar. The modern period has witnessed the rise of a new and secularized concept of the divine human being, although it is not without ties to the ancient concept. It is important that students of religion make a commitment to that vision of the divine human being that recognizes the presence of divinity in all human beings, regardless of race or gender, in friend and enemy alike.—C.R.M.

846. D. LÜHRMANN, "SUPERSTITIO—die Beurteilung des frühen Christentums durch die Römer," *TheolZeit* 42 (3, '86) 193-213.

Examination of the assessments of early Christianity as *superstitio* by Pliny the Younger (*Epistles* 10.96-97), Tacitus (*Annals* 15.44.2-5), and Suetonius (*Nero* 16.2) shows that *superstitio* referred not to a criminal offense but rather to a moral-political evaluation that implied feeblemindedness, intellectual confusion, foreignness, opposition to the public interest, and novelty. The basic conflict posed by the Christian *superstitio* according to its Roman observers involved its claims about social relations (see Gal 3:28; Phil 3:20; Eph 2:19), which flowed from its convictions about monotheism.—D.J.H.

847. A. MOMIGLIANO, "The Disadvantages of Monotheism for a Universal State," *Classical Philology* [Chicago] 81 (4, '86) 285-297.

Pagans in antiquity never managed to produce a consistent case for the interdependence between polytheism and political pluralism in the Roman empire. Celsus went as far as anybody could go in asserting that the empire allowed each nation and city to worship its own gods and observe its own laws. Starting from the "four kingdoms" schema, early Christians based their "one God—one empire" parallelism on the monarchy of God, the destruction of the Jewish state, and the providential unification and pacification of the world under Augustus. The plural structure of the pagan state paradoxically favored an intellectual and linguistic unification that Christianity could not preserve.—D.J.H.

848. B. A. PEARSON, "Christians and Jews in First-Century Alexandria," *HarvTheolRev* 79 (1-3, '86) 206-216.

The article first considers Jews in Alexandria with primary reference to Philo, and then concentrates on Christians in Alexandria with reference to *Barnabas* and *Teachings of Silvanus.* In the beginning the varieties of Christianity in Alexandria were varieties of that great city's Judaism. It was the Philo-like Christianity of *Silvanus,* rather than the primitive apocalypticism of *Barnabas,* or the acosmic radicalism of the gnostics, that ultimately carried the day in the development of Christian theology in the patristic age.—C.R.M.

Archaeology

849. D. BARAG AND D. FLUSSER, "The Ossuary of Yehoḥanah Granddaughter of the High Priest Theophilus," *IsrExplJourn* 36 (1-2, '86) 39-44, plate 8A-B.

The Aramaic ossuary inscription published in this article can be translated as follows: "Yehoḥanah, Yehoḥanah daughter of Yehoḥanan son of Theophilus the high priest." Yehoḥanah died sometime after her grandfather's nomination as high priest in the spring of A.D. 37. Members of her family were deeply involved in Jesus' case and the persecution of the first Christians (see Acts 4:6).—D.J.H.

850. M. BEN-DOV, "Herod's Mighty Temple Mount," *BibArchRev* 12 (6, '86) 40-49.

The adaptation of a chapter from *In the Shadow of the Temple* (1985), the article describes Herod the Great's motives in building the Jerusalem Temple complex, his sources of income and labor, the construction of the monumental walls, and a Hebrew inscription discovered in the recent excavation [§ 31-853].—D.J.H.

851r. M. BEN-DOV, *In the Shadow of the Temple* [*NTA* 31, p. 119].

H. SHANKS, "Excavating in the Shadow of the Temple Mount," *BibArchRev* 12 (6, '86) 20-38.—Despite all the controversies surrounding the Israeli excavation of the area adjacent to Jerusalem's Temple Mount and despite all the scorn heaped on Ben-Dov's book, it is a wonderful reading experience. It is informative, even riveting, not to be missed by anyone to whom Jerusalem is close at heart. The finds are amazing, and Ben-Dov writes extremely well. The article provides an extensive survey of the book's content, along with full-color photographs and drawings.—D.J.H.

852. D. CHEN, "The Ancient Synagogue at Ḥorvat ʻAmmudim: Design and Chronology," *PalExplQuart* 118 (2, '86) 135-137.

The use of the early Byzantine foot of 0.315 m. firmly dates the synagogue at Ḥorvat ʻAmmudim to the Byzantine period. The prominence of the numbers 8 and 5 in the design plan proves that its architect was cognizant of the proportion 3, 5, 8 discussed by Nichomachus of Gerasa. The design analogies between the Rotunda Anastasis in Jerusalem and the synagogue at Ḥorvat ʻAmmudim indicate that both were constructed ca. A.D. 325.—D.J.H.

853. A. Demsky, “When the Priests Trumpeted the Onset of the Sabbath,” *BibArchRev* 12 (6, ’86) 50-52, 72.

The eight-foot long stone that once graced the topmost pinnacle of the Temple Mount in Jerusalem contains the Hebrew inscription *lbyt htqy‘h lh[?]* (“to the place of trumpeting . . .”). This inscription was the sign of the place or niche where the priests blew the trumpet on the roof of the southwestern corner of the Temple Mount to inform the people that the Sabbath had begun or ended. The inscription may be completed as follows: *lhb[dyl byn qdš lḥwl* (“to distinguish between the sacred and the profane”).—D.J.H.

854. F. Dexinger, “Die Funde von Gehinnom,” *BibLiturg* 59 (4, ’86) 259-261.

The engraved Aaronic blessing (see Num 6:24-26) discovered in Tomb no. 25 in the Hinnom Valley of Jerusalem has been dated to the 7th century B.C. by G. Barkay. But the use of the ancient Hebrew script and other materials found in the tomb indicate that a date in the 2nd or 1st century B.C. is at least possible.—D.J.H.

855. G. Finkielsztejn, “*Asklepios Leontoukhos* et le mythe de la coupe de Césarée Maritime,” *RevBib* 93 (3, ’86) 419-428.

E. Will’s interpretation of the central subject of the decoration on the late-3rd- or 4th-century A.D. Caesarea Maritima cup in the Louvre as depicting the ancient foundational myth of Strato’s Tower is doubtful. The scene is better understood as a depiction of Asclepios Leontouchos (“holding a lion”).—D.J.H.

856. M. Hershkovitz, “Miniature Ointment Vases from the Second Temple Period,” *IsrExplJourn* 36 (1-2, ’86) 45-51, plates 8C-10F.

Four main types of miniature vases found at various Second Temple sites may be distinguished on the basis of their body shapes. In the light of similar vessels from Morgantina and Priene it appears that these miniature vases were used as containers for an ointment, either lykion or something similar. These vessels were probably imported from the 3rd century B.C. onward into the 1st century A.D.—D.J.H.

857. S. James, “Part of a Roman Helmet from Jerusalem,” *PalExplQuart* 118 (2, ’86) 109-112.

The object from Jerusalem described in this article was the left cheekpiece of a helmet and made of thin yellow bronze plate of variable thickness. The cavalry helmet of which it was a part can be dated to the 1st century A.D.—D.J.H.

858. N. I. Khairy, “Three Unique Objects from Petra,” *PalExplQuart* 118 (2, ’86) 101-108.

Three unique 1st-century A.D. objects found in the al-Katuteh area in Petra are described: a bronze object in the form of Eros, a seated nude male figure representing the god Bes, and the head of a female statuette. The first two objects reflect strong Egyptian influences.—D.J.H.

859. A. Kloner, “Ktwbwt yhwdywt ḥdšwt mn ‘hdrwm’ (New Jewish Inscriptions from the ‘Darom’),” *Qadmoniot* 18 (3-4, ’85) 96-100.

The region south of the “Darom” (in Aramaic “Daroma”) was part of the wider territory of the city of Beth Guvrin (Eleutheropolis) from the late Roman into the Byzantine period.

Two new inscriptional finds provide additional information on the Jews who settled in this region after the Bar Kokhba revolt. North of Ḥorvat Gomer a tomb complex was found containing eighteen arcosolia and, at the entry, a two-line Aramaic inscription by one "Eleazer," who had opened the tomb in the 4th century A.D. Northeast of Ḥorvat Eiton another tomb complex was found consisting of two large chambers and twelve arcosolia. Ceramic evidence found in the chambers dates to the 3rd and 4th centuries A.D. Five inscriptions were found on the wall separating the two chambers: a complete Hebrew alphabet, Jewish names in Hebrew characters ("Joseph," "Simeon"), a three-line memorial inscription in Greek, and the word "remember" written in Greek. The inscriptions suggest that Hebrew and Aramaic remained in colloquial use in the "Darom" through the 4th century A.D.—K.H.

860. R. S. KRAEMER, "A New Inscription from Malta and the Question of Women Elders in the Diaspora Jewish Communities," *HarvTheolRev* 78 (3-4, '85) 431-438.

A 4th- or 5th-century A.D. Greek inscription found in a Jewish catacomb on the island of Malta can be translated as follows: "[So-and-so], gerousiarch, lover of the commandments, and Eulogia the elder, his wife." This epitaph of Eulogia provides additional testimony to the likelihood that women held the office of elder in ancient Jewish synagogues.—D.J.H.

861. W. S. LASOR, "Discovering What Jewish Miqva'ot Can Tell Us About Christian Baptism," *BibArchRev* 13 (1, '87) 52-59.

Archaeology has recently provided many examples of Jewish ritual immersion baths (*miqwā'ôt*) from the Second Temple period at Masada, Herodium, Jericho, Jerusalem, and Qumran. These Jewish *miqwā'ôt* almost surely provide the background for Christian baptism. They support the argument for baptism by immersion.—D.J.H.

862. A. NEGEV, "'yr ll' hysṭwryh—hḥpyrwt bḥwrbt swsyh (krml) bšnt 1984 (A Town without History—Excavations at Horvat Susiya [Karmel] during 1984)," *Qadmoniot* 18 (3-4, '85) 100-105.

A re-examination of the pertinent passages in Eusebius' *Onomasticon* raises the possibility that two villages named "Carmel" existed, one Roman-Christian in character located at Ḥorvat Karmel, the other a Jewish village located at Ḥorvat Susiya, south of Hebron in the midst of the region that bordered the settlement of Ḥ. Karmel. Focusing on three distinct areas, the 1984 excavations at Ḥ. Susiya [see *IsrExplJourn* 35 (1985) 231-252] made plain the Jewish identity of this site. The "southern building" yielded a lintel block with two menorahs etched into it. The lintel block of an elaborate stepped entryway of a cave located near the previously explored synagogue featured a *tabula ansata* decorated with a menorah within a wreath. Its proximity to the synagogue suggests that it may have served as the treasury of the synagogue. A second cave appears to have been a domestic residence and workshop, with two attached baths. Ceramic evidence from all areas yielded a small amount of material from the period just before the destruction of the Second Temple, a larger concentration of material from the 3rd-4th centuries A.D., and a great quantity of material from the 12th century A.D.—K.H.

863. A. NEGEV WITH J. NAVEH AND S. SHAKED, "Obodas the God," *IsrExplJourn* 36 (1-2, '86) 56-60, plate 11B.

A recently discovered Nabatean inscription found engraved on a rock above the gorge of

ʿEn ʿAvdat (Oboda) adds to the evidence about the deification and cult of King Obodas. The date of the inscription probably falls between A.D. 88/89 and 125/126.—D.J.H.

864. Y. Patrich, B. Arubas, and E. Naor, "Mʿrwt-mstwr šl yhwdym bmṣwqy nḥl mkms (Jewish Caves of Refuge in the Cliffs of the Nahal Mikhmas)," *Qadmoniot* 19 (1-2, '86) 45-50.

Explorations of the caves in the Nahal Mikhmas (Wadi Suweinit) in 1985 [see §§ 29-750; 30-856] revealed a new class of cave used for habitation by rebels and refugees. These caves are fairly small and limited in number. Cut into the cliffs, they may have originated in quarrying operations. They date from the period of the First Jewish Revolt and found secondary use during the Bar Kokhba revolt. The finds in individual caves include several short Aramaic inscriptions, a pentagram etched into a cave wall, and several small perishable items including a leather sandal.—K.H.

865. S. J. Patterson, "A Note on an Argive Relief of Selene," *HarvTheolRev* 78 (3-4, '85) 439-443, figs. 1-2.

A 2nd-century stele from Argos portrays Selene as a universal Queen of Heaven figure. This identification is suggested by the zodiac encircling her head, the seven planetary spheres arranged symmetrically about her head and shoulders, and the series of divine names in the Greek inscription. This sculptural representation of the Queen of Heaven provides a possible parallel to the literary portrayal of this universal goddess found in Revelation 12.—D.J.H.

866. L. Y. Rahmani, "Some Remarks on R. Hachlili's and A. Killebrew's 'Jewish Funerary Customs,'" *PalExplQuart* 118 (2, '86) 96-100.

The conclusions drawn by Hachlili and Killebrew [see § 28-731] about Jewish funerary customs during the Second Temple period in light of their excavations of the Jericho necropolis are too sweeping and need qualification. Particular attention is given in this critique of their work to the chronological shift from primary burial in coffins to secondary burial in ossuaries, the alleged magical practices, the significance of the coins, and possible foreign influences on Jewish ossilegium or ossuaries.—D.J.H.

867. P. Richardson, "Law and piety in Herod's architecture," *StudRel/SciRel* 15 (3, '86) 347-360. [See § 31-396.]

(1) Adherence to the second commandment (see Exod 20:4) was debated in Herod's time, with more tolerance among Jews than is often supposed. (2) A conservative group, perhaps related to a strict group of Pharisees, objected to some aspects of Herod's building activities, specifically the eagle and the trophies. (3) Within Israel Herod generally maintained the second commandment. Outside Israel Herod used figurative representations in his buildings and repaired (or perhaps even built, as in Baal Shamim's temple in Si ʿa) temples to pagan deities. (4) His building program was a working out of his piety: to the God of Israel, to his patron Augustus, to his family, and through his civic projects in the Diaspora to the well-being of the far-flung Jewish communities.—D.J.H.

868. R. Riesner, "Die Gräber von Herodes dem Grossen," *BibKirch* 41 (4, '86) 177-178.

The sites proposed to be the tomb of Herod the Great in Jerusalem and Herodium are described.—D.J.H.

869. I. Roll and E. Ayalon, “Roman Roads in Western Samaria,” *PalExplQuart* 118 (2, ’86) 113-134.

The picture that emerges from an investigation of Roman roads in western Samaria is that of a series of roads connecting the cities of the mountain range (Jerusalem, Neapolis, Sebaste) with the urban centers in the plain (Emmaus, Lydda, Antipatris) and with two ports on the coast (Jaffa, Apollonia). Some of these roads went in an east-west direction, while others were diagonal roads running north-east–south-west. The principles that guided the Roman road-builders in their choice of routes included the use of ridges, moderate descent, crossing a series of hills, and crossing ravines. The network of Roman roads in Palestine was designed primarily for administrative and military needs. Most of the roads were already in use during biblical and Second Temple times but were organized into a proper network only during the Roman period.—D.J.H.

870. A. Segal, “Grš: sqyrh ’rky’wlwgyt–hysṭwryt (Gerasa–An Archaeological-Historical Review),” *Qadmoniot* 19 (1-2, ’86) 12-22.

The article first provides a general overview of Gerasa, including summaries of its appearance in ancient literature and the various archaeological efforts that have been made at the site. Then it offers a survey of the city, highlighting the major ruins and describing their architectural and decorative forms. Some consideration is given to the city plan and its development.—K.H.

Dead Sea Scrolls

871. L. F. Badia, “The Religious Ideals of the Qumran Society,” *BibToday* 25 (1, ’87) 42-47.

The Essene community at Qumran emphasized prayer, truth (meaning reliability and trustworthiness), and a moral code of action. These emphases were closely linked to the community’s concepts of God and humankind.—D.J.H.

872. L. Dequeker, “1 Chronicles XXIV and the Royal Priesthood of the Hasmoneans,” *Oudtestamentische Studiën* [Leiden] 24 (’86) 94-106.

The problem of Zadokite lineage (see 1 Chronicles 24) lay at the basis of the conflict between Qumran and Jerusalem. The Zadokite community at Qumran opposed not only the non-Zadokite Alcimus (the Wicked Priest) but also the Zadokite family of Jehoiarib (the Hasmoneans) in the struggle for the high priesthood in the Temple.—D.J.H.

873. F. García Martínez, “Escatologización de los Escritos proféticos en Qumrán,” *EstBíb* 44 (1-2, ’86) 101-116.

The Qumran texts relate the writings of the prophets not to the historical reality of the prophet’s time but rather to the “last days,” which was the present of the Qumran community. The “eschatologization” of prophetic texts is best explained as the fusion of the understanding of prophecy in the wisdom tradition with the understanding of prophecy in the apocalyptic tradition in the expectation of the prophet-like-Moses in the last days, who was identified with the historical Teacher of Righteousness.—D.J.H.

874. H.-A. Mink, "The Use of Scripture in the Temple Scroll and the Status of the Scroll as Law," *Scandinavian Journal of the Old Testament* [Aarhus] 1 (1, '87) 20-50.

The author of *Temple Scroll* used Deuteronomy as the point of departure in an attempt to make explicit Yahweh's original legislation concerning the land. Those biblical texts outside the compass of Deuteronomy that appear in *Temple Scroll* either presuppose the same time and situation, or refer to the fact that the laws apply to the land, or refer especially to the temple, or comprise a unity that is thematically related to Deuteronomy. *Temple Scroll,* which can be described as pseudepigraphic halakah, seeks to show that the OT tradition contains a hidden revelation of Yahweh's will concerning the temple that establishes a close continuity between the temple and the desert sanctuary while avoiding the "historical" Temple tradition.—D.J.H.

875. J. Naveh, "A Medical Document or a Writing Exercise? The So-called 4Q Therapeia," *IsrExplJourn* 36 (1-2, '86) 52-55, plate 11A.

So-called 4Q Therapeia is not a medical document at all. It was simply a writing exercise by a fairly skilled person, perhaps a scribe, who used a small left-over piece of leather in order to write some meaningless words and letters and thus to accustom his hand to the pen and ink and to the writing material before beginning to write in earnest.—D.J.H.

876. M. Wise, "The Dead Sea Scrolls. Part 1: Archaeology and Biblical Manuscripts," *BibArch* 49 (3, '86) 140-154.

The article first summarizes (with illustrations) the results of archaeological excavations in the Qumran region. Then it discusses the biblical manuscripts found at Qumran, with particular attention to the Psalms scrolls. Lastly it explains the importance of the Dead Sea scrolls for research in Second Temple Judaism, OT study, and NT research.—D.J.H.

877. M. Wise, "The Dead Sea Scrolls. Part 2: Nonbiblical Manuscripts," *BibArch* 49 (4, '86) 228-243.

The nonbiblical manuscripts at Qumran fall into the following categories: the major texts, the pesharim, the Apocrypha and Pseudepigrapha, the targums, liturgical texts and phylacteries, zodiacal documents, and Greek texts. The article discusses the content of the more important of these texts in order to highlight their significance for the history of Palestine and Syria. It also notes principal scholarly works so that the interested reader can go further. —D.J.H.

Jewish Backgrounds

878r. R. Beckwith, *The Old Testament Canon of the New Testament Church and its Background in Early Judaism* [*NTA* 30, p. 370].

R. J. Coggins, "Setting the benchmarks," *ExpTimes* 97 (12, '86) 374-375.—Whether or not one agrees with Beckwith's main thesis, his fresh investigation of the development of the OT canon will set the benchmarks for discussing the topic for years to come. It is difficult to envisage the traditional presentation surviving this expert demolition. On the other hand, Beckwith may rely too heavily on some questionable evidence (e.g. the role of Judas Maccabeus, early Christian use of the Septuagint, the use of *1 Enoch* in Jude) and may be too confident that there never was an "open canon" whose outside limits were not precisely defined.—D.J.H.

879. D. BERGER, "Three Typological Themes in Early Jewish Messianism: Messiah Son of Joseph, Rabbinic Calculations, and the Figure of Armilus," *Association for Jewish Studies Review* [Cambridge, MA] 10 (2, '85) 141-164.

The significance of typology in early Jewish messianism was even greater than has hitherto been recognized. The much debated Messiah Son of Joseph was probably produced by typological speculation. Typology is the most plausible source of rabbinic calculations of messianic dates in the post-Bar Kokhba period. The intriguing monster Armilus was a typological figure of extraordinary resonance, richness, and complexity.—D.J.H.

880. G. BOCCACCINI, "Il dibattito sul valore salvifico della Torah nel I secolo," *Vita Monastica* [Camaldoli, Italy] 41 ('85) 112-120.

The article first distinguishes three OT approaches to the relation between the Torah and salvation: the theology of the promise, the theology of the covenant, and apocalypticism. Then it traces solutions to the problem proposed by Essenes, Pharisees, and Christians, respectively.—D.J.H.

881. G. BOCCACCINI, "Il valore della verginità in Filone Alessandrino," *Parola, Spirito e Vita* [Bologna] 12 ('85) 217-227.

Philo's approach to virginity is examined according to the following outline: sex and virginity (sexual sin as the gravest of all evils, virginity as flight from evil and woman), virginity in order to please God (a different approach to the problem, the soul's journey to God, a fruitful virginity), and spiritual virginity and physical virginity.—D.J.H.

882. B. M. BOKSER, "Approaching Sacred Space," *HarvTheolRev* 78 (3-4, '85) 279-299.

The rabbis in principle continued the application of Deut 23:10-15 to the Temple, the Temple Mount, and Jerusalem, though they modified its perspective in response to the loss of the sacred center. They found alternative centering objects, in particular the Torah. Likewise they made the center itself mobile, enabling individuals to enter it by reading or studying the laws of the cult or by replicating the Temple in their dining and living rooms. They also extended the zone of the sacred to anywhere—if only for a brief and temporary period. Despite these revisions, Scripture's impact on rabbinic thinking remained considerable, as may be seen in how it determined the program in such passages as *m. Ber.* 3:4-6 and its supplements in the Tosefta and Talmuds. The rabbis, like other ancients, preserved the idea of sacred space in a manner that enabled the group to function without a single center. —D.J.H.

883. B. J. BROOTEN, "Jewish Women's History in the Roman Period: A Task for Christian Theology," *HarvTheolRev* 79 (1-3, '86) 22-30.

Twenty theses on the topic of writing the history of Jewish women in the Roman period as a task for Christian theology are presented under the following six headings: the task, the prevailing approach, difficulties with the prevailing approach, new ways of proceeding, questions in need of further study, and goals.—C.R.M.

884. M. CANEVET, "Remarques sur l'utilisation du genre littéraire historique par Philon d'Alexandrie dans la *Vita Moysis* ou Moïse général en chef-prophète," *RevSciRel* 60 (3-4, '86) 189-206.

In *Vita Moysis* Philo portrayed Moses as a commander-in-chief capable of leading an army in battle and concerned with the destiny of the Hebrew people. This presentation is signalled by the introduction of general laws of human behavior (*gnōmai*) in connection with Moses after the manner of Thucydides. The speeches placed in Moses' mouth emphasized his roles as commander and prophet. Philo's portrayal of Moses as commander-in-chief produced a demystification of the figure and avoided presenting Moses as a magician.—D.J.H.

885. D. L. CHRISTENSEN, "Josephus and the Twenty-Two-Book Canon of Sacred Scripture," *JournEvangTheolSoc* 29 (1, '86) 37-46.

The twenty-two-book OT canon described by Josephus in *Against Apion* 1:8 was essentially that of the Masoretic tradition with one important modification. The festal scrolls, or at least an earlier form of them that did not include Esther, constituted a single canonical category within a collection of twenty-two books. By choosing the number of letters in the Hebrew alphabet as a structuring principle, the early scribes also effectively closed their canon. The only way for later works to enter the collection was for them to be incorporated within existing canonical categories or to transform the very structure of the canon. This transformation was apparently accomplished first with the inclusion of Esther to form the talmudic canon of twenty-four books and again within the Christian community by the addition of the NT.—D.J.H.

886. F. H. CRYER, "The 360-Day Calendar Year and Early Judaic Sectarianism," *Scandinavian Journal of the Old Testament* [Aarhus] 1 (1, '87) 116-122.

Evidence for a calendar consisting of 360 days based on twelve months of thirty days each can be found not only in *Jubilees* 5:27 but also in *1 Enoch* 74:10–75:2—D.J.H.

887. L. DÍEZ MERINO, "Los estudios arameo-targúmicos en el IX Congreso de Estudios Judíos (Jerusalén)," *EstBíb* 44 (1-2, '86) 195-219; "Los estudios arameo-targúmicos en el Segundo Simposio Bíblico Español (15-18 sept. 1985, Córdoba)," 221-226.

The first article describes the program of the Ninth Congress of Jewish Studies held in Jerusalem in August 1985 and then provides Spanish summaries of twenty-seven papers concerned with the Aramaic language, the Targums, and related topics. The second article summarizes nine papers on intertestamental and targumic studies presented at a conference held in Cordoba in September 1985.—D.J.H.

888. D. C. DULING, "The Eleazar Miracle and Solomon's Magical Wisdom in Flavius Josephus's *Antiquitates Judaicae* 8.42-49," *HarvTheolRev* 78 (1-2, '85) 1-25.

The miracle story of Eleazar in Josephus' *Antiquities* 8:42-49 is first clarified by a formal analysis and by relating its form to other miracles in Josephus' works and other ancient writings. Then the Eleazar story is examined with reference to Josephus' sources and apologetic purpose, his view of miracle and magic, portrait of Solomon, probable knowledge of the legends of Solomon's magical wisdom elsewhere, and immediate context for the story. In this one instance Josephus may have been willing to describe the legend of Solomon, which verged on the popular and irrational but which was white magic and of growing attraction, in the context of his own rather ambiguous attitude toward history and the supernatural.—D.J.H.

889. Y. ELBAUM, "From Sermon to Story: The Transformation of the Akedah," *Prooftexts* [Baltimore, MD] 6 (2, '86) 97-116.

Comparison of the treatments of the binding of Isaac (Gen 22:1-19) in *Genesis Rabbah*

55–56 and *Tanhuma* A and B reveals two outstanding differences: (1) Whereas *Genesis Rabbah* presents multiple interpretations of a single text, *Tanhuma* tends to follow a single interpretive line and to refrain from presenting exegetical alternatives. (2) *Tanhuma* represents the biblical narrative with midrashic and epic elaborations so as to create a continuous homileticized story.—D.J.H.

890. L. E. FRIZZELL, "Peacemaking in the New Testament Period," *Journal of Dharma* [Bangalore] 11 (2, '86) 161-171.

Jewish responses to the heavy hand of Rome ranged from accommodation (Sadducees) to the threat of warfare (Qumran Essenes) and guerrilla activities (Zealots and similar groups). Between the extremes were the Christian attitude of nonviolence and the Pharisaic attempts at mediation and reconciliation.—D.J.H.

891. D. GOODMAN, "Do Angels Eat?" *JournJewStud* 37 (2, '86) 160-175.

This investigation of biblical and postbiblical evidence about the food of angels responds to three questions: How are angels sustained? Is there any eating and drinking in heaven? Do angels behave as men do when they descend to earth?—D.J.H.

892. D. HALIVNI, "The Early Period of Halakhic Midrash," *Tradition* 22 (1, '86) 37-58.

Midrash already existed in the 2nd century B.C. The evidence for this claim is provided by the uses of biblical texts in *m. Bik.* 1:8; *m. Sanh.* 6:1; *m. ʿEd.* 8:4; and *11QTemple* 66:8-11, which all presuppose 2nd-century B.C. settings.—D.J.H.

893. S. HANDELMAN, "'Everything Is In It': Rabbinic Interpretation and Modern Literary Theory," *Judaism* 35 (4, '86) 429-440.

Starting from Ben Bag Bag's advice about turning the Torah and turning it over again (*m. ʾAbot* 5:21), the article examines some ways in which recent literary theory might help us to understand what was so extraordinary about the rabbis and their interpretive genius. It also investigates how the rabbis' turning and opening the Torah relate to the ways in which language and texts are turned and opened in modern literary theory.—D.J.H.

894. W. Z. HARVEY, "The Pupil, the Harlot and the Fringe Benefits," *Prooftexts* [Baltimore, MD] 6 (3, '86) 259-264.

In the midrashic story related by Rabbi Nathan in *Sifra on Numbers* 115 and *b. Menaḥ.* 44a, the biblical "going a whoring" metaphor was taken literally: The fringes, which in Num 15:37-41 were presented as restraining one from going a whoring metaphorically, were there presented as restraining one from doing so literally. Acting for the sake of a reward, the pupil ironically inspired the harlot to act "for the sake of God." While the pupil is a comic figure, it is clear that the harlot is the active, heroic figure in the story. The midrashic account infused an old and weary metaphor with new life.—D.J.H.

895. P. HAYMAN, "Some Observations on Sefer Yesira: (2) The Temple at the Centre of the Universe," *JournJewStud* 37 (2, '86) 176-182.

Sefer Yeṣira 38 presupposed a cubic universe with the Temple set in the middle. Its picture of the universe, use of the Temple as a cosmic symbol, and fondness for the numbers seven and twelve go back ultimately to the sectarian Temple/universe speculation attested in *1 Enoch* and *Temple Scroll*. *Sefer Yeṣira* 38 transferred from the Temple to the Hebrew language and alphabet the total symbolic structure found in earlier versions of Judaism. —D.J.H.

896. R. KIRSCHNER, "Apocalyptic and Rabbinic Responses to the Destruction of 70," *Harv TheolRev* 78 (1-2, '85) 27-46.

2 Baruch, 4 Ezra, and *Lamentations Rabbah* were occasioned by the same axial event (destruction of Jerusalem in A.D. 70), informed by the same genre (lamentation), and immersed in the same biblical paradigm of national disaster. But their conceptions of God differed: *2 Baruch* and *4 Ezra* emphasized divine transcendence and held out the consolation of imminent reward for the righteous, whereas *Lamentations Rabbah* stressed God's identification with Israel in its sufferings and did not expect Zion to be restored soon.—D.J.H.

897. J. N. LIGHTSTONE, "Scripture and Mishnah in earliest rabbinic Judaism," *StudRel/SciRel* 15 (3, '86) 317-325.

The biblical canon shaped by the rabbis of the first several centuries A.D. is homologous to the Mishnah, the first and founding document of early rabbinic Judaism. Mishnah concerns itself almost wholly with the world of the Temple-cult and Temple-state earlier defined by the Pentateuch and supposedly realized under Ezra and Nehemiah. Both fixed and closed wholes, Mishnah and Scripture structurally mirror one another; each lends weight and credibility to the perceptions of the world implicitly and explicitly conveyed by the other. —D.J.H.

898. K. LUKE, "The Septuagint: An Account of Recent Research," *Biblebhashyam* 12 (2, '86) 131-149.

After summarizing the debate about whether the Septuagint was a uniform version or a compilation of popular translations, the article discusses the Greek OT fragments from Qumran, the Hesychian and Lucianic recensions, and the versions dependent on the Septuagint. The Septuagint was a thoroughly Jewish book; the variety of textual traditions was the result of the revisions to which it was subjected.—D.J.H.

899. J. A. LUND, "The Syntax of the Numeral 'One' as a Noun Modifier in Jewish Palestinian Aramaic of the Amoraic Period," *JournAmOrSoc* 106 (3, '86) 413-423.

The Palestinian targumic corpus exhibits a decided preference for the postpositional use of the numeral "one" in relation to its nominal head, whereas in the Palestinian midrashic and talmudic corpus the overwhelming preference is for its antepositional use. Five basic syntagms are attested in the targumic corpus: unmarked head and unmarked numeral, marked head and marked numeral, marked head and unmarked numeral, unmarked numeral and unmarked head, and unmarked numeral and marked head.—D.J.H.

900. G. MAYER, "Rabbinica," *TheolRund* 51 (3, '86) 231-238.

This bulletin on Jewish writings covers books by J. Neusner, G. A. Wewers, K.-E. Grözinger, M. Aberbach and B. Grossfeld, J. B. van Zijl, J.-E. Ménard (ed.), and D. Patte.—D.J.H.

901. D. Muñoz León, "La Vorlage (¿griega?) de la Versión Armenia del 4.º de Esdras: Un ejemplo de traducción targumizante," *EstBíb* 44 (1-2, '86) 25-100.

The Armenian version of *4 Ezra* presents a series of curious features (suppressions, additions, modifications) when compared to the common text of the Latin, Syriac, and Ethiopic versions. These features, which seem to go back to the Greek *Vorlage* of the Armenian version, are similar in their fluidity and theological intentionality to what one finds in the Targums.—D.J.H.

902. J. Neusner, "Explaining a Book: From 'The Messianic Idea in Judaism' to 'Judaisms and Their Messiahs,'" *Conservative Judaism* [New York] 38 (4, '86) 98-106.

The forthcoming book of essays entitled *Judaisms and Their Messiahs* (1987) will examine the place and role of the messiah in some Judaisms of late antiquity. It will explore how and where the messiah theme found a central place, what it meant to the people who used it, and how the individual documents in which it appears relate to other documents.—D.J.H.

903. J. Neusner, "The Jewish-Christian Argument in the First Century: Different People Talking About Different Things to Different People," *RelStudTheol* 6 (1-2, '86) 8-19.

The article also appeared in *Cross Currents* [§ 31-440]. A Norwegian version appears in *NorskTeolTids* 87 (4, '86) 205-217.—D.J.H.

904. J. Neusner, "The Synoptic Problem in Rabbinic Literature: The Cases of the Mishna, Tosepta, Sipra, and *Leviticus Rabba*," *JournBibLit* 105 (3, '86) 499-507.

The relationships among the diverse documents of Judaism in its formative age exhibit few important parallels to those characteristic of the Gospels, so that alleged tannaitic parallels to the Gospels in documentary terms prove inconsequential. Examination of the Mishnah, Tosefta, *Sifra*, and *Leviticus Rabbah* indicates that all that is to be gained from comparing versions of a shared item is alternative wordings of a single text, raw materials not for the history of ideas (or of religious groups) but only for the apparatus of a critical text. We cannot link document to document as a common synoptic exercise and present the result as a shared position ("Judaism"). We also cannot show how the authors of one document used shared materials in a way distinctive from the way in which the authors of another document used those same shared materials.—D.J.H.

905. J. Neusner, "Toward a Theory of Comparison. The Case of Comparative Midrash," *Religion* 16 (3, '86) 269-303.

Comparative midrash as now carried on ordinarily focuses on the classification defined by the biblical verses on which people commented, ignoring the classification—the one of circumstance and context supplied by the document and the canon—intended to permit inquiry into why and how people chose one set of verses rather than some other. A more adequate approach to comparative midrash begins by examining a document in its own right, in its relationships with other documents universally regarded as falling in the same classification, and as part of the theology of Judaism. Three things go together: the principles of exegesis, the purposes of exegesis, and the program of collecting and arranging exegeses into compilations.—D.J.H.

906. E. Nodet, "La Dédicace, les Maccabées et le Messie," *RevBib* 93 (3, '86) 321-375.

The four parts of this article deal with the Maccabees and the institution of Hanukkah, Josephus' accounts of Hanukkah and the temple of Onias, Hanukkah in rabbinic sources, and the warrior messiah and the Mishnah. Although Hanukkah became a secondary feast in rabbinic Judaism, it originated in the successful struggle for independence by Judas Maccabeus, who instituted the commemoration of this somewhat messianic achievement. Judas' success was sharply debated, and alternative narratives were shaped. This debate is reflected in the question addressed to Jesus at Hanukkah about his messianic stature (see Jn 10:22-24). The decline of the feast in Palestine and the elimination of the Hebrew version of 1 Maccabees were among the consequences of the Bar-Kokhba revolt.—D.J.H.

907. E. Nodet, "L'illusion hérodienne ou la royauté introuvable," *LumVie* 35 (178, '86) 43-54.

The transformation of Jewish ideas about kingship in the Second Temple period are discussed with reference to the Maccabean crisis and revolt, the Hasmonean and Herodian dynasties, the Diaspora, dissident movements, and the period after A.D. 70.—D.J.H.

908. M. K. H. Peters, "Why Study the Septuagint?" *BibArch* 49 (3, '86) 174-181.

Despite problems involved in talking about "the Septuagint," it is intriguing, controversial, early, and in need of scholarly attention. It deserves study because it was the earliest translation of the Hebrew Bible, was considered sacred by most Hellenistic Jews and Jewish converts to Christianity, was the parent text from which several early versions derived, serves as a repository of Jewish history following the closing of the Hebrew canon, and provides an engaging paradigm for the text-critical enterprise.—D.J.H.

909. T. Rajak, "The Sense of History in Jewish Intertestamental Writing," *Oudtestamentische Studiën* [Leiden] 24 ('86) 124-145.

Josephus was basically correct to insist that having the Scriptures caused Jews to be continually recalling their past, that they had a peculiar interest in such matters, and that this interest was part and parcel of the business of their daily lives. Earlier writers such as Demetrius the Chronographer, Eupolemus, Artapanus, and the authors of 1–2 Maccabees illustrate how biblical writings prompted postbiblical historical questioning and how history was conceived within a biblical framework.—D.J.H.

910. A. Reinhartz, "The meaning of *nomos* in Philo's *Exposition of the Law*," *StudRel/SciRel* 15 (3, '86) 337-345.

In his *Exposition of the Law* Philo argued for the superiority of the Law of Moses primarily on the basis of its divine origins. His use of *nomos* to translate *tôrâ* permitted comparisons with other lawcodes. What is special about the Law of Moses is that it breaks out of the narrow legal definition of *nomos* to provide philosophical instruction and the way to a life of virtue. By subordinating the purely legal aspect of the Pentateuch to the instructional aspect, Philo both maintained the Law and played it down.—D.J.H.

911. D. T. Runia, "Mosaic and Platonist Exegesis. Philo on 'Finding' and 'Refinding,'" *VigChrist* 40 (3, '86) 209-217.

The *Anonymous Theaetetus Commentary* declared that the Greek verb *heuriskein* ("find") can also be used of those who lose and later recover something. Philo's distinction between *heuresis* and *aneuresis* (see *Quod Deus immutabilis sit* 86) was a shorthand way of resolving the equivocity, not an analysis of established linguistic usage.—D.J.H.

912. P. Schäfer, "Research into Rabbinic Literature: An Attempt to Define the Status Quaestionis," *JournJewStud* 37 (2, '86) 139-152.

The most important approaches to research on rabbinic literature can be described as traditional-halakic, exploitative-apologetic, thematic, biographical, and literary. Further analysis of the manuscripts, their traditions, and relations is an underlying need in rabbinic research.—D.J.H.

913. L. H. Schiffman, "The Samaritans in Tannaitic Halakhah," *JewQuartRev* 75 (4, '85) 323-350.

After sketching various approaches to the "Jewishness" of the Samaritans, the article examines pertinent rabbinic traditions about the status of the Samaritans, marriage law, sacrificial law, tithing, the signal torches, and the laws of Passover. In the Bar Kokhba war the status of the Samaritans began to change in the eyes of the Tannaim from that of semi-Jews to that of non-Jews.—D.J.H.

914. L. H. Silberman, "Challenge and Response: Pesiqta Derab Kahana, Chapter 26 as an Oblique Reply to Christian Claims," *HarvTheolRev* 79 (1-3, '86) 247-253.

Christianity's claim that the destruction of the Temple brought to an end Judaism's legitimacy called for a response on the part of Jewish teachers. *Pesikta de Rab Kahana* 26 explains that the deaths of the righteous that seem so fortuitous are indeed involved in divine justice for they are the means by which atonement is accomplished in the absence of the Temple. —C.R.M.

915. A. Tronina, "Teologia Tory według targumu do psalmów (La valeur théologique de la Torah selon le Targum des Psaumes)," *RoczTeolKan* 30 (1, '83) 47-64.

The more than sixty passages in *Targum of the Psalms* that speak of the Law, its teaching, the Sanhedrin, the house of study, and the scribes are compared with the Hebrew text and translated into Polish. This research reveals that in the first three centuries A.D. the Torah was considered as a synonym for the ineffable name of God. The rabbinic images of Torah as light, shepherd, living bread from heaven, and true vine appear in the NT, especially in the Fourth Gospel.—J.P.

916. P. W. van der Horst, "The Role of Women in the Testament of Job," *NedTheolTijd* 40 (4, '86) 273-289.

No less than 107 out of 388 verses in *Testament of Job* deal with women. Although Job's first wife Sitidos is presented as a loyal and loving wife and mother, she is easily led astray, does not have spiritual insight, and is unaware where God and Satan are at work. On the other hand, Job's daughters born from Dinah are spiritually gifted, have insight into heavenly reality, speak the languages of the angels, and create a real reversal of roles. The chapters about the daughters derived from a source other than that about Sitidos and probably originated in an ecstatic-mystical Jewish group in which women played a leading role.—D.J.H.

917. B. Z. Wacholder and S. Bowman, "Ezechielus the Dramatist and Ezekiel the Prophet: Is the Mysterious *zǭon* in the *Exagōgē* a Phoenix?" *HarvTheolRev* 78 (3-4, '85) 253-277.

The wondrous and mysterious *zǭon* that appears in Ezekiel the Tragedian's *Exagōgē* 254-269 has usually been identified as the mythical phoenix. This paper argues, however, that the *zǭon* is a huge eagle that serves as a metaphor for God (see Exod 19:4; Ezekiel 1, 17). Ezekiel the Tragedian was a traditional Jew who rewrote the Exodus story in Greek iambics as a Passover play with little or no allusion to the pagan milieu save for terminology or phrases common in classical Greek theater.—D.J.H.

918. D. ZELLER, "Elija und Elischa im Frühjudentum," *BibKirch* 41 (4, '86) 154-160.

Jewish portrayals of Elijah are discussed according to the following outline: Elijah as forerunner of the Day of Yahweh (Mal 3:1, 23-24), Elijah in the "Praise of the Fathers" (Sir 48:1-11), a symbolic figure in the struggle for the Law (1 Macc 2:58), possible Elijah expectation in 1 Maccabees and at Qumran, his role as precursor of the Messiah, and his struggle (along with Enoch) against the antichrist. Elisha's activity as a wonderworker was emphasized in the writings of this period.—D.J.H.

Greco-Roman Backgrounds

919. H. W. BENARIO, "Recent Work on Tacitus: 1974-1983," *Classical World* [Pittsburgh, PA] 80 (2, '86) 73-147.

This annotated bibliography of 688 books and articles on Tacitus published between 1974 and 1983 appears under the following headings: general works, text and editions, general treatments, style and language, *Agricola, Germania, Dialogus de oratoribus, Historiae, Annales,* Tacitus and the principate, *Nachleben,* and surveys and translations.—D.J.H.

920r. H. D. BETZ (ED.), *The Greek Magical Papyri in Translation. Volume One* [*NTA* 30, p. 370].

J. G. GAGER, "A New Translation of Ancient Greek and Demotic Papyri, Sometimes Called Magical," *JournRel* 67 (1, '87) 80-86.—The enormous value of this volume lies in the fact that these texts are now available to a much wider audience. The article first uses A. D. Nock's 1926 article on the Greek magical papyri as a benchmark to determine how far the new translation has taken us. Then it notes several areas in which the volume improves on K. Preisendanz (ed.), *Papyri Graecae Magicae* (1928, 1931, 1941), and concludes with a partial list of errata and a few quibbles.—D.J.H.

921. G. W. BOWERSOCK, "An Arabian Trinity," *HarvTheolRev* 79 (1-3, '86) 17-21.

The transcription made by W. Froehner in 1875 of a short text incised on a gem of red jasper is critically discussed and related to more recent discoveries in the Roman Near East. Although it has been acknowledged that Dusares of Bostra formed part of a trinity of gods, the text of the gem allows the first satisfactory identification of the others as Theandrios and the Arabian Ares.—C.R.M.

922. S. R. JOSHEL, "Nurturing the Master's Child: Slavery and the Roman Child-Nurse," *Signs* [Chicago] 12 (1, '86) 3-22.

While upper-class Roman writers who had been nurslings made statements about feelings, loyalty, and duty, the child-nurses of the early Roman empire did not reciprocate in kind. The nurses' voices can be heard only in epitaphs dedicated by them or their peers, where lived experience lay masked in the rituals of death and circumstances of commemoration. Although the explicit statements of "mammies" in the American South cannot prove what Roman nurses felt, their divergence from their nurslings' views suggests the need for caution in reading Roman nurses' epitaphs solely in terms of upper-class views and underscores the value of exploring other lines of interpretation.—D.J.H.

923. R. Katzoff, "Where Did the Greeks of the Roman Period Practice Wrestling?" *AmJournArch* 90 (4, '86) 437-440.

Greeks in the 2nd and 3rd centuries A.D. distinguished two forms of wrestling practice—in sand and in mud. Texts in Lucian's *Anacharsis* indicate that both sand and mud wrestling took place in the open air, most likely in the central court of a palaestra. Archaeological evidence from the palaestra at Olympia is consistent with this suggestion and with Lucian's use of the term *aithrion* to describe a small marked-off terrace where the sand was piled for sand wrestling.—D.J.H.

924. A. Kee, "The Imperial Cult: the Unmasking of an Ideology," *Scottish Journal of Religious Studies* [Stirling, UK] 6 (2, '85) 112-128.

The Roman imperial cult was an ideology in the guise of a religion. It was promulgated as a cult because of developments under Julius Caesar and Augustus. Its intention was the legitimation of the emperor's absolute power rather than the worship of the gods. The early church under persecution unmasked the ideology.—D.J.H.

925. H.-J. Klauck, "Dankbar leben, dankbar sterben. *Eucharistein* bei Epiktet," *StudNT Umwelt* 11 ('86) 195-213.

Epictetus' terms *eucharistein, eucharistos,* and *charis* do not denote the same realities as the Christian usage of these words. His framework was Stoicism, where the Logos was understood as immanent in the world. For Epictetus "thanksgiving" was a means of getting in tune with the Logos in us—instead of being overwhelmed by the inevitable, we affirm it.—G.H.

926. R. P. Saller, "Men's Age at Marriage and Its Consequences in the Roman Family," *Classical Philology* [Chicago] 82 (1, '87) 21-34.

The epigraphic evidence points to a customary age at marriage of at least twenty-five years for men in all areas of the Latin-speaking Roman empire outside the capital city. Late male marriage and a premodern mortality rate minimized the number of adults in their fathers' power (*patria potestas*).—D.J.H.

927. P. A. Vander Waerdt, "Peripatetic Soul-Division, Posidonius, and Middle Platonic Moral Psychology," *GkRomByzStud* 26 (4, '85) 373-394.

The Peripatetic interpretation of the tripartite soul became canonical in the doxographical tradition and in Middle Platonism through the influence of Posidonius' theory of *pathos,* which became part of the orthodox school tradition by the 1st century B.C. As early as the first generation of the Peripatos, tripartition of the soul was reinterpreted in terms of Aristotelian bipartition. This Peripatetic doctrine was then pressed into service by some Hellenistic writers of pseudepigrapha who attempted to reveal Pythagoras as the originator of Platonic and Aristotelian doctrine. Their writings were used by Posidonius for his doxography of Platonic views on moral education. His exposition of tripartition, probably through intermediate school texts, in turn influenced Middle Platonic doctrine on soul-division, which thence passed into the Latin and Arabic traditions.—D.J.H.

928. J. J. Ayan Calvo, "El tema del mal en el pensamiento de Ignacio de Antioquía: en torno al capítulo 19 de su carta a los Efesios," *Revista Agustiniana* [Madrid] 27 (84, '86) 607-622.

According to Ignatius in *Ephesians* 19:1-3, evil originated in the devil's envy and brought forth the kingdom of sin that included magic, every bond of malice, ignorance, and death. The coming of Christ as savior destroyed the old kingdom. But Christ's victory over the prince of this world was not absolute; it was the beginning of the end that will take place when Christ deals the definitive and absolute blow to *thanatos* as both physical death and personified power.—D.J.H.

929. J. Bowman, "Metaphorically Eating and Drinking the Body and Blood," *Abr-Nahrain* [Leiden] 22 ('83-'84) 1-6.

The eucharistic giving of thanks for the cup and the broken bread in *Didache* 9:1-4 is examined in the light of *Targum of Psalms* 80:15-17, various texts in the Fourth Gospel, and *Targum Neofiti* of Gen 3:24. *Didache* 9:1-4 may have attempted to correct a misunderstanding of what in Jn 6:35-71 constituted eating the body and drinking the blood of Jesus.—D.J.H.

930. R. Brändle, "Rechtgläubigkeit, Ketzerei, Streit unter Brüdern—drei Exempla aus der Alten Kirche," *TheolZeit* 42 (5, '86) 375-385.

Three examples of conflict in the early church are discussed: the Christian communities in Rome and Corinth toward the end of the 1st century A.D. (see *1 Clement*); the overthrow of John Chrysostom as bishop of Constantinople by his fellow-bishops; and the forceful measures against the Pelagians by the African church under the leadership of Augustine. —D.J.H.

931. J. J. Buckley, "Tools and Tasks: Elchasaite and Manichaean Purification Rituals," *JournRel* 66 (4, '86) 399-411.

The controversy leading to the Manichaean split from the Jewish-Christian baptist group of Elchasaites centered on the practical application of ideas of purification in the two religions. There was a shift in the means toward achieving redemption via purification from outside the body (in Elchasaism) to inside it (in Manichaeism). The Elchasaite emphasis on water was replaced by the Manichaean ecclesiastical hierarchy and the bodies of the elect, thus placing the salvific process in the hands of hearers and elect engaged in their ritual work.—D.J.H.

932. M. Franzmann, "'Wipe the harlotry from your faces': a brief note on Ode of Solomon 13:3," *ZeitNTWiss* 77 (3-4, '86) 282-283.

The Syriac text of *Odes of Solomon* 13:3 should be emended to read: "and wipe the harlotry (*znywt'*) from your faces." It contains an allusion to Hos 2:4.—D.J.H.

933r. W. H. C. Frend, *The Rise of Christianity* [*NTA* 29, p. 109; § 31-468r].

S. H. Griffith, "W. H. C. Frend and 'The Rise of Christianity,'" *JournRel* 66 (4, '86) 431-436.—Having caught the social-science spirit of modern historical inquiry, Frend has offered his readers a general paradigm constructed of major theses as a means to glimpse the early Christian experience. The lesson of the book is the pluralism of Christianity from its inception. Though the accomplishment is massive, the discussion is often schematic and sometimes unsatisfactory. The vast expanse of the oriental patriarchates is largely ignored. —D.J.H.

934r. ——, *Idem.*

D. M. Smith, "The Rise of Christianity: A Review," *JournAmAcadRel* 54 (2, '86) 337-342.—Despite Frend's disavowal of any attempt to write a narrative history of early Christianity, he has nevertheless written a most impressive one for serious students of church history. His treatment of Jesus and the NT period will raise the eyebrows of most NT scholars, though they may be interested in seeing what a historian who is expert in other areas makes of the evidence provided by the NT. We gain from Frend's prodigious work a new appreciation of how and why Christianity became the dominant religion of the Greco-Roman world. Frend also shows how in late antiquity more than one Christian civilization was produced. But how the church impressed its values on the cultures it encountered and permeated them and became the most profound influence on our world never receives a clear or satisfactory answer.—D.J.H.

935r. ——, *Idem.*

E. M. Yamauchi, "The Rise of Christianity," *Christian Scholars Review* [Grand Rapids, MI] 16 (1, '86) 66-70.—Frend brilliantly succeeds in giving us insights into the political, economic, and social backgrounds of the birth and growth of Christianity. He is more sanguine than some biblical scholars about the credibility of the NT, though his feeble explanation of Easter's role in the birth of Christianity is a glaring failure of nerve. There are minor points that may be questioned and some bibliographic omissions.—D.J.H.

936. R. A. Kraft, "Towards Assessing the Latin Text of '5 Ezra': The 'Christian' Connection," *HarvTheolRev* 79 (1-3, '86) 158-169.

5 Ezra provides proof that one need not wait for new manuscripts to be uncovered in graves or caves to engage in work on hitherto virtually unexamined materials; its contents seem directly relevant to questions about the early Christian use of Jewish materials. The essay focuses on the question of establishing the text of this document, assessing the relation between two groups of Latin manuscripts, and exploring the extent to which the oldest recoverable texts can be seen as presenting a pre-Christian Jewish writing.—C.R.M.

937. P.-H. Poirier, "Éléments de polémique anti-juive dans l'Ad Diognetum," *VigChrist* 40 (3, '86) 218-225.

Epistle to Diognetus 5–6 must be interpreted as part of the polemic directed against Jews. This polemical framework suggests that the second occurrence of *koinēn* in 5:7 be translated as a synonym for *akathartos:* "They offer a common table but not an unclean one."—D.J.H.

938. R. Rumianek, "List do Laodycejczyków. Wprowadzenie, tłumaczenie i komentarz" [Letter to the Laodiceans. Introduction, Translation and Commentary], *StudTheol Vars* 24 (2, '86) 227-229.

After a brief introduction to the apocryphal letter of Paul to the Laodiceans (see Col 4:16), the article provides a Polish translation of the Latin text and brief notes (chiefly references to Pauline letters).—D.J.H.

939. R. RUMIANEK, “List Koryntian do Pawła i Pawła do Koryntian. Wprowadzenie, tłumaczenie i komentarz” [The Corinthians’ Letter to Paul and Paul’s to the Corinthians. Introduction, Translation and Commentary], *StudTheolVars* 24 (2, ’86) 231-236.

Annotated Polish versions of the apocryphal correspondence between the Corinthians and Paul are accompanied by a brief introduction and notes below the translations.—D.J.H.

940. R. SOMERVILLE, “A Fragment of the Passio Sanctorum Apostolorum Petri et Pauli,” *VigChrist* 40 (3, ’86) 302-303.

Folio 197r of MS. Cap. 1053 in the Biblioteca Civica “Angelo Mai” at Bergamo in Italy contains a Latin text of *Passio sanctorum apostolorum Petri et Pauli* 21–22 that was not represented in R. A. Lipsius’s 1891 edition. The text from Bergamo is replete with grammatical and perhaps also scribal errors, and in places requires detailed emendations for syntactical correctness.—D.J.H.

941. R. STAATS, “Die katholische Kirche des Ignatius von Antiochien und das Problem ihrer Normativität im zweiten Jahrhundert (*Fortsetzung*),” *ZeitNTWiss* 77 (3-4, ’86) 242-254.

This installment [see § 31-474] first considers Ignatius’ emphasis on the local church and points to his understanding of episcopacy, the oneness of God, and his martyrdom as presuppositions for an approach to the universal aspect of the church. Then it interprets the “preeminence in love” attributed to the Roman Christians as a reference to martyrdom and the “catholic church” (see *Smyrnaeans* 8:2) as pointing primarily to Jesus Christ.—D.J.H.

942. A. W. ZIEGLER, “Politische Aspekte im Ersten Klemensbrief,” *ForKathTheol* 2 (1, ’86) 67-74.

P. Mikat’s thesis that *1 Clement* aimed at averting interference from Roman officials is examined in the light of modern scholarship. *1 Clement* did not politicize the dispute at Corinth. It sought to avoid politicization by admonitions to harmony and peace, which could have had political aspects. Its loyalty to secular authority proceeded not from opportunism but rather from the conviction that everything depended on the peace and prosperity of the Roman empire. Although Mikat and other scholars have opened up the political dimension of *1 Clement,* the letter is not a textbook in the history of church-state relations.—D.J.H.

Early Church, § 31-733.

Gnosticism

943. A. MCGUIRE, “Conversion and Gnosis in the *Gospel of Truth,*” *NovTest* 28 (4, ’86) 338-355.

Gnostic sources illustrate that, as individuals moved from non-gnostic to gnostic varieties of Judaism, Christianity, or paganism, they conceived of their reception of gnosis as a turning, reorientation, or conversion. For example, *Gospel of Truth* seeks to reorient its readers’ theology and practice through a mythic interpretation of the Christian gospel. In this interpretation conversion is both the Entirety’s return to its source and the individual’s response to the call of the gospel of truth. *Gospel of Truth* may be described as a gospel of conversion.—D.J.H.

944. W. G. Morrice, "The Parable of the Tenants and the Gospel of Thomas," *ExpTimes* 98 (4, '87) 104-107.

In its version of the parable of the tenants, it is possible that *Gospel of Thomas* 65 was based on a source independent of and perhaps even more primitive than that of the Synoptic Gospels (see Mt 21:33-46; Mk 12:1-12; Lk 20:9-19). The parable in *Gospel of Thomas* 65 is a shocking story about certain people who saw the opportunity and acted on it.—D.J.H.

945. W. Myszor, "Melchizedek (NHC IX, 1). Wstęp, przekład z koptyjskiego i komentarz" [Melchizedek (NHC IX,1). Introduction, Translation from the Coptic and Commentary], *StudTheolVars* 24 (2, '86) 209-226.

A six-page introduction to the content and character of the Nag Hammadi tractate entitled *Melchizedek* is followed by a Polish translation of the Coptic text with brief notes below it.—D.J.H.

946. B. A. Pearson, "Early Christianity and Gnosticism: A Review Essay," *RelStudRev* 13 (1, '87) 1-8.

Descriptions and evaluations are presented on five recent books treating the question of the relation between early Christianity and gnosticism. E. Pagels's *The Gnostic Gospels* (1979) tells us a great deal about the struggle between Christians who had adopted the gnostic worldview and those who resisted it as inimical to Christian faith, even if that struggle is presented in a not entirely convincing manner. P. Perkins's *The Gnostic Dialogue* (1980) offers sober historical and textual analysis and has not received the attention it deserves. Those who have already decided that gnosticism began as a Christian heresy will find much in S. Pétrement's *Le Dieu séparé* (1984) to confirm their views, but those who see gnosticism from a larger religious-historical perspective will regard the treatment here with grave reservations. Although limited in scope, G. G. Stroumsa's *Another Seed* (1984) is an outstanding treatment of the gnostic and non-gnostic evidence and a fine example of the history-of-religions tradition of scholarship as applied to one important complex ("Sethian") of ancient gnostic tradition. By far the best available coverage of the gnostic religion as a whole is K. Rudolph's *Gnosis* (1983), the touchstone by which other treatments will inevitably be measured.—C.R.M.

947. P.-H. Poirier, "La bibliothèque copte de Nag Hammadi: sa nature et son importance," *StudRel/SciRel* 15 (3, '86) 303-316.

This introduction to the Nag Hammadi library describes the discoveries, considers the texts as a corpus or collection, discusses their importance for the history of gnosticism and ancient Christianity, and outlines various projects for preparing editions of the texts.—D.J.H.

948. D. M. Scholer, "Bibliographia Gnostica: Supplementum XV," *NovTest* 28 (4, '86) 356-380.

This fifteenth supplement [see § 30-933] to Scholer's *Nag Hammadi Bibliography 1948–1969* (1971) is arranged under four headings: gnosticism in general; gnostic texts (pre-Nag Hammadi), schools, and leaders; NT and gnosticism; and Coptic gnostic library. It provides bibliographic information about books, articles, and reviews published in 1985, as well as earlier items not previously included.—D.J.H.

Gnosticism, § 31-681.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

K. L. **Barker (ed.)**, *The NIV. The Making of a Contemporary Translation* (Grand Rapids: Zondervan, 1986, paper) 177 pp. Indexed. LCN: 86-15934. ISBN: 0-310-24181-2.

This companion to the New International Version contains articles by C. D. Linton on the importance of literary style in Bible translating today, B. L. Goddard on the footnoting system, E. S. Kalland on how the Hebrew and Aramaic OT text was established, R. Earle on the rationale for an eclectic NT text, R. L. Harris on why Hebrew *šĕʾôl* was translated "grave," J. H. Stek on when the Spirit was poetic, B. K. Waltke on translation problems in Psalms 2 and 4, L. L. Walker on how the NIV made use of new light on the Hebrew text, Barker on YHWH Sabaoth as "the Lord Almighty," R. F. Youngblood on OT quotations in the NT, R. N. Longenecker on the one and only Son, H. M. Wolf on when "literal" is not accurate, D. J. Wiseman on anglicizing the NIV, and E. H. Palmer on the NIV in comparison with the King James Version. Also included are a photograph of the late Dr. Palmer (1922-80) and a two-page memorial note about him by N. D. Hill.

Y. **Belaval and** D. **Bourel (eds.)**, *Le siècle des Lumières et la Bible,* Bible de Tous les Temps 7 (Paris: Beauchesne, 1986, paper 480 F) 869 pp. Illustrated. Bibliography. Indexed. ISBN: 2-7010-1093-4.

After the editors' introduction to the Bible in the Enlightenment, this volume presents forty-four articles on various topics: the book and its propagation (four), the book and its study (five), the book and its translations (seven), the book and the arts (eight), the book and its multiple senses (ten), the Bible and its readings (six), and some readers of the Bible (four). Included are studies by M. Hadas-Lebel on C. F. Houbigant and textual criticism, A.-R. Löwenbrück on J. D. Michaelis and the beginnings of biblical criticism, M.-É. Boismard on the Griesbach hypothesis of relationships among the Synoptic Gospels, J.-R. Armogathe on the literal sense and orthodoxy, and G. Cheymol on the Bible and tolerance. A nineteen-page general bibliography is provided.

The Bible Companion (Nashville, TN: Abingdon, 1985, $17.95) 493 pp. Illustrated. LCN: 85-1215. ISBN: 0-687-03148-6.

Designed for the general reader of the Bible and drawing on already published material, this volume first presents W. Barclay's introduction to the value of the Bible, how the OT and NT came about, and how to study the Bible. Then the cross-referenced Bible dictionary provides definitions, explanations, and identifications for more than 1,300 people, places, and events in the Bible, together with descriptions of birds, plants, and animals of the biblical world. Next the concordance section points to the location of more than 4,600 topics in the Bible. The final section gives information about the chronology of biblical events, measures and money in the Bible, the Hebrew calendar, and programs for reading the Bible.

Biblical Interpretation. Principles and Practices. Studies in honor of Jack Pearl Lewis, ed. F. F. Kearley, E. P. Myers, and T. D. Hadley (Grand Rapids: Baker, 1986, paper $12.95) 336 pp., plate. Bibliographies. LCN: 85-073721. ISBN: 0-8010-5472-9.

The twenty-five articles in this *Festschrift* honoring Professor Lewis of Harding Graduate School of Religion in Memphis, TN, appear under three headings: introduction to biblical interpretation (six), OT interpretation (eight), and NT interpretation (eleven). The articles pertaining to NT study are by L. Chouinard on the history of NT interpretation, F. Pack on NT textual criticism, L. Crouch on Greek word studies, C. D. Osburn on interpreting Greek syntax, L. Lewis on using historical background in NT interpretation, E. Ferguson on using historical foreground in NT interpretation, J. F. Wilson on the contributions of archaeology to NT interpretation, N. Pryor on the use of the OT in the NT, D. Warden on the function of critical methods in NT interpretation, J. E. Howard on interpreting Eph 2:11-22, and J. D. Thomas on vital principles and practices in hermeneutics. Also included are a photograph of the honoree, a sketch of his life and work (by Howard), a personal tribute (by H. Hazelip), tributes from former students (compiled by B. Flatt), a bibliography for biblical exegesis (compiled by Myers), and a bibliography of Lewis's scholarly writings (compiled by A. M. Lewis).

F. BROSSIER, *Dire la Bible. Récits bibliques et communication de la foi* (Paris: Centurion, 1986, paper 94 F) 154 pp. ISBN: 2-227-35008-3.

Drawing on his experience as an exegete and a pastor, Brossier explores the effective use of biblical narratives in catechesis and reflection groups. The four chapters in his study concern the Abraham cycle in the communication of faith, the modes of actualization, discourse and narrative in the communication of faith, and narrative and diverse conceptions of history. R. Marlé has provided a two-page preface.

C. BUZZETTI, *La Bibbia e le sue trasformazioni. Storia delle traduzioni bibliche e riflessioni ermeneutiche,* Leggere oggi la Bibbia 3.4 (Brescia: Editrice Queriniana, 1984, paper 9,000 L) 115 pp. Indexed.

Buzzetti, author of *La parola tradotta* (1973) and a contributor to *Parola del Signore,* discusses the original languages of the Bible, important biblical translations from antiquity (Aramaic Targums, Septuagint, Vulgate), Luther's translation and the debate about biblical translation at the Council of Trent, modern exegesis and the question of biblical languages, and the present situation.

J. CARMODY, D. L. CARMODY, AND G. A. ROBBINS, *Exploring the New Testament* (Englewood Cliffs, NJ: Prentice-Hall, 1986, $27.95) iv and 444 pp. Illustrated. Bibliography. Indexed. LCN: 85-19277. ISBN: 0-13-297276-X.

Intended to assist college undergraduates in reading the NT writings, this introduction asks about the literary content of each book, the likely purpose behind it, the background presupposed in the reader, and the lasting significance of the work. After an introduction and a sketch of the historical background, the volume treats Paul's letters, the letters of Paul's followers, Mk, Mt, Lk, Acts, Jn, Revelation, later "letters" to the church, and Jesus. The authors describe their scholarly positions as "centrist" and address NT readers who combine an openness to the best current scholarship and some reverence for the special status of the Bible as Sacred Scripture. J. Carmody was the principal writer, D. L. Carmody provided a pedagogical control and kept an eye out for feminist issues, and Robbins was the main scholarly control.

Christians Among Jews and Gentiles. Essays in Honor of Krister Stendahl on His Sixty-fifth Birthday, ed. G. W. E. Nickelsburg with G. W. MacRae (Philadelphia: Fortress, 1986, paper $19.95) xxviii and 320 pp. Bibliography. LCN: 86-4694. ISBN: 0-8006-1943-9.

The thirty-one articles in this *Festschrift* in honor of Bishop Stendahl are by H. W. Attridge on the use of antithesis in Hebrews 8–10; J. C. Beker on the faithfulness of God and the priority of Israel in Romans; G. W. Bowersock on an Arabian trinity; B. J. Brooten on Jewish women's history in the Roman period as a task for Christian theology; N. A. Dahl on Gentiles, Christians, and Israelites in Ephesians; D. Daube on Onesimos; W. D. Davies on the Mormon "canon"; M. de Jonge on Mt 27:51 in early Christian exegesis; E. J. Epp on Jewish-Gentile continuity according to Rom 9:1-5; J. G. Gager on Jews, Gentiles, and synagogues in Acts; D. Georgi on Roman eschatological texts and Revelation; R. M. Grant on Irenaeus' answer to the Carpocratians on curriculum; L. Hartman on reading others' letters; A. T. Kraabel on Greeks, Jews, and Lutherans in the middle half of Acts; R. A. Kraft on the Latin text of *5 Ezra;* A. J. Malherbe on a physical description of Paul; W. A. Meeks on a hermeneutics of social embodiment; J. Neusner on death-scenes and farewell stories in Mk and some talmudic tales; Nickelsburg on Paul's apostolic description of himself as an *ektrōma,* though appointed from the womb; B. A. Pearson on Christians and Jews in 1st-century Alexandria; N. R. Petersen on Pauline baptism and "secondary burial"; H. Ringgren on Luke's use of the OT; M. Saperstein on some positive images of Jews and Christians; L. H. Silberman on *Pesiqta de Rab Kahana* 26 as an oblique reply to Christian claims; M. Smith on Paul's arguments as evidence for the Christianity from which he diverged; M. E. Stone on the Armenian version of Ezekiel; A. C. Sundberg on Paul's enabling language; D. L. Tiede on the exaltation of Jesus and the restoration of Israel in Acts 1; D. Trakatellis on Justin Martyr's Trypho; R. L. Wilken on early Christian chiliasm, Jewish messianism, and the idea of the Holy Land; and A. Yarbro Collins on vilification and self-definition in Revelation. Also included are a preface by Nickelsburg, a dedication by H. Koester, a curriculum vitae of the honoree, and a bibliography of his writings. Since the *Festschrift* is also published as part of *Harvard Theological Review,* abstracts of the articles on NT topics appear in this issue of *NTA.*

K. A. Deurloo et al. (eds.), *Amsterdamse cahiers voor exegese en Bijbelse theologie,* Cahier 6 (Kampen: Kok, 1985, paper 29.50 gld.) 198 pp. ISBN: 90-242-0677-4.

The three articles in this fascicle [see *NTA* 30, p. 217] most pertinent to the NT field are by P. W. van der Horst on the use of Scripture by three early Jewish-Hellenistic historians (Demetrius, Artapanus, Eupolemus), R. Zuurmond on Hab 2:4 ("the righteous shall live by faith") in Jewish and Christian exegesis before A.D. 135, and B. P. M. Hemelsoet on the mountain of the Sermon on the Mount. Eight articles on OT topics are included.

J. de Waard and E. A. Nida, *From One Language to Another. Functional Equivalence in Bible Translating* (Nashville, TN: Thomas Nelson, 1986, $15.95) 224 pp. Bibliography. Indexed. LCN: 86-16328. ISBN: 0-8407-5437-X.

In this volume the authors outline their theory of functional equivalence in Bible translation, i.e. the translator's simultaneous understanding of both the source text and the meaning that readers will receive from equivalent words in their own language. After insisting that translating is communicating, they examine functions and roles in Bible translating, basic issues, translating meaning, rhetorical functions, rhetorical processes, grammatical meaning, and lexical meaning. The appendix treats (1) diverse theories of translation and (2) procedures in publishing Bible translations. De Waard handled the OT material and contributed to the order of presentation and the theological implications, and Nida produced a draft of the theoretical material and provided the NT illustrative data.

F. W. Dillistone, *The Power of Symbols in Religion and Culture* (New York: Crossroad, 1986, $16.95) vii and 246 pp. Indexed. LCN: 86-11576. ISBN: 0-8245-0784-3.

Dillistone, former dean of Liverpool and emeritus fellow of Oriel College, Oxford, shows how in every department of human life symbolic expression is the way to creative freedom. He first reviews classic definitions of symbol and examines the contrast between literal and symbolic. Next he considers two basic kinds of symbolic forms: visual and dramatic, and spoken and written. Then he surveys contemporary theories of symbolism proposed by social anthropologists, philosophers, theologians, and historians. The final section analyzes the place of symbolism in the Bible and in the church's life throughout its history.

D. S. Ferguson, *Biblical Hermeneutics. An Introduction* (Atlanta: John Knox, 1986, paper $12.95) vi and 220 pp. Bibliographies. Indexed. LCN: 85-45456. ISBN 0-8042-0050-5.

This investigation of biblical hermeneutics first provides a definition of the task of hermeneutics, a discussion of critical assumptions, and a clarification of current issues in the debate. Then it offers some hermeneutical guidelines and practical approaches for contemporary interpreters of the Christian faith who use the Bible as their primary resource. Next it traces the history of hermeneutics in the church's life from Origen through Luther and Schleiermacher to P. Ricoeur. The final chapter suggests some ways in which the Bible might best be used to guide the church. Ferguson is vice-president for academic affairs and professor of religious studies at Alaska Pacific University.

God Who is Rich in Mercy. Essays presented to Dr. D. B. Knox, ed. P. T. O'Brien and D. G. Peterson (Homebush West, NSW: Lancer, 1986, $21.95) xxi and 422 pp. Bibliography. Indexed. ISBN: 0-85892-277-0.

The twenty articles in this *Festschrift* honoring Professor Knox are divided into theological studies (two), biblical studies (thirteen), and historical studies (five). The contributions most pertinent to the NT field are by B. F. Harris on the idea of mercy and its Greco-Roman context, E. A. Judge on the quest for mercy in late antiquity, P. W. Barnett on Agrippa the elder and early Christianity, D. P. Seccombe on the cross-sayings of Jesus, P. Beyerhaus on the poor in biblical perspective, L. L. Morris on the apostle Paul and his God, W. J. Dumbrell on Paul's use of Exodus 34 in 2 Corinthians 3, F. F. Bruce on the conference in Jerusalem according to Gal 2:1-10, O'Brien on the importance of the gospel in Philippians, Peterson on the ministry of encouragement, M. L. Loane on the unity of the OT and NT as illustrated in Hebrews, and K. Runia on the God-given ministry between Spirit and situation. Also included are a photograph of the honoree, an appreciation by D. W. B. Robinson, a select bibliography of his writings, and an estimate of his theology by R. J. Banks. The volume is distributed in the USA by Baker Book House of Grand Rapids, MI.

P. GUILLEMETTE, *The Greek New Testament Analyzed* (Kitchener, Ont.—Scottdale, PA: Herald Press, 1986, $29.95) xliii and 435 pp., plate. LCN: 86-81317. ISBN: 0-8361-3418-4.

This volume contains the parsing of all the words in the Greek text of the NT and all the variant readings in the critical apparatus of the Nestle-Aland (26th ed.) and United Bible Societies (3rd ed.) Greek NT arranged in alphabetical order. For each of the 21,014 forms it gives the biblical reference (2 Cor 11:9), the form to be parsed (*abarē*), the frequency of the form in the Greek NT (1), the parsing of the form (acc., masc., sing.), and the lexicographical entry (*abarēs*). The preface, introduction, directions, etc. are presented in English, French, Spanish, German, and Italian. Guillemette teaches NT exegesis at the faculty of theology of the University of Montreal.

F. HAHN, *Exegetische Beiträge zum ökumenischen Gespräch. Gesammelte Aufsätze I* (Göttingen: Vandenhoeck & Ruprecht, 1986, paper DM 54) 354 pp. Bibliographies. ISBN: 3-525-58146-7.

The eighteen articles in this collection concern Scripture and tradition in primitive Christianity [§ 15-405], Holy Scripture as the oldest Christian tradition and as canon [§ 25-375], the problem of early catholicism [§ 23-635], early catholicism as an ecumenical problem [§ 28-270], the apostolic and post-apostolic ages as an ecumenical problem (1981), the significance of the apostolic council for the unity of Christianity (1982), the unity of the church and the community of churches in NT perspective (1979), NT foundations for a doctrine of church office (1973), the promise to Peter in Mt 16:18-19 (1977), charism and office [§ 24-585], unity-promoting elements in the teaching and practice of the early Christian Lord's Supper (1980), the state of research on the early Christian Lord's Supper [§ 20-943], the Last Supper and Jesus' understanding of his death [§ 25-436r], the understanding of sacrifice in the NT (1983), memory of the Lord and the Lord's Supper according to Paul [§ 27-647], the sacraments of the church in the Confessio Augustana (1981), the contribution of Catholic exegesis to NT research [§ 19-412], and J. Lortz (1975).

R. P. C. HANSON, *Studies in Christian Antiquity* (Edinburgh: T. & T. Clark, 1985, $32.95) xi and 394 pp. Indexed. ISBN: 0-567-09363-8.

The seventeen articles in this collection are divided into two sections: the first three centuries (nine), and the fourth and fifth centuries (eight). The studies most pertinent to the NT field concern the journeys of Paul and Nikias (1968), the provenance of the interpolator in the Western text of Acts and of Acts itself [§ 11-305], office and the concept of office in the early church (1978), and the Christian attitude to pagan religions up to Constantine's time (1980). Hanson is the assistant bishop of Chester, U.K. The book is distributed in the USA by Fortress Press of Philadelphia.

J. IMBACH, *Die Bibel lesen und verstehen. Eine Hinführung* (Munich: Kösel, 1986, paper DM 24.80) 194 pp. Bibliography. ISBN: 3-466-20282-5.

The seven chapters in this introduction to reading the Bible concern revelation and Holy Scripture, the search for the primitive text, the truth of the Bible, literary forms and genres, from the Jesus of history to history with Jesus, what the Bible says about God, and the Bible as a life-force. Imbach is professor on the pontifical theological faculty of Saint Bonaventure in Rome.

A.-M. LA BONNARDIÈRE (ED.), *Saint Augustin et la Bible,* Bible de Tous les Temps 3 (Paris: Beauchesne, 1986, paper 270 F) 462 pp., 2 plates. Bibliography. ISBN: 2-7010-1190-X.

Published on the 1600th anniversary of Augustine's conversion, this collection of twenty-one articles appears under eight headings: Augustine's biblical training (one), the Bible and liturgy (six), the Bible and prayer (four), Augustine's biblical correspondence (two), knowledge of Scripture and preaching (three), the Bible and polemics (one), the Bible in *The City of God* (two), and the Bible as the mirror of Christian ethics (two). The contributors are M. Albaric, J.-P. Bouhot, D. Dideberg, M. Dulaey, la Bonnardière, M. Moreau, E. Paoli-Lafaye, S. Poque, P.-P. Verbraken, L. Verheijen, A. Verwilghen, and J. Wolinski. La Bonnardière has provided a general introduction as well as introductions to the separate sections.

P. LAPIDE, *Ist die Bibel richtig übersetzt?,* GTB Siebenstern 1415 (Gütersloh: Mohn, 1986, paper DM 14.80) 144 pp. ISBN: 3-579-01415-3.

After general comments about translating the Bible, Lapide discusses mistaken translations of and untranslatable expressions in the Hebrew Bible as well as OT translations that need correction. Then he considers the Hebraic character of the Gospels, their levels of Semitisms, presumable errors in translation in the NT, and the future of biblical translation. Lapide is the author of *The Sermon on the Mount* (1986).

B. C. LATEGAN AND W. S. VORSTER, *Text and Reality. Aspects of Reference in Biblical Texts,* SBL Semeia Studies (Atlanta: Scholars Press, 1985, cloth $14.95, paper $9.95; Philadelphia: Fortress) iii and 123 pp. Bibliography. LCN: 85-47735. ISBN: 0-89130-822-9 (Scholars cloth), 0-89130-823-7 (Scholars paper), 0-8006-1514-X (Fortress paper).

The four essays in this volume explore possibilities opened up by recent developments in literary theory regarding the ways in which texts refer to reality: Lategan on some unresolved methodological issues in NT hermeneutics; Vorster on meaning and reference as seen in Jesus' parables in Mk 4:1-34; Lategan on reference (reception, redescription, and reality); and Vorster on reader-response, redescription, and reference as illustrated by 2 Sam 12:7 ("you are the man"). Lategan and Vorster teach in the department of biblical studies at the University of Stellenbosch in South Africa.

J. P. LOUW (ED.), *Sociolinguistics and Communication,* UBS Monograph Series 1 (New York–London–Stuttgart: United Bible Societies, 1986, paper) ix and 146 pp. Bibliographies.

Based on presentations made at a 1984 conference at the University of Stellenbosch in South Africa, this volume presents papers by E. A. Nida on sociolinguistics and translating, V. N. Webb on aspects of the sociolinguistics of Bible translation and exegesis and of religious language, B. C. Lategan on reception and sociolinguistics, B. A. Müller on the role of the sermon in intergroup relationships, and Louw on sociolinguistics and its role in text analysis. Louw also describes eleven case studies.

W. G. MacDonald, *Greek Enchiridion. A Concise Handbook of Grammar for Translation and Exegesis* (Peabody, MA: Hendrickson Publishers, 1986, paper $9.95) v and 218 pp. Indexed. ISBN: 0-913573-18-3.

This summary of the fundamentals of Greek grammar and syntax is set up as a reference manual for those who have studied an introductory textbook and are now ready to work at translation and exegesis. It features paradigms, principal parts of verbs, charts, systematic statements about usage, and techniques of textual transcription. A ten-page double-column index of key terms and paradigms facilitates access to the material in the handbook.

P. Marcel, *Face à la critique: Jésus et les apôtres. Esquisse d'une logique chrétienne,* La Revue Réformée, Supplément (Marseille: L'Association "La Revue Réformée," 1986, paper) 172 pp. ISSN: 0035-3884.

This supplement to *Revue Réformée* 37 (147, '86) contains eight chapters: the Christ, the Bible, and their witnesses; the authority of the Bible placed in question; the rejection of biblical authority; the true face of criticism; the foundations of a Christian vision; Scripture and Christian faith; the heart, unbelief, and faith; and Christianity adrift. Four appendixes and a glossary are included. P. Wells has supplied a two-page preface.

D. M. McFarlan, *Concise Bible Dictionary* (Mystic, CT: Twenty-Third Publications, 1986, paper $3.95) iv and 199 pp., 5 maps. LCN: 86-50237. ISBN: 0-89622-301-9.

The first edition of this biblical dictionary was published in the USA under the title *Who & What & Where in the Bible* [*NTA* 20, p. 230]. The North American publication of the 1982 edition produced in Scotland, this volume gives over 560 definitions, with more than 150 cross-references and almost 2,000 references to biblical texts related to the definitions.

E. V. McKnight, *The Bible and the Reader. An Introduction to Literary Criticism* (Philadelphia: Fortress, 1985, paper $8.95) xix and 147 pp. Bibliography. Indexed. LCN: 85-4603. ISBN: 0-8006-1872-6.

McKnight, professor of religion at Furman University in Greenville, SC, and author of *Meaning in Texts* (1978), introduces biblical readers and critics to theories and strategies in literary criticism that enable them to make sense of texts. After surveying the contours and convergence of literary criticism and biblical study, he discusses the formalist-structuralist tradition (especially Russian and Czech approaches), European contributions (narratology, text processing, impact), and the American context (deconstruction, validity in interpretation, rhetorical and psychoanalytical approaches). Lastly he provides a reader-oriented conceptualization of the role and function of literature.

D. G. Meade, *Pseudonymity and Canon. An Investigation into the Relationship of Authorship and Authority in Jewish and Earliest Christian Tradition,* Wissenschaftliche Untersuchungen zum Neuen Testament 39 (Tübingen: Mohr-Siebeck, 1986, DM 98) vii and 257 pp. Bibliography. Indexed. ISBN: 3-16-145044-2.

The slight revision of a doctoral dissertation directed by J. D. G. Dunn and accepted in 1984 by Durham University, this study examines the relation between revelation and tradition in OT and Jewish prophetic, wisdom, and apocalyptic traditions, and then tests the "pattern" of anonymity/pseudonymity emerging from those traditions with reference to NT documents. Meade concludes that the foremost feature in the pattern is the recurring need to actualize a tradition for a future generation within the conviction of a continuity of revelation and interpretation. He observes that the discovery of pseudonymous origin or anonymous redaction in no way prejudices either the inspiration or the canonicity of the work.

O. Michel, *Dienst am Wort. Gesammelte Aufsätze,* ed. K. Haacker (Neukirchen-Vluyn: Neukirchener, 1986, paper DM 48) 288 pp. Indexed. ISBN: 3-7887-1218-X.

Twenty-six of Michel's articles are arranged in the chronological order of their publication from 1931 to 1984. The topics include Luther's *deus absconditus* and Paul's idea of God

(1931), early Christian eschatology (1932), the concept of reward in Jesus' preaching (1932), the Christ of Paul (1933), the prayer of the departing redeemer in Jn 17 (1941), the OT in the NT (1954), Jesus the Jew (1960), what the historical Jesus has to say to us today (1964), 1 Thes 2:14-16 and anti-Jewish polemic (1967), the messenger sent from God in the Fourth Gospel (1976), and the ascending and descending messenger (1984).

Polska Bibliografia Nauk Kościelnych za lata 1977-1979. Zeszyt pierwszy; Zeszyt drugi, ed. L. Balter et al. (Warsaw: Akademia Teologii Katolickiej, 1986, paper) 306 pp., 300 pp. Indexed. ISSN: 0303-2272.

These two volumes in an ongoing bibliography devoted to the study of religion cover books, collections, and articles by Polish authors that were published in Poland or abroad from 1977 to 1979. The material is divided into sixteen categories: general, philosophy, study of religions, preliminary problems of theology, biblical studies, liturgy, etc. The section on biblical studies (edited by R. Bartnicki) contains 380 items. In many cases the bibliograpical information is accompanied with a summary of content.

E. RUMMEL, *Erasmus'* Annotations *on the New Testament. From Philologist to Theologian,* Erasmus Studies 8 (Toronto–Buffalo–London: University of Toronto Press, 1986, $35 Can.) xii and 234 pp. Bibliography. Indexed. ISBN: 0-8020-5683-0.

In its successive editions (1516, 1519, 1522, 1527, 1535) Erasmus' *Annotationes* became a mixture of textual and literary criticism, theological exegesis, spiritual counsel, and polemical asides. Rummel, the author of *Erasmus as a Translator of the Classics* (1985), first deals with Erasmus' early career and gradual transformation from classical philologist into biblical scholar. Then she examines the manuscripts and other sources (classical, patristic, scholastic) that he used. Next she considers Erasmus' editorial aims, principles, and methods as set out in *Annotationes.* Finally she discusses the critical reception that Erasmus' work was accorded as well as the additions and revisions that this criticism occasioned.

E. SCHNABEL, *Inspiration und Offenbarung. Die Lehre vom Ursprung und Wesen der Bibel,* Theologische Verlagsgemeinschaft (Wuppertal: R. Brockhaus, 1986, paper DM 24.80) 264 pp. Indexed. ISBN: 3-417-29519-X.

Schnabel, author of *Law and Wisdom from Ben Sira to Paul* (1985), provides a historical and systematic introduction to the doctrine of the inspiration of Scripture. He first traces the doctrine in the history of theology: the early church, the Roman Catholic tradition, the Reformation, Lutheran orthodoxy, the Protestant diversity, beginnings and foundations of historical-critical theology, the debate in the 19th and early-20th century, dialectical theology, and the discussion in the late-20th century. Then he makes a systematic presentation of the doctrine according to the Scriptures: fundamental observations, the biblical testimony, the theological-biblical framework, the essence of inspiration, inspiration and interpretation, and inspiration and the community of Jesus Christ.

G. SEGALLA, *Panorama storico del Nuovo Testamento,* Leggere oggi la Bibbia 3.5 (Brescia: Editrice Queriniana, 1984, paper 15,000 L) 174 pp., 4 maps. Bibliography. Indexed.

Segalla, author of *Panorama letterario del Nuovo Testamento* (1986), first describes the historical setting of the NT from three perspectives: the Hellenistic cultural setting, the Roman political setting, and the Jewish religious setting. Then he situates Jesus and the primitive church in their historical setting: sources, chronology, Jesus and his movement, the church from its beginning to A.D. 70 (from Jewish group to universal religion), and expansion and consolidation from A.D. 70 to 100.

Studien zum Text und zur Ethik des Neuen Testaments. Festschrift zum 80. Geburtstag von Heinrich Greeven, ed. W. Schrage, Beiheft zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 47 (Berlin–New York: de Gruyter, 1986, DM 198) ix and 456 pp., plate. Bibliography. ISBN: 3-11-010464-4.

The twenty-eight articles prepared to honor Professor Greeven on his 80th birthday are by

K. Aland on the text of the Fourth Gospel in the 2nd century, T. Baarda on Jesus and Mary Magdalene (Jn 20:16-17) in the second epistle on virginity ascribed to Clement, H. Balz on Johannine theology and ethics in the light of the "last hour," C. K. Barrett on OT history according to Stephen and Paul, G. Beasley-Murray on the eschatological significance of the lifting up of the Son of Man (Jn 12:31-34), J. Becker on the election of the nations through the gospel according to 1 Thessalonians, J. N. Birdsall on the geographical and cultural origin of Codex Bezae Cantabrigiensis, F. F. Bruce on the apostolic decree of Acts 15, J. K. Elliott on the purpose and construction of a critical apparatus to a Greek NT, E. Grässer on "and he was with the beasts" (Mk 1:13), F. Hahn on the text-critical problem of 2 Cor 1:17, H. Hübner on the ethics of the Wisdom of Solomon, G. D. Kilpatrick on the two texts of Acts, G. Klein on glorying in works and glorying in Christ in Galatians and Paul's development, H. Krämer on the explicative way of speaking in NT Greek, H. Kraft on the origin of associations of Christian communities, A. Lindemann on the biblical Torah commandments and Paul's ethics, E. Lohse on the apostolic testament and the Pauline character of the Pastorals, U. Luck on the question about goods (Mt 19:16-30 parr.), D. Lührmann on 2 Corinthians as a friendship letter despite tensions, W. Marxsen on whether the controversy about the Sermon on the Mount is an exegetical problem, W. Petersen on new evidence for the question of the original language of the Diatessaron, G. Schneider on the petition for the coming of the Spirit (Lk 11:2 var.), Schrage on ethical tendencies in the textual tradition of the NT, H. H. Schroeder on whether Jesus' sayings about poverty and riches have consequences for social behavior, G. Strecker on the reform of theological education, K. Wengst on the concept of "humility" according to Paul and the Pauline tradition, and R. McL. Wilson on ethics and the gnostics. Also included are a photograph of the honoree, a greeting by the editor, and a bibliography of Greeven's publications (compiled by R. Linssen).

Supplément au Dictionnaire de la Bible, ed. J. Briend and É. Cothenet, Fascicule 60: *Safaïtique—Saint Esprit* (Paris: Letouzey & Ané, 1986, paper 218 F) cols. 1-256. Bibliographies.

With this fascicle [see *NTA* 30, p. 224] Briend and Cothenet assume direction of the project, while H. Cazelles and A. Feuillet become honorary directors. The fascicle contains articles by J. Ryckmans on Safaitic, A. Vanel on the wisdom movement, M. Gilbert on the book of Wisdom, and J.-B. Pritchard on Saʿidiyeh. Columns 126-256 present the beginning of the article on the Holy Spirit: the OT and Judaism (Cazelles, R. Kuntzmann, Gilbert, Cothenet, and J.-E. Ménard), the Synoptic Gospels and Acts (J. Guillet), and the Pauline corpus (J. P. Lémonon).

J. van Bruggen, *Wie maakte de bijbel? Over afsluiting en gezag van het Oude en Nieuwe Testament* (Kampen: Kok, 1986, paper 22.90 gld.) 138 pp. ISBN: 90-242-4611-3.

Van Bruggen, the author of *Het lezen van de bijbel* (1981) and *Ambten in de apostolische kerk* (1984), explains the process by which the individual writings became the Bible. He discusses the canon, the antiquity of the OT, the recognition of the NT, the authority of the Bible, revelation and criticism, modern biblical scholarship, and whether the Bible is fallible, faultless, or credible. The three excursuses concern holy books and unclean hands, Origen and the NT canon, and Eusebius and the NT canon.

Webster's New World Bible Dictionary, ed. D. D. Dillon (New York: Prentice Hall, 1986, paper $5.95) xv and 367 pp. LCN: 86-9444. ISBN: 0-671-60436-8.

This pocket-size dictionary aims to make possible a clearer understanding of the Bible, particularly in the Authorized (King James) Version and the Revised Standard Version. The more than 1,500 entries concern obscure terms, important historical and theological words, and personages in extrabiblical sources (Aaron's rod, Abaddon, Abba, Abib, abject, ablution, etc.). I. V. Cully, K. B. Cully, and B. M. Metzger served as consulting editors.

GOSPELS–ACTS

J. Ashton (ed.), *The Interpretation of John,* Issues in Religion and Theology 9 (Philadelphia: Fortress, 1986, paper $7.95; London: SPCK) x and 182 pp. Bibliography. Indexed. LCN: 85-45536. ISBN: 0-8006-1774-6 (Fortress), 0-281-04213-6 (SPCK).

After Ashton's seventeen-page introduction to the problem of the Fourth Gospel (history, theology, composition), this volume presents eight previously published articles on the Fourth Gospel: R. Bultmann on the history-of-religions background of the Prologue (1923), P. Lamarche on the Prologue [§ 9-965], I. de la Potterie on truth [§ 9-200], P. Borgen on God's agent (1968), G. Bornkamm on E. Käsemann's *Testament of Jesus* [§ 13-237r], J. L. Martyn on source criticism and history of religions [§ 15-194], N. A. Dahl on the Johannine church and history (1962), and W. A. Meeks on the "man from heaven" in Johannine sectarianism [§ 16-906]. Ashton, university lecturer in NT at Oxford and fellow of Wolfson College, has translated four articles and provided a five-page bibliography.

G. Baudler, *Jesus im Spiegel seiner Gleichnisse. Das erzählerische Lebenswerk Jesu–ein Zugang zum Glauben* (Stuttgart: Calwer, 1986, paper DM 38; Munich: Kösel) 330 pp. Bibliography. ISBN: 3-7668-0804-4 (Calwer), 3-466-36263-6 (Kösel).

Baudler, author of *Wahrer Gott als wahrer Mensch* (1977) and *Einführung in symbolisch-erzählende Theologie* (1982), describes the parables as the human voice of Jesus and examines their significance for Christian faith today. After discussing the formal categories and methodological principles for a proper treatment of Jesus' parables, he considers the "narrative" character of Jesus' parables with reference to the coming kingdom of God, Jesus' confrontations with his opponents, and his passion and death. Then he discusses *abba* and *pneuma* as structural elements in Jesus' parabling activity as Son and as focal points of his thinking and feeling. Baudler concludes that Jesus is the parable of God.

H. F. Bayer, *Jesus' Predictions of Vindication and Resurrection. The provenance, meaning and correlation of the Synoptic predictions,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 20 (Tübingen: Mohr-Siebeck, 1986, DM 78) xi and 289 pp. Bibliography. Indexed. ISBN: 3-16-145014-0.

The revision of a doctoral dissertation accepted in 1984 by Aberdeen University, this investigation of Jesus' future expectation of his vindication and resurrection first considers the provenance and meaning of Jesus' predictions of his vindication: the eschatological prospect (Mk 14:25; Mt 26:29; Lk 22:16, 18); the metaphors of the cup, baptism, and the hour; the quotation of Ps 118:22 in Mk 12:10 parr.; and the sign of Jonah. Then it focuses on the provenance and meaning of Jesus' predictions of his resurrection. The third part of the book treats the correlation, background, and thematic integration of the vindication and resurrection predictions into the wider message of Jesus. Bayer concludes that Jesus' predictions of his vindication and resurrection commend themselves as an integral, profoundly significant key to the self-understanding of Jesus and the integration of his message and mission.

E. Best, *Disciples and Discipleship. Studies in the Gospel According to Mark* (Edinburgh: T. & T. Clark, 1986, $19.95) xi and 244 pp. Indexed. ISBN: 0-567-09369-7.

The twelve papers in this collection concern discipleship in Mk 8:22–10:52 [§ 15-526], the camel and the needle's eye in Mk 10:25 [§ 15-875], Mark's preservation of the tradition (1974), Mk 3:20-21, 31-35 [§ 21-95], an early sayings collection [§ 20-786], the child as model recipient in Mk 10:13-16 (1976), the role of the disciples in Mk [§ 22-96], Mark's use of the Twelve [§ 23-837], Peter in Mk [§ 23-442], the miracles in Mk [§ 23-441], redactional style in Mk (1979), and the Markan redaction of the transfiguration (1982). Best is the author of *Following Jesus* (1981) and *Mark: The Gospel as Story* (1983). The book is distributed in the USA by Fortress Press of Philadelphia.

M.-É. Boismard and A. Lamouille, *Le texte occidental des Actes des Apôtres. Reconstitution et réhabilitation.* Tome I, *Introduction et textes;* Tome II, *Apparat critique, index des caractéristiques stylistiques, index des citations patristiques,* Synthèse 17 (2 vols.; Paris: Éditions Recherche sur les Civilisations, 1984, paper 320 F) xi and 232 pp., iii and 356 pp. Indexed. ISBN: 2-86538-120-6.

The purpose of these two volumes is to rehabilitate the Western text of Acts by showing on the basis of vocabulary and style that it must have been written by Luke. The first volume discusses the history of the problem of the two texts of Acts, the witnesses to the Western text (Greek, Latin, Syriac, Coptic, Ethiopic, Georgian, Armenian, Arabic), the excellence and degradation of the Western text, and the Alexandrian text. Then it presents in parallel columns the Alexandrian and Western Greek texts of Acts. The second volume provides the critical apparatus for the texts, a 141-page index of stylistic characteristics, and an index of patristic quotations of Acts. A review article by F. Neirynck and F. Van Segbroeck appeared in *EphTheolLov* [§ 30-1150r].

J. Brutscheck, *Die Maria-Marta-Erzählung. Eine redaktionskritische Untersuchung zu Lk 10, 38-42,* Bonner Biblische Beiträge 64 (Frankfurt/M.—Bonn: Peter Hanstein, 1986, DM 78) xiv and 291 pp. Bibliography. Indexed. ISBN: 3-7756-1079-0.

Brutscheck first establishes the text of the Mary-Martha pericope (Lk 10:38-42), discusses its form (coherence and structure, syntactic-semantic observations, oppositions), and places it in the context of the Lukan travel narrative (Lk 9:51–19:27). Then she investigates the contributions of the Evangelist to shaping its language and content. Finally she focuses on the text, literary form, and life-setting of the pre-Lukan tradition underlying Lk 10:38-42. She concludes that the central themes of the Mary-Martha pericope are hearing the Lord's word and avoiding anxiety, and that the text is an important element in the Lukan travel narrative.

J. Caba, *Resucitó Cristo, mi esperanza. Estudio exegético,* Biblioteca de Autores Cristianos 475 (Madrid: Editorial Catolica, 1986) xxxii and 407 pp. Bibliography. Indexed. ISBN: 84-220-1230-8.

Caba, professor of NT exegesis at the Gregorian University in Rome and author of *Pedid y recibiréis* (1980), first surveys modern approaches to interpreting the resurrection of Jesus. Then he considers the major NT texts pertaining to Jesus' resurrection: 1 Cor 15:3-8; Mk 16:1-8; Mt 28:1-20; Lk 24:1-53; and Jn 20–21. Finally under the heading "Jesus' resurrection in our faith" he treats the empty tomb, the appearances, and the influence of Jesus' resurrection on those who believe in him.

L. Cope, *Faith for a New Day. The New View of the Gospel of John* (St. Louis, MO: CBP Press, 1986, paper $8.95) 127 pp. Bibliographies. Indexed. LCN: 86-6131. ISBN: 0-8272-1013-2.

Cope, professor of NT at Carroll College in Waukesha, WI, and author of *Matthew: A Scribe Trained for the Kingdom of Heaven* (1976), explains how every step in the writing of the Fourth Gospel involved reinterpreting the tradition in the light of problems from a new life-situation. After an introduction to how the Fourth Gospel came to be, he discusses the Signs-Gospel faith, the dark interlude during the Jewish War of A.D. 66-73 and its aftermath, John's revision of the Signs-Gospel for the new day, how the signs became dramas of contemporary faith, etc. Bibliographic suggestions, questions and suggestions for study, an annotated general bibliography, and a table showing the Johannine selections in the common lectionary are included.

J. d'Arc, *Évangile selon Luc. Présentation du texte Grec, traduction et notes,* Nouvelle Collection de Textes et Documents (Paris: Desclée de Brouwer, 1986, paper 330 F; Les Belles Lettres) x and 221 pp. and 24 pp., table. ISBN: 2-220-02608-6 (DDB), 2-251-32020-2 (BL).

This volume adopts the format set in *Évangile selon Marc* [*NTA* 31, p. 99]. After a four-page introduction to Lk, it presents on facing pages the Greek text of Lk and a new French translation of it (both arranged according to stichs), with brief notes below. Also included are a list of text-critical notes, an index of notes, a synoptic table of the four Gospels, and a booklet analyzing Greek verbs and other difficult words in Lk. The arrangement of the text according to stichs is intended to bring out the "recitative" character of the Gospels as oral texts to be known by heart.

J. M. Dawsey, *The Lukan Voice. Confusion and Irony in the Gospel of Luke* (Macon, GA: Mercer University Press, 1986, $19.95) vii and 198 pp. Indexed. LCN: 86-19173. ISBN: 0-86554-193-0.

Dawsey, assistant professor of religion at Auburn University in Alabama, seeks to show that in Lk the characters and the narrator are in dialogue with each other and with us, and that meaning arises out of conversation. After a fourteen-page introduction, the volume presents chapters on the narrator's voice, Jesus' voice, Jesus' view, the narrator's interpretation of Jesus, the narrator's new view of Jesus, the author's purpose, confusion in Lk, and irony and the purpose of Lk. The three appendixes deal with "function words" in Lk, other elements of the narrator's language, and the language and style of Jesus. Dawsey concludes that the ironic stance of the narrator in Lk was instrumental to the Gospel's function of making the event of salvation alive to the community of believers.

E. C. dos Santos and R. L. Lindsey, *A Comparative Greek Concordance of the Synoptic Gospels* [vol. 1] (Jerusalem: Dugith Publishers, [1985], $65) xvi and 451 pp.

This first volume in a three- or possibly four-volume concordance of the Synoptic Gospels covers the Greek terms from *Aarōn* to *Iēsous*. Using a horizontal-line synopsis format and two columns per page, it provides the Greek word as a heading for the article and lists each occurrence in its context and with relevant Synoptic parallels. The concordance material was compiled and collated by dos Santos. Lindsey served as editor and provided a twelve-page introduction to the concordance and to its usefulness in studying the Synoptic Gospels.

P. Dschulnigg, *Sprache, Redaktion und Intention des Markus-Evangeliums. Eigentümlichkeiten der Sprache des Markus-Evangeliums und ihre Bedeutung für die Redaktionskritik*, Stuttgarter Biblische Beiträge 11 (Stuttgart: Katholisches Bibelwerk, 1984, paper DM 39) xv and 771 pp. Bibliography. Indexed. ISBN: 3-460-00111-9.

Prepared as a doctoral dissertation under the direction of E. Ruckstuhl and accepted in 1984 by the theological faculty at Luzern, this volume first surveys modern studies of Mark's language by J. C. Hawkins, C. H. Turner, M. Zerwick, J. C. Doudna, F. Neirynck, and E. J. Pryke. Then it presents a new examination of 270 linguistic features in Mk (e.g. *euthys, periblepomai, kai elegen autois* to introduce direct discourse) and draws some consequences from the language of Mk with regard to the Gospel's composition. Next it discusses Mark's plan and intention according to W. Wrede, M. Dibelius, R. Bultmann, W. Marxsen, S. Schulz, E. Schweizer, J. Delorme, K. Kertelge, L. Schenke, T. J. Weeden, R. P. Martin, and W. H. Kelber. The final chapter synthesizes the results of the study for Markan language, redaction, and intention.

A.-M. Dubarle, *Histoire ancienne du linceul de Turin jusqu'au xiii^e siècle* (Paris: O.E.I.L., 1985, paper 125 F) 175 pp. Illustrated. Indexed. ISBN: 2-86839-063-3.

After summarizing modern studies on the history of the Shroud of Turin, this volume traces the shroud's history from the 13th century back to its origin: Crusader testimonies about its presence in Constantinople, how the shroud came from Edessa to Constantinople, the fame of the Edessan image, how this image not made by human hand appeared in Edessa, ancient testimonies about a portrait of Christ at Edessa, texts wrongly invoked, and modern hypotheses about the date of the shroud's production. Dubarle is the author of *La manifestation naturelle de Dieu d'après l'Ecriture* (1976) and *Le péché originel* (1983).

J. Dupont, *Les trois apocalypses synoptiques. Marc 13; Matthieu 24-25; Luc 21*, Lectio Divina 121 (Paris: Cerf, 1985, paper 96 F) 153 pp. Bibliographies. ISBN: 2-204-02379-5.

For each Synoptic apocalypse, this volume provides an exegetical analysis and a bibliographic note: the eschatological discourse of Jesus (Mk 13:1-37), the discourse about the parousia of the Son of Man (Mt 24:4–25:46), and the long journey of liberation (Lk 21:8-36). It gives particular attention to the literary and theological distinctiveness of each account. Fifty-three of Dupont's articles have recently been collected in *Études sur les Évangiles synoptiques* (2 vols., 1985).

R. T. France, *The Evidence for Jesus*, The Jesus Library (Downers Grove, IL: InterVarsity, 1986, paper $6.95) 192 pp. Indexed. LCN: 86-20927. ISBN: 0-87784-986-2.

France, vice-principal and professor of biblical studies at London Bible College, aims to evaluate the different sources about Jesus with which a historian must reckon and to assess the different types of evidence that they offer. The five chapters in his presentation concern non-Christian evidence, Christian evidence outside the NT, the evidence of the NT, the evidence of archaeology, and Jesus in history. France suggests that we recognize in the Jesus of the NT both a real-life figure of 1st-century Palestine and someone with an "other worldly" dimension to his life.

F. Grob, *Faire l'oeuvre de Dieu. Christologie et éthique dans l'Evangile de Jean*, Études d'Histoire et de Philosophie Religieuses 68 (Paris: Presses Universitaires de France, 1986, paper 185 F) 199 pp. Bibliography. ISBN: 2-13-039448-5.

The theme of doing the work of God in the Fourth Gospel is examined with regard to Jesus as the Son sent on a mission and those sent by the Son to continue the mission. The five chapters in which the theme is explored appear under the following titles: from sign to work, the signs, from the Law to the harvest, the work of the Father, and the testimony of the works. E. Trocmé has supplied a brief preface.

F. Hahn (ed.), *Der Erzähler des Evangeliums. Methodische Neuansätze in der Markusforschung*, Stuttgarter Bibelstudien 118-119 (Stuttgart: Katholisches Bibelwerk, 1985, paper DM 34.80) 200 pp. Bibliography. ISBN: 3-460-04181-1.

All six articles in this collection on Mk appear in German: W. S. Vorster on Mark as collector, redactor, author, or narrator [§ 25-91]; R. C. Tannehill on the narrative role of the disciples in Mk [§ 22-407]; N. R. Petersen on point of view in Mark's narrative [§ 23-454]; Petersen on story time and plotted time in Mark's narrative (1978); C. Breytenbach on Mk as an episodic narrative (with observations on structure); and Hahn on the present tasks of Markan interpretation. Breytenbach has supplied a three-page general bibliography.

M. Harper, *The Healings of Jesus*, The Jesus Library (Downers Grove, IL: InterVarsity, 1986, paper $6.95) 194 pp. Indexed. LCN: 86-20971. ISBN: 0-87784-987-0.

Harper, executive director of Sharing Ministries Abroad and canon of Chichester Cathedral in England, focuses on the healings done by Jesus in his public ministry and gives particular attention to their functions in fulfilling prophecy and bringing people to salvation. He first considers the Gospel accounts of Jesus' healings and then explores key issues raised by them. The topics include Jesus as liberator, the defeat of Satan, the forgiveness of sins, signs and wonders, and the gospel of the kingdom.

E. F. Harrison, *Interpreting Acts. The Expanding Church* (rev. ed.; Grand Rapids: Zondervan, 1986, paper) 482 pp. Bibliography. Indexed. LCN: 86-10794. ISBN: 0-310-31850-5.

This revised and expanded version of a work entitled *Acts: The Expanding Church* (1975) has been adapted to the New International Version and includes a new section on the theology of Acts. After a 26-page introduction to Acts (plan, authorship, sources, language, purpose, etc.), it provides a commentary according to the following general outline: the church at Jerusalem (1:1–8:3); the church in Judea, Samaria, and Syria (8:4–12:25); the church in Asia

Minor and Europe (13:1–19:41); and the witness of Paul the prisoner (20:1–28:31). Harrison is emeritus professor of NT at Fuller Theological Seminary in Pasadena, CA.

I. Havener, *Q: The Sayings of Jesus,* Good News Studies 19 (Wilmington, DE: Michael Glazier, 1987, paper $8.95) 176 pp. Bibliography. Indexed. LCN: 84-81243. ISBN: 0-89453-441-6.

The first part of this volume presents Havener's introduction to Q and its main theological themes (God, the kingdom of God, John the Baptist, Jesus, the Spirit), as well as his look at the community that produced the Q document. The second part is an English version of A. Polag's reconstruction of the Q text as it was used by Matthew and Luke [*NTA* 23, p. 353]. The rationale for the text is explained by Polag in his introduction to the text. Four appendixes, a select bibliography, and three indexes are included.

M. Hengel, *Studies in the Gospel of Mark,* trans. J. Bowden (Philadelphia: Fortress, 1985, paper $12.95) xiv and 206 pp. Indexed. LCN: 85-4508. ISBN: 0-8006-1881-5.

This volume presents English versions of three essays on Mk that originally appeared in German. They concern the time of the Gospel's origin and situation (1984); literary, theological, and historical problems (1983); and the titles of the Gospels and Mk (1984). Also included are an excursus by R. Feldmeier on the portrayal of Peter in the Synoptic Gospels (1983), a biographical note by M. Schadewaldt on W. Schadewaldt, and an essay by W. Schadewaldt on the reliability of the Synoptic tradition [§ 27-497]. Hengel argues that the Gospel was written at Rome in A.D. 69 on the basis of tradition handed down by Peter.

H. Hübner, *Das Gesetz in der synoptischen Tradition. Studien zur These einer progressiven Qumranisierung und Judaisierung innerhalb der synoptischen Tradition* (2nd ed.; Göttingen: Vandenhoeck & Ruprecht, 1986, paper DM 68) 277 pp. Bibliography. Indexed. ISBN: 3-525-53572-4.

The first edition of this study of the Law in the Synoptic tradition was described in *NTA* 18, p. 243. This edition contains a four-page bibliographic supplement, an index of references to Scripture and other ancient sources, and a one-page list of corrigenda.

A. Kemmer, *The Creed in the Gospels,* trans. U. Schnaus (New York–Mahwah, NJ: Paulist, 1986, paper $7.95) v and 134 pp. LCN: 86-12317. ISBN: 0-8091-2830-6.

The English version of *Das Glaubensbekenntnis in den Evangelien* [*NTA* 30, p. 97], this volume discusses texts in the Gospels that served as sources for the statements of Christian faith that were later put together in the Apostles' Creed.

J. Kiilunen, *Die Vollmacht im Widerstreit. Untersuchungen zum Werdegang von Mk 2,1–3,6,* Annales Academiae Scientiarum Fennicae, Dissertationes Humanarum Litterarum 40 (Helsinki: Suomalainen Tiedeakatemia, 1985, paper) v and 298 pp. Bibliography. ISBN: 951-41-0484-6.

Prepared as a doctoral dissertation under the direction of H. Räisänen and presented to the theological faculty at the University of Helsinki in 1985, this tradition-historical examination of Mk 2:1–3:6 first investigates the text in the context of the Gospel as a whole and then on its own. Next it analyzes the five individual pericopes (2:1-12; 2:13-17; 2:18-22; 2:23-28; 3:1-6) and considers whether Mk 2:1–3:6 was a pre-Markan collection. Kiilunen concludes that the formation of this text (and the entire Gospel) should be viewed as a result of a lengthy process in which the Evangelist exercised a central role as the transmitter and shaper of tradition and as a Christian figure of authority.

M. S. Kjärgaard, *Metaphor and Parable. A Systematic Analysis of the Specific Structure and Cognitive Function of the Synoptic Similes and Parables qua Metaphors,* Acta Theologica Danica 19 (Leiden: Brill, 1986) 262 pp. Bibliography. Indexed.

This investigation of the Synoptic Gospels argues that the Synoptic similes and parables have as metaphors a specific functional structure and a specific cognitive function. It examines the metaphor's form in the light of prevailing theories, its functional structure, and its cognitive function. Then it gives a research-historical exposition of a principal line in developing the definition of the relation between the metaphor and the Synoptic simile narratives in modern parable research from A. Jülicher to the present. The final chapter provides a three-part argument for the assumption that the simile and the parable are metaphors.

K. Kliesch, *Apostelgeschichte,* Stuttgarter Kleiner Kommentar, Neues Testament 5 (Stuttgart: Katholisches Bibelwerk, 1986, paper DM 19.80) 167 pp. Bibliography. ISBN: 3-460-15351-2.

After an eight-page introduction to Acts (author, place and date of composition, addressees, etc.), Kliesch gives an exposition of Acts according to the following general outline: the foreword (1:1-3), the church in Jerusalem (1:4–8:3), the church in Judea and Samaria (8:4–12:25), and the church among the Gentiles (13:1–28:31). Thirty excursuses are interspersed throughout the commentary.

G. A. Krodel, *Acts,* Augsburg Commentary on the New Testament (Minneapolis, MN: Augsburg, 1986, paper $19.95) 527 pp., 2 maps. Bibliography. LCN: 86-10796. ISBN: 0-8066-8884-X.

In his 34-page introduction to Acts, Krodel discusses authorship, structure, theology (salvation history, Jesus, the Holy Spirit, periods of history), the speeches, sources, genre, text, and literary features. Then he provides a commentary on each pericope, with particular attention to words and phrases, according to the following general outline: Easter to Pentecost (1:1-26); the witness in Jerusalem, Judea, and Samaria (2:1–9:43); the witness to the end of the earth (10:1–28:28); and epilogue (28:30-31). Krodel has been dean and professor of NT at Gettysburg Seminary in Pennsylvania since 1977.

H. Lausberg, *Die Verse J 2,10-11 des Johannes-Evangeliums. Rhetorische Befunde zu Form und Sinn des Textes; Die Verse J 2,7-9 des Johannes-Evangeliums. Rhetorische Befunde zu Form und Sinn des Textes,* Nachrichten der Akademie der Wissenschaften in Göttingen, I. Philologisch-historische Klasse, Jahrgang 1986, nos. 3, 5 (Göttingen: Vandenhoeck & Ruprecht, 1986, paper DM 4 each) 13 pp., 9 pp.

These booklets provide for each verse in Jn 2:10-11 and 2:7-9 a summary of content, grammatical notes and parallels, a paraphrase, and rhetorical observations related to the form and meaning of the text. Lausberg's discussions of Jn 1:1-18 and 1:27 appeared in the series in 1984.

M. Limbeck, *Matthäus-Evangelium,* Stuttgarter Kleiner Kommentar, Neues Testament 1 (Stuttgart: Katholisches Bibelwerk, 1986, paper DM 24.80) 312 pp. Bibliography. ISBN: 3-460-15311-3.

After a nine-page introduction to Mt, this volume provides a commentary on the Gospel according to the following outline: Jesus the incarnate fidelity of God (1:1–2:23); Jesus the true Son of God (3:1–4:11); the kingdom of heaven is here! (4:12–9:34); "O that my people would listen to me" (9:35–12:50); the seed is sown (13:1–16:12); the church of Christ Jesus (16:13–20:34); the decisive end (21:1–25:46); and Jesus-Immanuel – the future of Israel and the world (26:1–28:20). Nine excursuses (on Jewish biblical interpretation in Jesus' time, God's omnipotence, righteousness, etc.) are interspersed throughout the commentary. Limbeck, who teaches biblical languages on the Catholic theological faculty at Tübingen, is also the author of *Markus-Evangelium* (1984) in the series.

Liste der koptischen Handschriften des Neuen Testaments. I. Die sahidischen Handschriften der Evangelien, 1. Teil, ed. F.-J. Schmitz and G. Mink, Arbeiten zur Neutestamentlichen Textforschung 8 (Berlin – New York: de Gruyter, 1986, DM 148) xxiii and 471 pp. Bibliography. ISBN: 3-11-010256-0.

This catalogue of Sahidic manuscripts of the Gospels furnishes for individual items the place and inventory number, content, date, material, size of pages and of writing surface, siglum, notes, and bibliography. The "notes" generally consist of several paragraphs giving information about the manuscript. A ten-page index of the Sahidic Gospel manuscripts according to their present locations is included. B. Aland has supplied a nine-page foreword.

W. MAGASS, *Hermeneutik und Semiotik. Schrift—Predigt—Emblematik,* Forum Theologiae Linguisticae 15 (Bonn: Linguistica Biblica, 1983, paper DM 15) 108 pp. ISBN: 3-87797-025-7.

Of the nine papers in this collection, the three most pertinent to the NT concern the literary form and interpretation of the Gospel of Matthew, the circumstances in Jesus' parables, history with three horizons as seen in the story of the Syrophoenician woman (Mt 15:21-28), and three directions of biblical speech (typification, oppositions, public) in Lk 18:9-14.

E. S. MALBON, *Narrative Space and Mythic Meaning in Mark,* New Voices in Biblical Studies (San Francisco: Harper & Row, 1986, $24.95) xvii and 212 pp., 17 figs. Indexed. LCN: 85-51550. ISBN: 0-06-254540-X.

This study develops around three interrelated centers of interest: the meaning of Mk, the significance of space in a narrative, and the exegetical potential of structural analysis. It seeks to broaden the understanding of Markan narrative space by considering all spatial references and to deepen understanding of Markan narrative space by considering the system of interrelations of these references. After explaining a structuralist methodology appropriate for investigating space in Mk, it discusses geopolitical space, topographical space, and architectural space. The final chapter integrates the relations of a spatial order in Mk. Seventeen figures are provided in the course of the discussion. The book incorporates material from three recent articles [see §§ 26-853; 29-541; 30-135]. Malbon is associate professor of religion at Virginia Polytechnic Institute and State University.

C. S. MANN, *Mark. A New Translation with Introduction and Commentary,* Anchor Bible 27 (Garden City, NY: Doubleday, 1986, $20) xxvi and 715 pp. Bibliographies. Indexed. LCN: 85-4433. ISBN: 0-385-03253-6.

Mann, co-author with W. F. Albright of *Matthew* (1971) in the series and special assistant for humanities projects at Coppin State College in Baltimore, MD, suggests that Mark was writing for urgent, immediate use and so discarded any material that did not meet the needs of the situation. He also maintains that Mk is a digest or conflation of Mt and Lk with strong bias in favor of the Matthean order and material. The 190-page introduction treats the nature of the Gospels, the composition of the Gospels, proposed disciplines in Gospel studies, Synoptic relationships and the supposed priority of Mk, the purpose of Mk, Jesus in Mk, the kingdom in Mk, etc. The translation and commentary are divided into seven parts: conflict is joined (1:1-15), the acts of Jesus (1:16–3:35), Jesus and the community (4:1–8:26), passion (8:27–10:52), Israel under judgment (11:1–13:2), the future (13:3-37), and the passion narrative (14:1–16:20).

E. L. MARTIN, *The Place of Christ's Crucifixion. Its Discovery and Significance* (Hemet, CA: Academy for Scriptural Knowledge, 1984, paper) iv and 108 pp. Bibliography. Indexed. ISBN: 0-9605604-2-4.

Martin, the author of *The Birth of Christ Recalculated* (1978) and *The Original Bible Restored* (1984), argues that Jesus was crucified neither at the site of the Church of the Holy Sepulchre nor at the Garden Tomb but rather on the southern summit of the Mount of Olives. The nine chapters in his presentation concern the tearing of the curtain, a significant indication, the altar no one can find, where Calvary was, the Roman crucifixion, early Christian beliefs, the Holy Sepulchre, the manner of crucifixion, and the significance of the actual place of Jesus' crucifixion.

H. McGinlay (ed.), *The Year of Matthew* (v and 85 pp.); *The Year of Mark* (v and 79 pp.); *The Year of Luke* (v and 86 pp.); *The Years of John* (v and 90 pp.) (Northcote, Australia: Desbooks, 1982-85, paper $5.95 Aust. each; Melbourne: Joint Board of Christian Education of Australia and New Zealand).

Written by scholars working in Australia, these four volumes provide introductions to each Gospel and information about passages found in the three-year lectionary. They include contributions by F. J. Moloney on the Matthean infancy narrative, W. R. G. Loader on life in God's kingdom according to Mt 4–7, M. FitzPatrick on Jesus with his disciples according to Mk 3:7–6:6, D. A. Lee-Pollard on the blindness of the disciples in Mk 6:7–8:26, C. Hope on absolute renouncement and discipleship in Lk, R. Maddox on messianic joy in Lk, G. S. Dicker on Jesus as the light of the world (Jn 7–10), A. Gill on Jesus as the resurrection and the life (Jn 11–12), and C. Kruse on the Johannine account of Jesus' passion and death. N. Watson treats Jesus' resurrection in all four Gospels. Each volume contains an index to the lectionary.

F. Mosetto, *I miracoli evangelici nel dibattito tra Celso e Origene,* Biblioteca di Scienze Religiose 76 (Rome: Editrice LAS, 1986, paper 20,000 L) 172 pp. Bibliography. ISBN: 88-213-0135-4.

The first part of this volume discusses Celsus' critique of the Gospel miracles under the following headings: the theme of miracles in the context of *Alēthēs Logos,* the rationalism of Celsus, objections to the historical value of the NT accounts, the accusation of magic, and the comparison with the miracles of the traditional religion. The second part concerns Origen's response to Celsus according to this outline: the theme of miracles in the context of *Contra Celsum,* the historicity of the Gospel miracles, the Gospel miracles and magic, the pagan miracles, the weakness and power of Christ, and miracles and apologetic. Mosetto teaches on the theological faculty of the Università Pontificia Salesiana at Turin.

S. Muñoz Iglesias, *Los Evangelios de la Infancia.* II: *Los anuncios angélicos previos en el Evangelio lucano de la infancia,* Biblioteca de Autores Cristianos 479 (Madrid: Editorial Catolica, 1986) xii and 321 pp. Bibliography. Indexed. ISBN: 84-220-1247-2.

Muñoz Iglesias, author of *Los Cánticos del Evangelio de la Infancia según San Lucas* (1983), discusses the literary convention of birth announcements in the Bible [see § 29-979], critical questions regarding the birth announcements in Lk 1, the announcement to Zechariah, the announcement to Mary, and the visitation (Lk 1:39-45, 56). The three appendixes deal with the poetic insertions in Lk 1, Hebrew retroversions of the birth announcements in Lk 1, and bibliography on specific topics. Muñoz Iglesias concludes that the Semitic sources underlying the Lukan birth announcements reflect an early stage of Palestinian-Jewish Christian reflection on the announcements of the births of John the Baptist and Jesus in the light of OT models.

J. Navone and T. Cooper, *The Story of the Passion* (Rome: Pontificia Università Gregoriana, 1986, paper 15,000 L) iv and 415 pp.

The three major moments marking the journey that readers of this book are asked to make are the good news of God's love expressed in the Gospels, the story of Jesus' passion as the key to understanding the love and life of Jesus, and the call to become actors within Christ's story. Questions for reflection appear at the end of individual chapters.

F. Neugebauer, *Jesu Versuchung. Wegentscheidung am Anfang* (Tübingen: Mohr-Siebeck, 1986, DM 38) vi and 120 pp. ISBN: 3-16-145120-1.

After considering the temptation of Jesus as part of the Jesus tradition and discussing the Markan account (Mk 1:12-13), the author focuses on various aspects of Mt 4:1-11 and Lk 4:1-13: the triadic dimension, Jesus' stay in the wilderness and fasting, the Satanic consequence of the first temptation and the consequence for Jesus' way, the Son of God and the first temptation, the "man" in Jesus' response to the first temptation, the rejection of the tempter with Deut 8:3b, the connection between the first two temptations according to Matthew, the repulse of the tempter with Deut 6:16 and the consequence for Jesus' way, the third temptation according to Matthew, and the Lukan order of temptations. The final two sections reflect on the temptation of Jesus as an extraordinary experience and as a decision made at the beginning of his public ministry. Neugebauer concludes that the temptation of Jesus involved his distancing himself from John the Baptist, dedicating himself to God and the coming kingdom, and going his own way.

G. R. O'Day, *Revelation in the Fourth Gospel. Narrative Mode and Theological Claim* (Philadelphia: Fortress, 1986, paper $9.95) xii and 143 pp. Indexed. LCN: 86-45217. ISBN: 0-8006-1933-1.

The development of a doctoral dissertation directed by W. A. Beardslee and accepted by Emory University in Atlanta, this volume investigates the ways in which the Fourth Evangelist used irony in his narrative to create and recreate the dynamics of revelation. After considering the essence and function of irony, O'Day discusses revelation in the Fourth Gospel, uses Jn 4:4-42 as a test case for examining the relation of irony to the Johannine theology of revelation, and describes how the Gospel narrative functions as the locus of revelation. O'Day seeks to show that the Fourth Gospel allows readers to experience revelation for themselves.

G. R. O'Day, *The Word Disclosed. John's Story and Narrative Preaching* (St. Louis, MO: CBP Press, 1987, paper $7.95) 112 pp. LCN: 86-24510. ISBN: 0-8272-4219-0.

O'Day, assistant professor of NT at Eden Seminary in Webster Groves, MO, and author of *Revelation in the Fourth Gospel* (1986), provides exegetical reflections on four Johannine texts: from the comfort of slogan to the risk of experience (Jn 3:1-15), from the comfort of tradition to the risk of experience (4:4-42), the risk of experience—how do we know and what do we see? (9:1-41), and from the risk of experience to the gift of life (11:1-53). She concludes with a reflection on Jn 20:1-18. W. Brueggemann has provided a two-page foreword.

V. Pasquetto, *Annuncio del regno. I grandi temi dei vangeli sinottici riproposti al cristiano d'oggi* (Naples: Dehoniane, 1985, paper 25,000 L) 507 pp. Bibliographies.

Pasquetto, author of *Da Gesù al Padre* (1983), discusses the nature of the Gospels, the accounts of Jesus' infancy, the Magnificat, the reign of God proclaimed by Jesus, the reign of God and demonic activity, the first manifestation of Jesus to the people according to Mk, the Sermon on the Mount, the beatitudes, the parables, the identity of Jesus' disciple, the accounts of Jesus' passion and death, and his resurrection. The three appendixes concern the sociopolitical reading of the Gospels according to S. G. F. Brandon and F. Belo, the social and religious situation of Palestine in Jesus' time, and R. Bultmann's categorization of material in the Synoptic Gospels.

D. Patte, *The Gospel According to Matthew. A Structural Commentary on Matthew's Faith* (Philadelphia: Fortress, 1987, paper $19.95) xvi and 432 pp. Bibliography. Indexed. LCN: 86-45218. ISBN: 0-8006-1978-1.

This structural commentary on Mt seeks to show what convictions the Evangelist conveyed to his readers in each passage by giving special attention to the narrative oppositions and thematic features. The following outline is adopted: the origin of Jesus, the Christ, Son of David (1:1-25); from Bethlehem to Nazareth (2:1-23); from John's ministry to Jesus' ministry (3:1–4:25); the Sermon on the Mount (5:1–7:29); Jesus as miracle worker (8:1–9:34); etc. Also included is an eleven-page table of narrative oppositions in the Greek text of Mt. Patte, professor of religious studies and NT at Vanderbilt University in Nashville, is also the author of *Paul's Faith and the Power of the Gospel* (1983) and *Preaching Paul* (1984).

P. Perrier, *Karozoutha. Annonce orale de la bonne nouvelle en arameen et evangiles greco-latins* (Paris: Médiaspaul, 1986, paper 220 F; Montreal: Editions Paulines) 701 pp., 2 maps. Illustrated. Bibliography. Indexed. ISBN: 2-7122-0248-1 (Médiaspaul), 2-89039-344-5 (Editions Paulines).

Drawing on recent research on oral tradition and the Peshitta, Perrier first discusses the oral and written forms of the good news: the discovery of oral hemistichs in Aramaic, oral textual criticism and stratigraphy, recognition and translation of oral structures, midrashic composition and oral traditional composition, etc. Then he presents an Aramaic historical model for the composition and tradition of the Gospels with reference to four times: preparation for the Messiah (48 to 6 B.C.), the Messiah (6 B.C. to A.D. 30), the "desert" (A.D. 30 to 70), and the dispersion (A.D. 70 to 399). Five appendixes are included. Perrier concludes that the gospel proclaimed by Jesus in Aramaic was shaped between A.D. 30 and 37 for catechesis and liturgy, and that the complete Aramaic text of the four Gospels existed before A.D. 70. A chart illustrating the development of the texts of the Gospels up to A.D. 390 is provided.

A. Pohl, *Das Evangelium des Markus,* Wuppertaler Studienbibel, Ergänzungsband (Wuppertal: R. Brockhaus, 1986, paper DM 48) 604 pp. Bibliography. ISBN: 3-417-25022-6.

In his twenty-six page introduction to Mk, Pohl discusses the title, author, sources, relation to the other Synoptic Gospels, place of composition and first readers, date of composition, structure, and characteristic theological dimensions. Then he provides for each pericope a German translation, notes on the translation, and a verse-by-verse exposition. The following general outline is adopted: opening of the book (1:1); Jesus enters on his way (1:2-13); Jesus proclaims in Galilee God's reign (1:14-45); Galilean controversies (2:1–3:6); division between the people and the disciples (3:7–6:29); the messianic flock of Jews and Gentiles (6:30–8:26); on the way to Jerusalem (8:27–10:52); the messianic activity in the Temple (11:1–12:44); Jesus' farewell discourse (13:1-37); the betrayal, rejection, death, and resurrection of the Son of Man (14:1–16:8); and the origin and spread of the faith through the risen Lord (16:9-20). Pohl is Dozent for NT and dogmatic theology at the theological seminary in Buckow, Germany.

B. Reicke, *The Roots of the Synoptic Gospels* (Philadelphia: Fortress, 1986, $22.95) x and 191 pp. Indexed. LCN: 85-45485. ISBN: 0-8006-0766-X.

After sketching the history of scholarship on the Synoptic problem, Reicke considers the distribution of the Synoptic material and the principal factors that occasioned the formation of the preliterary traditions written down by the Evangelists. Then he examines the Synoptic material according to the following headings: Christ's birth, childhood, and baptism (Mt 1:1–4:17 parr.); Jesus in Galilee and adjacent countries (Mt 4:18–18:35 parr.); and Jesus in Transjordan and Jerusalem (Lk 9:51–18:14 and Mt 19:1–28:20 parr.). Finally he treats Matthew, Mark, and Luke as redactors and explores the relationships between them. Reicke is emeritus professor of NT at the University of Basel.

J. A. T. Robinson, *The Priority of John,* ed. J. F. Coakley (London: SCM, 1985, £19.50) xvi and 443 pp. Bibliography. Indexed. ISBN: 0-334-02273-8.

After questioning the presuppositions on which the presumption of the posteriority of the Fourth Gospel has rested, this volume explores the possibility that the beloved disciple behind the Gospel was the son of Zebedee as the tradition has unanimously asserted. Then it focuses on the chronology of Jesus' ministry, the various phases in the story of Jesus (beginning, middle, end), the teaching of Jesus, and the person of Christ. Robinson prepared a complete draft of the manuscript shortly before his final illness was diagnosed. Coakley (with help from C. F. D. Moule) prepared the manuscript for publication and supplied a two-page introductory note. The book is distributed in the USA by Fortress Press of Philadelphia.

R. A. ROSENBERG, *Who Was Jesus?* (Lanham, MD—New York—London: University Press of America, 1986, paper $9.25) vii and 123 pp. Indexed. LCN: 85-29523. ISBN: 0-8191-5177-7 (cloth), 0-8191-5178-5 (paper).

Rosenberg, rabbi of the Temple of Universal Judaism, Congregation Daat Elohim, New York City, examines the relation between Jesus (and the NT) and Judaism under seven headings: the Messiah, Jesus and Judaism, the Sermon on the Mount, the Last Supper, the trial and crucifixion, the Fourth Gospel, and Who was Jesus? A note on the "messianic secret" in Gen 49:10 is included. Rosenberg suggests that, if Jesus were alive today, he would reject both being a Christian and worshipping as a Jew.

L. SCHOTTROFF AND W. STEGEMANN, *Jesus and the Hope of the Poor,* trans. M. J. O'Connell (Maryknoll, NY: Orbis, 1986, paper $9.95) ix and 134 pp. Indexed. LCN: 86-5435. ISBN: 0-88344-255-8.

The English version of *Jesus von Nazareth—Hoffnung der Armen* [*NTA* 23, p. 233], this volume contains chapters on "the poor have good news preached to them" (the earliest tradition about Jesus); sheep among wolves (the wandering prophets of the sayings-source); and the following of Christ as solidarity between rich, respected Christians and poor, despised Christians (Lk). The authors were the editors of *God of the Lowly* (1984).

T. SCHRAMM AND K. LÖWENSTEIN, *Unmoralische Helden. Anstössige Gleichnisse Jesu* (Göttingen: Vandenhoeck & Ruprecht, 1986, paper DM 28) 204 pp. Indexed. ISBN: 3-525-53575-9.

After defining the term "immoral hero," the authors examine seven Gospel parables that feature such figures: Lk 16:1-13; Mk 12:1-12 parr.; Mt 13:44; Lk 12:39 parr.; *Gospel of Thomas* 98; Lk 18:1-8; and Lk 12:57-59 par. Then they consider parallels to these stories (OT, rabbinic, others), picaresque analogies, God's reign in the light of Jesus' shocking parables, immoral heroes in Jesus' preaching (where and why?), and the morality of duty and the morality of passion.

J. SCHREIBER, *Der Kreuzigungsbericht des Markusevangeliums: Mk 15,20b-41. Eine traditionsgeschichtliche und methodenkritische Untersuchung nach William Wrede (1859–1906),* Beiheft zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 48 (Berlin—New York: de Gruyter, 1986, DM 176) xvi and 517 pp. Bibliography. Indexed. ISBN: 3-11-010594-2.

The first part of this book (pp. 1-272) contains the text of Schreiber's 1959 doctoral dissertation, which was summarized in his *Theologie des Vertrauens* [*NTA* 12, pp. 395-396]. After methodological observations, it presents an exegesis of Mk 15:20b-41 within the Markan passion story, with attention to the various dimensions of the text, its major motifs, and the additions made by the Evangelist. Then it treats the significance of the historical facts and the unhistorical statements in the text. Three excursuses are included. The second part (pp. 273-517) surveys the problems and results of research on the text since 1959, provides three more excursuses and two appendixes, and gives a comprehensive bibliography and indexes.

W. SIMONIS, *Jesus von Nazareth. Seine Botschaft vom Reich Gottes und der Glaube der Urgemeinde. Historisch-kritische Erhellung der Ursprünge des Christentums* (Düsseldorf: Patmos, 1985, paper DM 39.80) 282 pp. Indexed. ISBN: 3-491-77635-X.

Simonis, professor of dogmatic theology and history of dogma at the University of Würzburg, first discusses the relevance of the quest for Jesus for faith today and considers the methodology of historical-critical life-of-Jesus research (with special attention to the principle of dissimilarity). Then he surveys the history of the primitive church and its Christology: the beginnings of post-Easter Christology, overcoming the crisis and the role of James, the Son of Man Christology, the exaltation Christology as an attempt at synthesis, and the Christology of the Synoptic Gospels. Finally he focuses on Jesus and the reign of God: the historical Jesus of Nazareth, and the mystery of God's reign.

R. C. TANNEHILL, *The Narrative Unity of Luke-Acts. A Literary Interpretation.* Vol. 1, *The Gospel According to Luke,* Foundations and Facets (Philadelphia: Fortress, 1986, $19.95) xv and 334 pp. Bibliography. Indexed. LCN: 86-45224. ISBN: 0-8006-2112-3.

Tannehill, professor of NT at Methodist Theological School in Delaware, OH, and author of *The Sword of His Mouth* (1975), argues that the literary unity of Lk-Acts was the result not only of a single author working within a persistent theological perspective but also of the narrative plan according to which scenes and characters contribute to a larger story that determines the significance of each part. The eight major chapters in this study concern previews of salvation, the beginnings of the missions of John and Jesus, Jesus as preacher and healer, Jesus' ministry to the oppressed and excluded, Jesus and the crowd or people, Jesus and the authorities, Jesus and the disciples, and the risen Lord's revelation to his followers. The second volume will treat the narrative unity of Acts.

G. THEISSEN, *Der Schatten des Galiläers. Historische Jesusforschung in erzählender Form* (Munich: Kaiser, 1986, paper DM 32) 271 pp., map. Bibliography. ISBN: 3-459-01656-6.

Theissen, professor of NT at the University of Heidelberg and author of *Urchristliche Wundergeschichten* (1974) and *Soziologie der Jesusbewegung* (1977), seeks to present in narrative form a picture of Jesus and his time. He has adopted a fictional framework in which a young Jew named Andrew had been asked by Pontius Pilate to gather information about new religious movements in Palestine and in this capacity encountered Jesus. Thus Jesus' life and teaching are described from the perspective of a Jewish contemporary and in the context of the religious and social world of Palestinian Judaism.

C. G. VAUGHT, *The Sermon on the Mount. A Theological Interpretation* (Albany, NY: State University of New York Press, 1986, cloth $34.50, paper $9.95) xiv and 217 pp. Indexed. LCN: 86-14500. ISBN: 0-88706-364-0 (cloth), 0-88706-365-9 (paper).

Vaught, associate professor and head of the department of philosophy at Pennsylvania State University, attempts to demonstrate that the Sermon on the Mount (Mt 5–7) is rooted in the perfection of God and requires a divine transformation of the human spirit. His theological commentary on the text begins with divine perfection and Christian maturity, moves to the relation between past and future in the light of Jesus' revolutionary teaching, focuses next on six specific contexts in which divine perfection is expressed, and concludes with considerations about the gate, the pathway, and the rock that allow our response to begin, to continue, and to be grounded in God.

S. VERNEY, *Water into Wine. An Introduction to John's Gospel* (London: Collins, Fount Paperbacks, 1985, paper £2.50) 223 pp. ISBN: 0-00-626833-1.

Verney, Anglican bishop of Repton in Derbyshire, UK, explores the meaning of eighteen episodes in the Fourth Gospel and the levels of reality that they reveal. He divides his exposition into two major sections: the signs (chaps. 1–12), and the reality (chaps. 13–20). He treats the Prologue (1:1-18) at the end of the exposition.

D. VERSEPUT, *The Rejection of the Humble Messianic King. A Study of the Composition of Matthew 11–12,* European University Studies, Series 23 Theology, Vol. 291 (Frankfurt/M.—Bern—New York: Peter Lang, 1986, paper 77 Sw. fr.) iii and 480 pp. Bibliography. ISBN: 3-8204-9781-1.

This examination of Mt 11–12 in an attempt to lay bare Matthew's meaning and purpose suggests that the narrative displays a solid, thematic unity dealing with the tragic fact of Jesus' rejection by the covenant people Israel. After an introduction to Mt as a whole, it considers the rejection of salvation (11:1-24), God's mercy in Jesus (11:25–12:21), Israel's rejection revisited (12:22-45), and the true messianic community (12:46-50). Verseput concludes that Mt 11–12 describes Israel's rejection of Jesus, its humble messianic king.

H. WAGNER (ED.), *Judas Iskariot. Menschliches oder heilsgeschichtliches Drama?* (Frankfurt/M.: Knecht, 1985, paper DM 22) 144 pp. Bibliographies. ISBN: 3-7820-0521-X.

The three essays in this volume approach the figure of Judas from various perspectives: Wagner on Judas and the mystery of sin, human freedom, and God's plan of salvation; K. Dorn on Judas as one of the Twelve (see 1 Cor 15:3b-5); and J. Imbach on the images of Judas in contemporary literature.

R. WILD, *His Face Shone Like the Sun. Encountering the Transfigured Christ in Scripture* (New York: Alba House, 1986, paper $5.95) xxv and 126 pp. LCN: 86-8054. ISBN: 0-8189-0501-8.

With the Synoptic transfiguration accounts (Mt 17:1-8; Mk 9:2-8; Lk 9:28-36) as a guide, this volume reflects on the attitudes of mind and heart necessary for allowing the Word to dwell in us. A secondary purpose of the book is to help us regain the "mind of the Fathers" toward Scripture. Each of the fourteen chapters begins with a quotation from the transfiguration narrative ("after six days . . .") and a subheading indicating the content ("Scripture as an epiphany of Christ"), and ends with a quotation from the writings of Origen. Wild is a member of the Madonna House community in Combermere, Ontario.

EPISTLES–REVELATION

R. BRING, *Paulus, lagen och konsten att översätta Bibeln,* Religio 2 (Lund: Lunds Universitet Teologiska Institutionen, 1982, paper) 34 pp. ISSN: 0280-5723.

Bring, professor of systematic theology at Lund University from 1936 to 1962, examines three texts in Paul's letters with particular attention to their translation in the 1981 Swedish version of the Bible. The three texts concern Paul's approach to the OT and Judaism: 2 Cor 3:13; Rom 10:2-8; and Gal 3:10-12.

G. H. CLARK, *First and Second Thessalonians* (Jefferson, MD: Trinity Foundation, 1986, paper $5.95) xi and 165 pp.

In the first part of this volume, Clark presents a devotional commentary on the Greek text of 1–2 Thessalonians after giving an English translation of one or several verses. In the second part (pp. 115-152) he examines the textual basis of modern English translations of the Bible and argues for the superiority of the King James Version on textual, literary, and theological grounds. The second part is also published separately under the title *Logical Criticisms of Textual Criticism* (1986).

P. A. CUNNINGHAM, *Jewish Apostle to the Gentiles. Paul as He Saw Himself* (Mystic, CT: Twenty-Third Publications, 1986, paper $5.95) xiii and 100 pp., map. Bibliography. Indexed. LCN: 86-50236. ISBN: 0-89622-302-7.

Cunningham, co-director of the Salem Deanery Christian Life Center in Salem, NH, observes that Paul, far from being an opponent of Judaism, was a faithful Jew throughout his life and defined his mission in Christ exclusively in terms of his gospel to the Gentiles. The six chapters in his introduction to Paul concern Paul and his era, conversion or call, salvation for the Gentiles, Gentiles in Christ, the Law's end or its confirmation, and Paul's gospel today. Three appendixes are included.

W. J. DUMBRELL, *The End of the Beginning. Revelation 21–22 and the Old Testament* (Homebush West, NSW: Lancer, 1985, paper $10.95) xiv and 200 pp. ISBN: 0-85892-269-X.

Presented in 1983 as the Moore Theological College lectures, the five chapters in this volume deal with major themes in Revelation 21–22: the new Jerusalem, the new temple, the new covenant, the new Israel, and the new creation. For each topic it examines the theme as it appears in Revelation 21–22, traces its birth and growth (in the OT, the Gospels, and the Epistles), and returns to Revelation 21–22. Dumbrell, professor of biblical studies at Regent College in Vancouver, is especially concerned to answer why these five ideas are an appropriate way to finish the book of Revelation and the Bible as a whole. The book is distributed in the USA by Baker Book House of Grand Rapids, MI.

R. Fabris, *Le lettere pastorali*, Leggere oggi la Bibbia 2.11 (Brescia: Editrice Queriniana, 1986, paper 12,000 L) 116 pp. Bibliography. Indexed.

Fabris, author of *Gesù di Nazareth* (1983) and *La preghiera nella Bibbia* (1985), first considers the Pastorals in history, their literary genre, and relation to the Pauline tradition. Then after discussing the literary and thematic structure of the Pastorals, he provides a guide to reading certain texts in them: ecclesiastical order and the project of Christian life (1 Tim 2:1-15; 3:1-13), pastoral attitudes and duties toward various categories (1 Tim 5:1–6:2; 6:17-19), the project of Christian life (Tit 2:1-10; 3:1-2, 3), the model of the pastor (1 Tim 4:6-16; 1:18-20; 6:11-14; 2 Tim 1:6–2:13; 3:10–4:6), polemic against the "heretics" (Tit 1:10-16), and theological motivation (1 Tim 3:16; 2 Tim 2:8-13; Tit 2:11-14; 3:4-7; 1 Tim 3:14-15).

E. Franco, *Comunione e partecipazione. La koinônia nell'epistolario paolino,* Aloisiana 20 (Brescia: Morcelliana, 1986, paper 39,000 L) xiii and 346 pp. Bibliography. Indexed. ISBN: 88-372-1281-X.

Prepared as a doctoral dissertation under the direction of U. Vanni and accepted by the Pontifical Biblical Institute in Rome in 1983, this investigation of *koinōnia* and related words examines their occurrences in Paul's letters: 1 Corinthians (1:4-9; 9:23; 10:14-22), 2 Corinthians (1:3-7; 6:14–7:1; 8–9; 13:13), Galatians (2:1-10; 6:6) and Romans (11:17-18; 12:13; 15:25-27), and Philippians (1:3-11; 2:1-4; 3:7-11; 4:10-20) and Philemon (4-7, 17-20). The final chapter considers the semantic field of the *koinōn-* root in Paul's writings, compares Paul's usage with OT-Jewish and Greek uses, and defines the distinctiveness of Paul's concept and traces the NT development. Franco concludes that the idea of partnership in the gospel (see Phil 1:5) expressed Paul's particular understanding of *koinōnia.*

S. J. Hafemann, *Suffering and the Spirit. An Exegetical Study of II Cor. 2:14–3:3 within the Context of the Corinthian Correspondence,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 19 (Tübingen: Mohr-Siebeck, 1986, DM 79) viii and 258 pp. Bibliography. Indexed. ISBN: 3-16-144973-8.

An abridged version of a doctoral dissertation directed by P. Stuhlmacher and accepted in 1985 by the Protestant theological faculty at Tübingen, this exegetical analysis of 2 Cor 2:14–3:3 describes the text as both a thesis-like compendium of Paul's self-conception as an apostle and a classic presentation of his corresponding apologetic for the authority and validity of his apostolic ministry. Its five chapters concern "led unto death" and the meaning and function of Paul's thanksgiving (2:14a), the apostle Paul as the sacrificial aroma of Christ (2:14b-16a), the question of Paul's sufficiency and a working hypothesis concerning its tradition-historical background (2:16b), the apologetic function of Paul's ministry of suffering in the Corinthian correspondence (2:17), and Paul's ministry of the Spirit as corroboratory evidence of his sufficiency (3:1-3).

T. Holtz, *Der erste Brief an die Thessalonicher,* Evangelisch-Katholischer Kommentar zum Neuen Testament 13 (Neukirchen-Vluyn: Neukirchener, 1986, paper DM 72; Zurich—Einsiedeln—Cologne: Benziger) x and 291 pp. Bibliography. Indexed. ISBN: 3-7887-0752-6 (Neukirchener), 3-545-23110-0 (Benziger).

The first major German commentary on 1 Thessalonians since that of E. von Dobschütz (1909), this volume discusses the founding of the church at Thessalonica in the light of 1 Thessalonians and Acts, the date of the letter's composition, literary questions (unity, integrity, structure), and content. Then it presents for each pericope in 1 Thessalonians a German translation and exposition. The following general outline is adopted: epistolary introduction

(1:1), introductory thanksgiving—God's way with the community and its apostle (1:2–3:13), the exhortation (4:1–5:24), and epistolary conclusion (5:25-28). The concluding section treats the historical impact and spiritual teaching of 1 Thessalonians. Holtz is professor of NT studies at Halle-Wittenberg.

A. J. HULTGREN, *Paul's Gospel and Mission. The Outlook from His Letter to the Romans* (Philadelphia: Fortress, 1985, paper $9.95) xiv and 162 pp. Indexed. LCN: 85-4430. ISBN: 0-8006-1871-8.

Hultgren, associate professor of NT at Luther Northwestern Theological Seminary in St. Paul, MN, and author of *Jesus and His Adversaries* (1979), focuses on Paul's gospel and mission as these are given theological expression in his letters, especially Romans. The five chapters in the book concern Paul's gospel and theology, God's righteousness in Christ, God's act in Christ, justification of humanity and justification by faith, and Paul's mission. Hultgren concludes that the good news of the sending of God's Son gave impetus to Paul's missionary theology and is the basis for a missionary theology in every age.

R. JEWETT, *The Thessalonian Correspondence. Pauline Rhetoric and Millenarian Piety,* Foundations and Facets (Philadelphia: Fortress, 1986, $17.95) xv and 240 pp., 6 charts. Bibliography. Indexed. LCN: 86-45204. ISBN: 0-8006-2111-5.

Jewett, professor of NT interpretation at Garrett-Evangelical Theological Seminary in Evanston, IL, and author of *A Chronology of Paul's Life* (1979), argues that in 1–2 Thessalonians Paul addressed a unique situation of millenarian radicalism that required deflation. The ten chapters in the book concern the problem of the authenticity of the Thessalonian letters, the issues of sequence and recipients, the question of literary integrity, the question of chronology, the rhetoric of the Thessalonian letters, the situation in the Thessalonian congregation (inferences from the literary evidence), the setting in Thessalonica (historical and cultural evidence), previous models of the Thessalonian congregation, the millenarian model, and the reception of 1 Thessalonians and the provenance of 2 Thessalonians. Also included are a 21-page bibliography and six charts.

M. KARRER, *Die Johannesoffenbarung als Brief. Studien zu ihrem literarischen, historischen und theologischen Ort,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 140 (Göttingen: Vandenhoeck & Ruprecht, 1986, DM 84) 354 pp. Bibliography. Indexed. ISBN: 3-525-53818-9.

Prepared as a doctoral dissertation under the direction of J. Roloff and O. Merk and accepted in 1983 by the theological faculty at Erlangen-Nürnberg, this study argues that Revelation is thoroughly epistolary, not simply an apocalypse placed in an epistolary framework. Its chapters treat the history of research on Revelation as an epistolary communication, Revelation in the context of Jewish apocalyptic and early Christian epistolary literature, the communication structure of the various parts of Revelation (1:1-3; 1:4-8; 1:9–3:22; 4:1–22:21), and the setting of the work in the religious life and history of Asia Minor. Five excursuses are interspersed throughout the book.

M. KILEY, *Colossians as pseudepigraphy,* The Biblical Seminar (Sheffield, UK: JSOT Press, 1986, paper £7.95 or $11.95) 148 pp. Bibliography. Indexed. ISBN: 1-85075-024-6.

A slightly revised form of a doctoral dissertation prepared under the direction of G. W. MacRae and accepted by Harvard University in 1983, this volume first seeks out data on the general phenomenon of pseudepigraphical letters in order to illuminate the composition of the letter to the Colossians. Next it assembles the most cogent reasons for saying that Colossians was not written by Paul and adds an argument concerning Paul's mission finances to the traditional ones. Then it suggests that the author of Colossians used Paul's two prison letters (Philippians and Philemon) as models, sketches a picture of the group of Pauline students emerging from a study of Colossians, and discusses some overall purposes of the letter. An appendix describes Greco-Roman people beside Paul who effected financial transactions on behalf of a mission. Kiley is assistant professor of religious studies at the University of St. Jerome's College in Waterloo, Ontario.

D.-A. Koch, *Die Schrift als Zeuge des Evangeliums. Untersuchungen zur Verwendung und zum Verständnis der Schrift bei Paulus,* Beiträge zur Historischen Theologie 69 (Tübingen: Mohr-Siebeck, 1986, DM 198) xii and 406 pp. Bibliography. Indexed. ISBN: 3-16-144990-8.

Accepted as a *Habilitationsschrift* by the faculty of Evangelical theology at Mainz in 1983, this investigation of the OT in Paul's letters first treats Paul's use of Scripture: the textual basis of Paul's biblical quotations, and his technique of citation; and literalness and freedom in Paul's biblical quotations. Then it examines Paul's understanding of Scripture: contemporary scriptural exegesis and its significance for Paul's understanding of Scripture; and the literary function, thematic coordination, and chronological understanding of the biblical quotations in Paul's letters. The final chapter discusses Paul's approach to the OT as a witness to the gospel. Koch's doctoral dissertation was published as *Die Bedeutung der Wundererzählungen für die Christologie des Markus-evangeliums* (1975).

R. Kysar, *I, II, III John,* Augsburg Commentary on the New Testament (Minneapolis, MN: Augsburg, 1986, paper $9.95) 157 pp. Bibliography. LCN: 86-17416. ISBN: 0-8066-8862-9.

In his thirteen-page general introduction to the Johannine epistles, Kysar discusses their authorship, literary nature, situation, and theological message. Then he provides for each letter a detailed outline of content and a pericope-by-pericope commentary. A three-page select bibliography is provided. Kysar, author of the commentary on the Fourth Gospel in the series [*NTA* 30, p. 354], maintains that the Johannine epistles were products of and for a Christian church that shared a tradition embraced by the author of the Fourth Gospel.

F. Lang, *Die Briefe an die Korinther,* Das Neue Testament Deutsch 7 (Göttingen: Vandenhoeck & Ruprecht, 1986, paper DM 48) 382 pp. Bibliography. Indexed. ISBN: 3-525-51368-2.

After a fourteen-page introduction to 1–2 Corinthians and the relationship between them, Lang presents his exposition of 1 Corinthians according to the following outline: epistolary introduction (1:1-9), divisions in the community (1:10–4:21), ethical abuses in the community (5:1–6:20), response to questions about life-style (7:1–11:1), response to questions about worship (11:2–14:40), the resurrection of the dead (15:1-58), and communications and greetings (16:1-24). Then he deals with 2 Corinthians: epistolary introduction (1:1-11), a retrospect on past events (1:12–7:16), the collection for the community in Jerusalem (8:1–9:15), Paul's reckoning with his opponents (10:1–13:10), and epistolary conclusion (13:11-13). Eighteen excursuses are interspersed throughout the commentaries. The volume replaces H. D. Wendland's *Die Briefe an die Korinther* (1936; 15th ed., 1980).

J. Lieu, *The Second and Third Epistles of John: History and Background,* Studies of the New Testament and Its World (Edinburgh: T. & T. Clark, 1986, $19.95) x and 264 pp. Bibliography. Indexed. ISBN: 0-567-09443-X.

Based on a doctoral dissertation directed by F. M. Young and presented to the University of Birmingham in 1980, this examination of 2 John and 3 John considers what they are about, from where they came, why they were accepted, and what has been their use. Its five chapters concern their acceptance into the canon, their genre (letters or epistles), the "presbyter" and his letters, their background, and the Johannine gospel. The third chapter includes commentaries on the Greek texts of both documents. Two appendixes are included. The volume is distributed in the USA by Fortress Press of Philadelphia.

H.-M. Lübking, *Paulus und Israel im Römerbrief. Eine Untersuchung zu Römer 9–11,* European University Studies, Series 23 Theology, Vol. 260 (Frankfurt/M.—Bern—New York: Peter Lang, 1986, 65 Sw. fr.) 304 pp. Bibliography. ISBN: 3-8204-9009-4.

Prepared as a doctoral dissertation under the direction of G. Klein and accepted by the

Evangelical theological faculty at Münster in 1984, this volume first sets Romans 9–11 in the context of the preceding material in the epistle. Then it examines Romans 9–11 according to the following outline: the lament over the elect Israel (9:1-5), God's freedom of choice (9:6-29), Israel's culpable hardening vis-à-vis the proclamation of Christ (9:30–10:21), an interim statement (11:1-10), and Paul's hope for Israel (11:11-32). Lübking defines Paul's basic theme in Romans 9–11 as follows: God's fidelity to his promises to chosen but disobedient Israel will be brought to fulfillment when God justifies "godless" Israel.

G. Lyons, *Pauline Autobiography. Toward a New Understanding,* SBL Dissertation Series 73 (Atlanta: Scholars Press, 1985, cloth $23.50, paper $15.50) xii and 273 pp. Bibliography. Indexed. LCN: 84-1289. ISBN: 0-89130-730-3 (cloth), 0-89130-765-6 (paper).

Prepared as a doctoral dissertation under the direction of H. Boers and accepted by Emory University in 1982, this volume first surveys the phenomenon of autobiography in antiquity and provides a critique of existing approaches to Paul's autobiographical remarks in Galatians. Then it examines the functions of Paul's autobiographical remarks in Galatians and 1 Thessalonians, respectively. Lyons concludes that Paul's autobiographical remarks served not to distinguish him from his converts nor to defend his person or authority but rather to establish his ethos as an "incarnation" of the gospel of Jesus Christ.

R. P. Martin, *New Testament Foundations: A Guide for Christian Students.* Vol. 2, *The Acts. The Letters. The Apocalypse* (rev. ed.; Grand Rapids: Eerdmans, 1986, paper $9.95; Exeter, UK: Paternoster) xii and 470 pp. Bibliography. Indexed. LCN: 86-16235. ISBN: 0-8028-0076-9.

The revised version of a book described in *NTA* 22, p. 336 features response to criticisms of Martin's *Reconciliation: A Study in Paul's Theology* (1981). A companion volume on the Gospels was described in *NTA* 20, p. 110. Martin is professor of NT and director of the graduate studies program at Fuller Theological Seminary in Pasadena, CA.

Das Neue Testament auf Papyrus. I. Die katholischen Briefe, ed. W. Grunewald with K. Junack, Arbeiten zur Neutestamentlichen Textforschung 6 (Berlin—New York: de Gruyter, 1986, DM 158) xi and 171 pp. ISBN: 3-11-010245-5.

Texts of the catholic epistles occur in the following Greek NT papyri: 9, 20, 23, 54, 72, 74, 78, and 81. This volume presents a description of each papyrus (place and inventory number, texts, material description and orthography, script, date, textual character, place of discovery, editions, secondary literature). Then it provides the Greek manuscript evidence for James, 1–2 Peter, 1–3 John, and Jude as it appears in the papyri, in collation with the critical text in *Novum Testamentum graece* (26th ed., 1979). K. Aland has provided a five-page introduction.

Das Neue Testament in syrischer Überlieferung. I. Die grossen katholischen Briefe, ed. B. Aland with A. Juckel, Arbeiten zur Neutestamentlichen Textforschung 7 (Berlin—New York: de Gruyter, 1986, DM 240) ix and 311 pp. Bibliography. ISBN: 3-11-010255-2.

After explaining the goal and format of this edition of the Syriac version of the catholic epistles, the volume discusses the manuscripts (Peshitta, Harklean, West Syrian Massora), the Greek *Vorlage* of the Harklean tradition and its place in the Greek manuscript tradition of the catholic epistles, the original text of Thomas of Harkel and the extant manuscripts, the original text of the Peshitta and the pertinent manuscripts, the critical apparatus of the Harklean tradition, and the textual character of the Philoxeniana. Then it provides the Syriac version of James, 1–2 Peter, 1–3 John, and Jude according to the Peshitta, the Harklean tradition, and other related textual evidence. Also included are lists of the West Syrian Massora, a collation of Peshitta editions, and a Greek retroversion of the catholic epistles on the basis of the Harklean manuscripts.

W. Rebell, *Gehorsam und Unabhängigkeit. Eine sozialpsychologische Studie zu Paulus* (Munich: Kaiser, 1986, paper DM 36) 180 pp. Bibliography. Indexed. ISBN: 3-459-01635-3.

The revision of a doctoral dissertation directed by H. Balz and accepted in 1982 by the Evangelical theological section at the Ruhr-Universität in Bochum, this social-psychological investigation of Paul focuses on his relations with the Jerusalem authorities, his coworkers, and his communities. The social-psychological theories used in the presentation include cognitive balance, cognitive dissonance, communication and interaction, reciprocity, power typology, and the double bind. A glossary of technical psychological terms is provided.

J. D. Tabor, *Things Unutterable. Paul's Ascent to Paradise in its Greco-Roman, Judaic, and Early Christian Contexts,* Studies in Judaism (Lanham, MD—New York—London: University Press of America, 1986, cloth $23.50, paper $11.50) x and 154 pp. Bibliography. Indexed. LCN: 86-18924. ISBN: 0-8191-5643-4 (cloth), 0-8191-5644-2 (paper).

Based on a doctoral dissertation undertaken at the University of Chicago, this investigation of Paul's religious experience takes its starting point from the report of his "heavenly journey" in 2 Cor 12:2-4. After evaluating this report in the light of Paul's message and claim to be an apostle, it examines how the idea of ascent to heaven was variously understood in antiquity and how such conceptions related to the more concrete questions of religious and cultic experience. The final chapter focuses on 2 Cor 12:2-4 and discusses the significance of Paul's ascent. Tabor, who teaches in the religion department at the College of William and Mary in Williamsburg, VA, concludes that, though Hellenistic texts illumine Paul's religious experience, the apocalyptic "particulars" make Paul really Paul.

W. Thüsing, *Gott und Christus in der paulinischen Soteriologie.* Band I, *Per Christum in Deum. Das Verhältnis der Christozentrik zur Theozentrik,* Neutestamentliche Abhandlungen N.F. 1/1 (3rd rev. ed.; Münster: Aschendorff, 1986, DM 48) xxxv and 307 pp. Bibliography. Indexed. ISBN: 3-402-03627-4.

This revised and expanded version of a work published under the title *Per Christum in Deum* [*NTA* 10, p. 288] features a hermeneutical-methodological introduction and an appendix giving answers to eschatological questions and furnishing corrections and precisions to the text. The six chapters deal with the orientation of the present lordship of Christ to God, the theocentrism of being in Christ, our relationship with Christ as Son of God and Image of God, *pneuma* and theocentrism, "through Christ," and the handing over of the kingdom to the Father (see 1 Cor 15:24, 28). A second volume will treat the theological structure of Paul's thought.

D. H. van Daalen, *A Guide to the Revelation,* Theological Education Fund Study Guide 20 (London: SPCK, 1986, paper £5.95) x and 205 pp. Illustrated. Bibliography. Indexed. ISBN: 0-281-04193-8.

After a historical-literary introduction to Revelation, this volume provides for individual pericopes a brief summary of content, notes on particular words and points of possible difficulty, and an interpretation for the original audience and for us today. Suggestions for further study and review are included at the end of each section. The four special notes concern angels, the letters to the seven churches, numbers, and the devil and his works. A postscript points to similarities and differences between John's age and our own. The appendix lists the Roman emperors from Julius Caesar to Hadrian. Van Daalen is a minister of the United Reformed church.

A. Vanhoye (ed.), *L'Apôtre Paul. Personnalité, style et conception du ministère,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 73 (Leuven: Leuven University Press—Peeters, 1986, paper 2,600 Bel. fr.) xiii and 474 pp. Indexed. ISBN: 90-6186-209-4.

This collection of twenty-eight papers prepared for the Colloquium Biblicum Lovaniense held in 1984 first presents five papers under the heading "personality and style": Vanhoye on Paul's personality and Pauline exegesis, H. D. Betz on the problem of rhetoric and theology according to Paul, W. Wuellner on Paul as pastor and the function of rhetorical questions in 1 Corinthians, B. Standaert on ancient rhetoric in Paul's writings, and J. H. Roberts on Pauline transitions to the letter-body. Ten papers concern Paul's conception of ministry: W. Schrage on Paul's apostolic office according to 1 Cor 4:14-17, J. Lambrecht on ministry and suffering in 2 Cor 4:7-15, W. Radl on Paul and the Servant of God, G. Dautzenberg on motifs in Paul's self-presentation in 2 Cor 2:14–7:4, M. Carrez on christological reality and Paul's apostolic reference in the presence of a divided church (2 Corinthians 10–13), K. Kertelge on the place of office in Paul's ecclesiology, N. Baumert on charism and office according to Paul, J.-N. Aletti on Paul's apostolic authority in theory and practice, P. Vassiliadis on the center of Pauline soteriology and apostolic ministry, and J. Ponthot on the cultic expression of Paul's ministry in Rom 15:16. Thirteen papers deal with particular problems: F. Neirynck on Paul and the sayings of Jesus, A. Men on Paul's messianic eschatology in connection with the primitive preaching of the gospel, C. J. Roetzel on *theodidaktoi* and handwork in Philo's writings and 1 Thessalonians, W. Kirchschläger on the origin and content of Gal 1:4, G. Berényi on whether Gal 2:20 is a pre-Pauline or Pauline text, C. M. Tuckett on Deut 21:33 and Paul's conversion, N. Walter on Paul and the opponents of the Christ-gospel in Galatia, J. C. O'Neill on 1 Cor 7:14 and infant baptism, A. J. M. Wedderburn on Paul's use of the phrases "in Christ" and "with Christ," C. K. Barrett on "boasting" in the Pauline epistles, J. Delobel on a coherent interpretation of 1 Cor 11:2-16, R. Penna on the evolution of Paul's attitude toward the Jews, and M. Rese on the salvation of Jews according to Romans 11.

U. Vanni, *Lettere di Pietro, Giacomo e Giuda,* Leggere oggi la Bibbia 2.13 (Brescia: Editrice Queriniana, 1986, paper 13,000 L) 163 pp. Indexed.

Vanni, professor of NT exegesis at the Gregorian University and the Pontifical Biblical Institute in Rome, provides for 1 Peter, 2 Peter, James, and Jude an introduction, an exposition of the text as a whole, and examples of "actualization" based on specific passages (e.g. 1 Pet 1:3-9; 2 Pet 1:1-4; Jas 3:13-18).

F. Watson, *Paul, Judaism and the Gentiles. A Sociological Approach,* Society for New Testament Studies, Monograph Series 56 (Cambridge, UK – London – New York: Cambridge University Press, 1986, $32.50) xii and 246 pp. Bibliography. Indexed. LCN: 86-6062. ISBN: 0-521-32573-0.

Based on a doctoral dissertation directed by G. B. Caird and accepted by the faculty of theology in the University of Oxford in 1984, this sociological investigation explains Paul's attitudes toward Judaism, the Law, and the Gentiles as part of his attempt to legitimate the social reality of sectarian Gentile-Christian communities in which the Law was not observed. After discussing the Lutheran approach to Paul's attack on Judaism and Judaizing Christianity, it considers the origins of Paul's view of the Law, the Galatian crisis, the Judaizers at Philippi and Corinth, and the situation at Rome. Then it focuses on the social function of various parts of Romans: chapters 2, 3–4, 5–8, and 9–11, respectively. Watson concludes that the identification of the historical Paul with the Lutheran Paul is the result of simplistic and unhistorical thinking.

O. L. Yarbrough, *Not Like the Gentiles. Marriage Rules in the Letters of Paul,* SBL Dissertation Series 80 (Atlanta: Scholars Press, 1985, cloth $17.95, paper $11.95) x and 150 pp. Bibliography. Indexed. ISBN: 0-89130-874-1 (cloth), 0-89130-875-X (paper).

Prepared as a doctoral dissertation under the direction of W. A. Meeks and accepted by Yale University in 1984, this volume first examines the treatment of marriage and sexual morality in Jewish moral traditions, and discusses marriage precepts in Greco-Roman moral traditions. Then it considers the precepts on marriage and sexual morality in 1 Thes 4:3-8 and the adaptation of the precepts to a new situation in 1 Corinthians 7. Yarbrough concludes that Paul's approach to marriage was in keeping with his ethics as a whole: Whether one marries or remains single, one must live in a way that is pleasing to God and builds up the community of God's people.

BIBLICAL THEOLOGY

L. Alvarez-Verdes (ed.), *Il problema del nuovo nella teologia morale,* Quaestiones Morales, Accademia Alfonsiana 2 (Rome: Edizioni Accademia Alfonsiana, 1986, paper 15,000 L; Editrice Rogate) 268 pp.

The article most pertinent to the NT in this collection of fifteen studies is by Alvarez-Verdes on "the new" in the message of the Bible. The first part of the book contains seven articles on the conditions of the possibility of "the new" in moral theology. The second part presents eight studies on the emergence of "the new" in the anthropological fields (with reference to euthanasia and suicide) and in economics.

V. Berzonsky, *The Gift of Love* (Crestwood, NY: St. Vladimir's Seminary Press, 1985, paper $6.95) 181 pp. LCN: 85-19655. ISBN: 0-88141-041-1.

Berzonsky, pastor of Holy Trinity Orthodox Church in Parma, OH, and lecturer in the department of religion at John Carroll University in Cleveland, presents fifty-seven reflections on the theme of love as expressed in the Bible. He takes as starting-points texts in Solomon's Song of Songs (twelve reflections), Paul's hymn of love in 1 Corinthians (twenty-seven), and other parts of the Bible (eighteen). In his preface Berzonsky observes that erotic love conditions us for the selfless, outpouring love that is agape.

S. Cady, M. Ronan, and H. Taussig, *Sophia. The Future of Feminist Spirituality* (San Francisco: Harper & Row, 1986, $14.95; Toronto: Fitzhenry & Whiteside) 103 pp. LCN: 85-51552. ISBN: 0-86683-510-5.

After clarifying the nature of spirituality and calling attention to the figure of Sophia, the authors propose that Sophia can be developed into a powerful integrating symbol for feminist spirituality and that the biblical Sophia provides a starting point for that development. They discuss Sophia in the Hebrew Scriptures, the Christian Scriptures, and the postbiblical era, respectively. Chapters on Sophia's sociohistorical context and on Sophia and the future of feminist spirituality are included.

C. C. Caragounis, *The Son of Man. Vision and Interpretation,* Wissenschaftliche Untersuchungen zum Neuen Testament 38 (Tübingen: Mohr-Siebeck, 1986, DM 118) ix and 310 pp. Bibliography. Indexed. ISBN: 3-16-144963-0.

After surveying the philological investigation of the expression "Son of Man" and offering a critique of the circumlocutional theory, Caragounis discusses the "Son of Man" in the OT in general and in the book of Daniel in particular, the "Son of Man" in some strands of Jewish and rabbinic thought (*1 Enoch, 4 Ezra,* rabbinic writings, the NT), and the NT Son of Man and the Danielic Son of Man. Caragounis, author of *The Ephesian Mysterion—Meaning and Content* (1977), concludes that the Son of Man was associated with God's rule from the very beginning (as in Daniel 7) and that as an earthly Son of Man Jesus understood his task to be to announce the kingdom of God.

O. Cullmann, *Einheit durch Vielfalt. Grundlegung und Beitrag zur Diskussion über die Möglichkeiten ihrer Verwirklichung* (Tübingen: Mohr-Siebeck, 1986, DM 24) 145 pp. Indexed. ISBN: 3-16-145094-9.

Cullmann, professor emeritus at Basel and Paris, first discusses the ecumenism of unity in multiplicity according to the NT with reference to the Holy Spirit, charism, the hierarchy of truths, and salvation history. Then he considers the practical realization of unity in multiplicity among the churches today. He concludes with observations on recent developments in ecumenism.

B. Ehler, *Die Herrschaft des Gekreuzigten. Ernst Käsemanns Frage nach der Mitte der Schrift,* Beiheft zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 46 (Berlin–New York: de Gruyter, 1986, DM 146) xv and 365 pp. Bibliography. Indexed. ISBN: 3-11-010397-4.

Prepared as a doctoral dissertation under the direction of H. Leroy and accepted by the Catholic theological faculty at Augsburg in 1984, this investigation of Käsemann's search for the center of Scripture first considers his approaches to the NT canon, canon and church, letter and Spirit, and discerning the spirits in Scripture. Then it discusses Käsemann's views on the theological relevance of the historical, with particular attention to the new quest for the historical Jesus. Finally it examines the theological foundations of Käsemann's understanding of the justification of the godless and his contention that the justification of the godless is the center of Scripture.

M. Farina, *Chiesa di poveri e chiesa dei poveri. La fondazione biblica di un tema conciliare,* Il Prisma 3 (Rome: Editrice LAS, 1986, paper 20,000 L) 270 pp. Bibliography. ISBN: 88-213-0124-9.

After a thirty-page bibliography and a discussion of the relation between poverty and church in modern theology (especially Vatican II), the volume considers the pertinent biblical terminology, the OT prehistory of evangelical poverty, Jesus' message about the poor and poverty, evangelical poverty in the practices and first theologies of the apostolic church, Luke's message about evangelical poverty, and Matthew's message about evangelical poverty. Farina concludes by bringing the biblical perspectives to bear on Vatican II's teaching about the "church of the poor" (see *Lumen gentium* 8).

W. Harrington, *Jesus and Paul. Signs of Contradiction* (Wilmington, DE: Michael Glazier, 1987, paper $8.95) 207 pp. LCN: 86-45322. ISBN: 0-89453-591-9.

Harrington, professor of Scripture at Milltown Institute in Dublin, first looks at Jesus' person and message, and then examines how well Paul assimilated and presented that person and message. The seven chapters on Jesus appear under the following headings: Who do you say that I am?, the rule of God, come to serve, Jesus and women, Jesus and religion, the triumph of failure, and a respectable Jesus. The seven chapters on Paul bear these titles: I myself am an Israelite, the power of God for salvation, for freedom, Paul and women, Paul and religion, theology of the cross, and the taming of Paul.

K. Harris, *Sex, Ideology and Religion. The Representation of Women in the Bible* (Totowa, NJ: Barnes & Noble, 1984, $22.50) x and 134 pp. Indexed. LCN: 84-12413. ISBN: 0-389-20509-5.

Harris, senior lecturer in education at the University of New South Wales, aims to display what the Bible says about women—their place in society and the general order of things, the way in which they should be treated, and their specifically feminine characteristics. He concludes that the Bible's representation of women is consistently condescending, patronizing, derogatory, and in many places downright insulting.

M. Hayter, *The New Eve in Christ. The Use and Abuse of the Bible in the Debate about Women in the Church* (London: SPCK, 1987, paper £6.95) x and 190 pp. Bibliography. Indexed. ISBN: 0-281-04262-4.

Hayter, deaconess at Holy Trinity Church and chaplain to the Cambridge University pastorate, argues that misunderstanding of biblical teaching relevant to the ordination of women involves fundamental misconceptions about theology and the Bible. She first considers sexuality in God and the nature of priesthood: god and goddess; feminine and masculine theological vocabulary; monotheism, patriarchy, and priesthood; and the sexual characterization of priesthood in the OT. Then she treats woman's status and function in ministry: male and female in the image of God; man and woman in creation and fall; NT woman and the OT; and biblical criticism, Christian woman, and the church.

S. Heine, *Frauen der frühen Christenheit. Zur historischen Kritik einer feministischen Theologie* (Göttingen: Vandenhoeck & Ruprecht, 1986, paper DM 22.80) 194 pp. ISBN: 3-525-60622-2.

The seven chapters in Heine's critical examination of feminist theology with regard to biblical and patristic evidence appear under the following headings: the deceitfulness of history, the feminist interest, in Jesus' discipleship, at the foot of the cross, Paul the scapegoat, emanations and syzygies (gnosis), and the conflicts of the third generation. She plans a systematic critique of feminist theology entitled *Wiederbelebung der Göttinnen.*

H.-J. Kraus, *Heiliger Geist. Gottes befreiende Gegenwart* (Munich: Kösel, 1986, paper DM 19.80) 134 pp. ISBN: 3-466-25126-5.

Kraus, professor emeritus of Reformed theology at Göttingen, presents his biblical-theological discussion of the Holy Spirit in five chapters: the OT proclamation of the Spirit, Jesus of Nazareth—filled with the Spirit of God, faith—resurrection from the dead, the church as the dwelling place of the Spirit, and life in the power of the Spirit.

M. Küchler, *Schweigen, Schmuck und Schleier. Drei neutestamentliche Vorschriften zur Verdrängung der Frauen auf dem Hintergrund einer frauenfeindlichen Exegese des Alten Testaments im antiken Judentum,* Novum Testamentum et Orbis Antiquus 1 (Fribourg: Éditions Universitaires, 1986, 98 Sw. fr.; Göttingen: Vandenhoeck & Ruprecht) xxi and 538 pp. Bibliography. Indexed. ISBN: 3-7278-0362-2 (EU), 3-525-53900-2 (V&R).

Accepted as a *Habilitationsschrift* by the theological faculty at the University of Fribourg, this volume first examines NT texts (1 Tim 2:8-15; 1 Cor 14:33b-36; 1 Pet 3:1-6; 1 Cor 11:3-16) that have an OT background and allude to the themes of silence, adornment, and the veil in speaking about the role of women. Then it surveys Jewish writings about the place of women under two headings: the eroticization of biblical narratives (*Genesis Apocryphon, Joseph and Aseneth, Biblical Antiquities,* 4Q184), and the demonization of eros (*1 Enoch, Jubilees, Testaments of the Twelve Patriarchs*). Then it brings this evidence to bear on the exegesis of 1 Cor 11:10 and 1 Tim 2:8-15. Küchler's doctoral dissertation was published under the title *Frühjüdische Weisheitstraditionen* (1979).

X. Léon-Dufour, *Life and Death in the New Testament. The Teachings of Jesus and Paul,* trans. T. Prendergast (San Francisco: Harper & Row, 1986, $20.95) xxxiii and 316 pp. Bibliography. Indexed. LCN: 84-48211. ISBN: 0-06-060194-9.

The English version of *Face à la mort. Jésus et Paul* [*NTA* 24, p. 203], this volume first considers Jesus' view of death in general and his attitudes toward his own death when it appeared as threatening, imminent, and actual. Then it discusses Paul's approaches to Jesus' death, the essence and power of death, the continuation of suffering after Jesus' death, and his own death. An appendix concerns "beyond death" [§ 17-1119].

B. J. MacHaffie, *Her Story. Women in Christian Tradition* (Philadelphia: Fortress, 1986, paper $9.95) viii and 183 pp. Bibliography. Indexed. LCN: 85-45494. ISBN: 0-8006-1893-9.

This historical survey of the status of women in the Christian tradition from biblical times to the present considers the roles of women in leadership structures and religious ceremonies, their "nonofficial" roles, and attitudes toward females and the feminine in devotional and theological writings. Of particular interest to NT students are the chapters on biblical images of women and on women and the early churches. MacHaffie is an instructor in religion in the continuing education program at Marietta College in Marietta, OH.

K. Maly, *Handeln als Christ. Eine Orientierungshilfe* (Frankfurt/M.: Knecht, 1985, paper DM 21) 156 pp. Bibliography. ISBN: 3-7820-0520-1.

Maly, author of *Mündige Gemeinde* (1967) and *Wie entstand das Neue Testament?* (1972), maintains that the core of Christian ethical teaching is captured in Augustine's formula *ama et fac quod vis* correctly understood. The five chapters in his book concern Christianity and morality, the demands of Jesus, Paul's new formulation of Jesus' demands, norms of action in the postapostolic writings, and acting as a Christian today.

H. SCHÜRMANN, *Rosenkranz und Jesusgebet. Anleitung zum inneren Beten* (Freiburg–Basel–Vienna: Herder, 1986, paper DM 18.80) 175 pp. ISBN: 3-451-20843-1.

Schürmann, author of *Gottes Reich—Jesu Geschick* (1983) and *Im Knechtsdienst Christi* (1985), first provides practical directions for developing the meditative dimension of the Rosary. Then he offers variations on the "Jesus Prayer" with reference to the Gospel readings in the three-year lectionary cycle. Finally he reflects on the engagement of Jesus in the engagement of God.

T. SHEEHAN, *The First Coming. How the Kingdom of God Became Christianity* (New York: Random House, 1986, $18.95) xii and 287 pp. Bibliography. LCN: 84-42516. ISBN: 0-394-51198-0.

Sheehan, professor of philosophy at Loyola University in Chicago, asserts that the Christian church is undergoing a theological crisis in what it thinks and believes about Jesus of Nazareth and that at the heart of this crisis lies the emergence of the historical-critical method. Therefore he seeks to bring the findings of modern historical and biblical research to bear on three questions that are central to this crisis: what Jesus preached about the kingdom of God, how belief in the resurrection evolved, and how the earliest Christologies developed in the first half-century after Jesus' death. He concludes that the interpretation of Jesus as savior distorted Jesus' message by hypostatizing the kingdom, by abandoning his radical sense of time, and by reconstituting religion.

D. J. SIMUNDSON, *Where is God in my Praying? Biblical Responses to Eight Searching Questions* (Minneapolis, MN: Augsburg, 1986, paper $5.50) 93 pp. Illustrated. LCN: 86-22294. ISBN: 0-8066-2241-5.

Simundson, professor of OT at Luther Northwestern Theological Seminary and author of *Faith Under Fire* (1980), examines eight questions related to prayer with reference to specific biblical texts: Why should I pray? (Gen 1:26-27; Mt 6:9-13); Why is it so hard to pray? (Gen 3:8-10; Rom 8:26-27); Must we all pray the same way? (Job 1:20; Mt 6:5-8); Can I tell God what I really think? (Job 7:11-21; Mk 15:33-34); Dare I ask for that? (Isa 7:10-14; Mt 7:7-11); What good does it do to pray for others? (Amos 7:1-9; Lk 23:32-34); Does God always answer prayer? (Deut 3:23-28; 2 Cor 12:7-10); Does God need our thanks and praise? (Ps 6:4-5; Lk 17:1-10).

J. R. W. STOTT, *The Cross of Christ* (Downers Grove, IL: InterVarsity, 1986, $14.95) 383 pp. Bibliography. Indexed. LCN: 86-21293. ISBN: 0-87784-998-6.

Stott examines the theme of the cross of Christ from the perspectives of Scripture, tradition, and the modern world. After chapters on approaching the cross, he argues for a truly biblical understanding of satisfaction and substitution. Then he considers the three great achievements of the cross: saving sinners, revealing God, and conquering evil. In the final part he grapples with what it means for the Christian community to live under the cross.

C. P. THIEDE, *Simon Peter. From Galilee to Rome* (Exeter, UK: Paternoster, 1986, paper £7.95) 272 pp. Bibliography. Indexed. ISBN: 0-85364-386-5.

Thiede, member of the Institute of Germanic Studies in London and director of the Christian Media Academy in Wetzlar, West Germany, reassesses the story of Peter in the NT and other early sources according to the following outline: Peter in the Gospels (background and calling, the moulding of the rock, the road to the high priest's courtyard, from denial to reinstatement), Peter in Acts and Paul's letters (first speeches, Gentile mission), and Peter's last years in his letters and in church history (return to Rome, death and burial).

P. VON DER OSTEN-SACKEN, *Christian-Jewish Dialogue. Theological Foundations,* trans. M. Kohl (Philadelphia: Fortress, 1986, $24.95) xi and 220 pp. Bibliography. Indexed. LCN: 85-45481. ISBN: 0-8006-0771-6.

The English version of *Grundzüge einer Theologie im christlich-jüdischen Gespräch* (1982), this volume contains chapters on hermeneutical points of reference for a theology developed in Christian-Jewish dialogue, the identity of the Jewish people (Rom 9:1-5), guidelines for a Christology affirmative of Israel, Israel's presence in the church (the Jewish Christians), existence in partnership between Israel and the church, the church in relation to Israel and to creation, dealings with Scripture, and Israel and Christian identity. Von der Osten-Sacken is director of the Institute of Church and Judaism of the Kirchliche Hochschule in West Berlin.

J. ZÖHRER, *Der Glaube an die Freiheit und der historische Jesus. Eine Untersuchung der Philosophie Karl Jaspers' unter christologischem Aspekt,* Regensburger Studien zur Theologie 35 (Frankfurt/M.—Bern—New York: Peter Lang, 1986, paper 45 Sw. fr. or $25.70) vi and 192 pp. Bibliography. ISBN: 3-8204-9455-3.

Prepared as a doctoral dissertation under the direction of J. Ratzinger and accepted in 1983 by the Catholic theological faculty at Regensburg, this investigation of Jaspers's approach to the historical Jesus gives particular attention to Jesus' place in Jaspers's philosophical system and its implications for theology. The seven chapters treat philosophical epistemology, the structures of philosophical faith, philosophical faith and Christology, faith and history, the unity of humankind, biblical religion, and the figure of Jesus. Zöhrer concludes that, according to Jaspers, Jesus was a symbol for life in God's kingdom, for the human situation, and for human possibility.

THE WORLD OF THE NEW TESTAMENT

A. H. ARMSTRONG (ED.), *Classical Mediterranean Spirituality: Egyptian, Greek, Roman,* World Spirituality 15 (New York: Crossroad, 1986, $49.50) xxiv and 517 pp., 36 illustrations. Bibliography. Indexed. LCN: 86-8937. ISBN: 0-8245-0764-9.

The first ten chapters in this volume appear under the heading "histories": J. G. Griffiths on the faith of the Pharaonic period, Griffiths on the great Egyptian cults of ecumenical spiritual significance, Armstrong on the ancient and continuing pieties of the Greek world, J. B. Skemp on the spirituality of Socrates and Plato, P. Atherton on Aristotle, A. A. Long on Epicureans and Stoics, J. Pinsent on Roman spirituality, H. D. Saffrey on the piety and prayers of ordinary men and women in late antiquity, J. M. Dillon on Plutarch and 2nd-century Platonism, and P. Hadot and Saffrey on Neoplatonist spirituality. The remaining ten chapters treat "themes": J. P. Kenney on monotheistic and polytheistic elements in classical Mediterranean spirituality, W. Beierwaltes on the love of beauty and the love of God, Atherton on the city in ancient religious experience, F. M. Schroeder on the self in ancient religious experience, K. Corrigan on body and soul in ancient religious experience, P. Manchester on the religious experience of time and eternity, J. Pépin on cosmic piety, I. Hadot on the spiritual guide, R. T. Wallis on the spiritual importance of not knowing, and P. Cox Miller on "in praise of nonsense" (gnosticism and magic).

E. BICKERMAN, *Studies in Jewish and Christian History. Part Three,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 9 (Leiden: Brill, 1986, 220 gld.) xvi and 392 pp., plate. Indexed. ISBN: 90-04-07480-5.

The first two volumes of Bickerman's essays were described in *NTA* 21, p. 103; 25, p. 212. The eighteen articles in this volume concern the term *anadeixis* in Lk 1:80 (1937); John the Baptist in the desert (1942-43); the Herodians (1938); the messianic secret and the composition of Mk (1923); the recognition of the Messiah in the Gospels (1946); the empty tomb (1924); the Gospel accounts of Jesus' trial (1935); the name of Christians (1949); Pliny, Trajan, Hadrian, and the Christians (1968); the Old Russian version of Josephus' writings

(1936); literary falsifications in classical antiquity (1973); religious phenomenology (1935); symbolism in the Dura synagogue (1965); E. R. Goodenough's work on the theology of figurative art (1967); anonymous gods (1937-38); Nebuchadnezzar and Jerusalem (1979-80); the generation of Ezra and Nehemiah (1978); and in the margin of Scripture [§ 26-1006]. Also included is a photograph of the late Professor Bickerman (1897-1981), forewords by the series editors and A. I. Baumgarten, and a three-page biographical note by M. Smith.

J. J. BUCKLEY, *Female Fault and Fulfilment in Gnosticism,* Studies in Religion (Chapel Hill, NC–London: University of North Carolina Press, 1986, $32.50) xv and 180 pp. Indexed. LCN: 85-29020. ISBN: 0-8078-1696-5.

Observing that gnostic views of female entities tend to emphasize the extremes, Buckley studies six gnostic texts or traditions that illuminate female figures or elements denoted "female": transcendence and sexuality in the gnostic Justin's *Baruch* [§ 30-468]; the salvation of the spirit Ruha in Mandaean religion; Sophia, Adam, and Yaltabaoth in *Apocryphon of John;* females, males, and angels in Clement of Alexandria's *Excerpta ex Theodoto;* logion 114 in *Gospel of Thomas* [§ 30-467]; and "Holy Spirit" as a double name. She distinguishes three basic categories for the female in this material: the female belonging in a tripartite, mythological scheme as the middle or lowest element (Mandaeism and *Baruch*); the female as a stage to be transcended (*Gospel of Thomas* and *Excerpta ex Theodoto*); and the female possessing a lower and a higher self (*Apocryphon of John* and *Gospel of Philip*).

A. CHESTER, *Divine Revelation and Divine Titles in the Pentateuchal Targumim,* Texte und Studien zum Antiken Judentum 14 (Tübingen: Mohr-Siebeck, 1986, DM 128) xv and 432 pp. Bibliography. Indexed. ISBN: 3-16-145113-9.

The completely revised version of a doctoral dissertation submitted to the University of Cambridge in 1981, this investigation of divine revelation and divine titles in the Targums of the Pentateuch focuses first on the uses of the Aramaic verb *'tgly* with God as subject: linguistic background and usage, with verbs of seeing, with verbs of motion, associated with a place, and further usage and significance. Then it considers the supposed avoidance of anthropomorphisms in the Targums, targumic terms to refer to God (Memra, Shekinah, Yeqara), targumic renderings of the divine name, and further titles and epithets applied to God in the Targums. Chester concludes that there are striking differences in the Targums in their ways of talking about God.

T. DOWLEY (ED.), *Discovering the Bible. Archaeologists Look at Scripture* (Grand Rapids: Eerdmans, 1986, $14.95; Basingstoke, UK: Marshall Pickering) 144 pp. Illustrated. Indexed. ISBN: 0-8028-3624-0 (Eerdmans), 0-551-01372-9 (Marshall Pickering).

After J. McRay's discussion of the Bible and archaeology, the volume contains sections on archaeology and the OT (by V. Matthews, J. Moyer, and L. DeVries) and on archaeology and the NT (by J. Wilson). The NT section treats what Jesus looked like, the location of the lake cities in Galilee, tombs and bone-boxes, the Jerusalem Temple, and the site of Jesus' burial. The volume is illustrated with full-color photographs, maps, and drawings.

M. DUCOS, *Les Romains et la loi. Recherches sur les rapports de la philosophie grecque et de la tradition romaine à la fin de la République,* Collection d'Études Anciennes (Paris: Belles Lettres, 1984, paper 450 F) 520 pp. Bibliography. Indexed. ISBN: 2-251-32862-9.

This examination of the relation between Greek philosophy and the Roman legal tradition at the end of the republic first considers the law and *libertas,* the people and the law, and order and concord—a new conception of the law. Then it discusses the interpretation of laws: the relation between law and right, the law in changing historical situations, and law and equity. Finally under the heading "repression and education" it treats fear of punishment, the transition from social constraint to spontaneous obedience, and the law and *mores* in relation to education. The conclusion focuses on the dialogue between the Roman tradition and Greek philosophy.

S. L. Dyson, *The Creation of the Roman Frontier* (Princeton, NJ: Princeton University Press, 1985, $39.50) xii and 324 pp., 4 maps. Bibliography. Indexed. LCN: 84-42881. ISBN: 0-691-03577-6.

Dyson, professor of classics and history at Wesleyan University in Middletown, CT, focuses on the northwestern section of the Roman frontier (northern Italy, southern France, Sardinia, Corsica, Spain, Portugal) from the early 4th century B.C. to the mid-1st century B.C. The seven chapters in his study treat the Gallic frontier in northern Italy, the Transpadane frontier, the development of the Ligurian frontier, the republican frontier in Gaul, the beginnings of a Roman frontier in the Iberian peninsula, the post-Gracchan experience in Spain, and the Roman frontier in Sardinia and Corsica. He maintains that the roots of Roman frontier thinking and the development of methods of border control lay in the rich experience of the Roman republic. He also concludes that the Roman frontier experience in the West made possible a stable and prosperous provincial society.

H. Eilberg-Schwartz, *The Human Will in Judaism. The Mishnah's Philosophy of Intention*, Brown Judaic Studies 103 (Atlanta: Scholars Press, 1986, $31.95) xiv and 250 pp. Indexed. LCN: 85-24968. ISBN: 0-89130-938-1.

The revision of a doctoral dissertation directed by J. Neusner and accepted by Brown University, this study of the role of intention in the Mishnah first examines rules that treat intention as a criterion for evaluating human action in cases in which a person's action misfires and in which the actors do precisely what they intended. Then it discusses the function of plans in the system of purity and in the sacrificial system. Eilberg-Schwartz concludes that four basic assumptions underlie all the mishnaic rules concerning intention: (1) Intention is the human counterpart of the divine will. (2) Intention serves as a criterion for classifying things. (3) The stress on intention derives from the importance of teleological criteria in defining an object's classification. (4) Intention plays a subordinate role to social norms.

L. H. Feldman, *Josephus. A Supplementary Bibliography* (New York–London: Garland, 1986, $90) xvii and 696 pp. Bibliography. Indexed. LCN: 84-48399. ISBN: 0-8240-8792-5.

This supplement to H. Schreckenberg's *Bibliographie zu Flavius Josephus* [*NTA* 14, pp. 258-259] and its supplement [*NTA* 24, p. 322] contains about 3,500 entries of which approximately 900 cover the period from 1976 through 1984 and approximately 1,800 were missed by Schreckenberg. The entries appear in alphabetical order according to the authors' names, along with a number indicating in which of twenty-six categories they belong. Many contain summaries and indications of their scholarly significance. Also included are an index to citations of Josephus' writings, further corrigenda to Schreckenberg's *Bibliographie*, an index of citations of Josephus' writings in Schreckenberg's supplement, an index of Greek words in Schreckenberg's supplement, and a list of corrigenda to Feldman's *Josephus and Modern Scholarship* [*NTA* 28, pp. 328-329]. Feldman is professor of classics at Yeshiva University in New York.

J. Ferguson, *The Religions of the Roman Empire*, Aspects of Greek and Roman Life (Ithaca, NY: Cornell University Press, 1985, paper $8.95) 296 pp. Illustrated. Bibliography. Indexed. LCN: 71-110992. ISBN: 0-8014-9311-0.

The paperback edition of a work published in 1970, this survey of literary and archaeological evidence about religion in the Roman empire between the 1st and 4th centuries A.D. contains chapters on the great mother, the sky-father, the sun-god, the divine functionaries, Tyche, the sacred figure of the emperor, personal religion, beyond death, the menace of the future, shamans and shams, philosophers and the gods, and syncretism and confrontation. Ferguson is professor and dean of the faculty of arts at the Open University (University of the Air) in London.

I. S. Gilhus, *The Nature of the Archons. A Study in the Soteriology of a Gnostic Treatise from Nag Hammadi (CG II, 4),* Studies in Oriental Religions 12 (Wiesbaden: Otto Harrassowitz, 1985, paper DM 56) ix and 143 pp. Bibliography. Indexed. ISBN: 3-447-02518-2.

Accepted as a doctoral dissertation in 1982 by the University of Bergen in Norway, this religio-historical analysis of the significance and meaning of *Hypostasis of the Archons* focuses on the relation between different elements of the text and why they interact as they do. After an introduction, Gilhus treats the title and the sources of the work, *Hypostasis of the Archons* and Genesis, the archons and the saviors (Imperishability, the Spirit, Norea, Sophia, and Zoe), and salvation and the female image of God. She concludes that, according to *Hypostasis of the Archons,* acquiring gnosis meant turning away from the God of Genesis to God the mother. The male aspect of the supreme God is transcendent; the female aspect is immanent and the source of life, love and instruction.

H. A. Green, *The Economic and Social Origins of Gnosticism,* SBL Dissertation Series 77 (Atlanta: Scholars Press, 1985, cloth $26.95, paper $17.95) xv and 304 pp., map, 7 tables. Bibliography. LCN: 85-18259. ISBN: 0-89130-842-3 (cloth), 0-89130-843-1 (paper).

Prepared as a doctoral dissertation under the direction of R. McL. Wilson and accepted in 1982 by St. Mary's College of St. Andrew's University in Scotland, this sociological analysis of gnosticism argues (1) that the transformation in the Ptolemaic mode of production toward privatization was structurally related to the ideology of individualism embodied in gnosticism, and (2) that certain Jews in Egypt, experiencing this change in the mode of production, acted as catalysts in the sectarian development of Judaism and hence played a pivotal role in the emergence of gnosticism. These theses are developed in four major chapters: sociology and gnosticism, the material presence, the Jewish presence, and the emergence of gnosticism.

H. Guevara, *Ambiente político del pueblo judío en tiempos de Jesús,* Academia Christiana 30 (Madrid: Ediciones Cristiandad, 1985, paper) 285 pp. Bibliography. ISBN: 84-7057-384-5.

Covering some material treated in *La resistencia judía contra Roma en la epoca de Jesús* [*NTA* 26, p. 221; § 30-887r], Guevara examines whether the period from 6 B.C. to A.D. 41 in Judea was revolutionary or peaceful with regard to Rome. He first investigates the pertinent material in the writings of Josephus, Philo, and Tacitus. He then considers apocalyptic, Qumran, targumic and rabbinic, NT, and early Christian writings. He lastly discusses the historical situation of Judea from 4 B.C. to A.D. 66, concluding that the time of Jesus' public life was basically peaceful.

J. P. Hallett, *Fathers and Daughters in Roman Society. Women and the Elite Family* (Princeton, NJ: Princeton University Press, 1984, cloth $40, paper $12.50) xix and 422 pp., 8 tables. Bibliography. Indexed. LCN: 83-43074. ISBN: 0-691-03570-9 (cloth), 0-691-10160-4 (paper).

Hallett, associate professor of classics at the University of Maryland, examines the ways in which elite Romans behaved in and viewed various kinship roles. She argues that elite Roman women were highly valued in their role as daughters of their fathers and that this esteemed position in the family enabled them to acquire increasing self-assertiveness and social impact as they matured and assumed other roles. The six chapters in the investigation concern the paradox of elite Roman women (patriarchal society and female formidability), women of elite families and Roman society, *filiae familiae, sorores familiae, matres familiae,* and some cultural perspectives on ancient Roman filiafocality. Eight genealogical tables are included.

R. Hammer, *Sifre. A Tannaitic Commentary on the Book of Deuteronomy,* Yale Judaica Series 24 (New Haven–London: Yale University Press, 1986, $45) xiv and 576 pp. Indexed. LCN: 85-29556. ISBN: 0-300-03345-1.

In his 21-page introduction to *Sifre on Deuteronomy* Hammer discusses the work as part of the genre of tannaitic midrash, its origin and structure, interpretative methods and formulas, and basic homiletic themes and ideas. He concludes that its haggadic sections reflect the basic value scheme of Pharisaic Judaism and that its background was the situation of the Jewish people in the land of Israel during and after the Hadrianic persecution and the Bar Kokhba revolt. Where Hammer's translation of *Sifre on Deuteronomy* departs from L. Finkelstein's edition (1939; reprint, 1969), this fact is indicated in the notes (pp. 385-513), which also contain Finkelstein's observations as well as traditional and modern comments. Hammer is assistant professor of rabbinic literature and dean of the Israel Center of the Jewish Theological Seminary of America.

C. W. HEDRICK AND R. HODGSON (EDS.), *Nag Hammadi, Gnosticism, & Early Christianity* (Peabody, MA: Hendrickson Publishers, 1986, paper $14.95) xliv and 332 pp. Indexed. ISBN: 0-913573-16-7.

The thirteen papers prepared for a 1983 conference held in Springfield, MO, are by B. A. Pearson on the problem of "Jewish gnostic" literature; B. Layton on the riddle of *Thunder, Perfect Intellect;* J. D. Turner on the literary history of Sethian gnosticism; G. W. MacRae on gnosticism and the church of the Fourth Gospel; H. Koester on gnostic sayings and controversy traditions in Jn 8:12-59; H.-M. Schenke on the function and background of the beloved disciple in the Fourth Gospel; J. M. Robinson on bridging the gulf from Q to *Gospel of Thomas;* F. Wisse on the use of early Christian literature as evidence for inner diversity and conflict; D. M. Parrott on gnostic and orthodox disciples in the 2nd and 3rd centuries; P. Perkins on ordering the cosmos according to Irenaeus and the gnostics; H. W. Attridge on *Gospel of Truth* as an exoteric text; E. H. Pagels on the exegesis and exposition of the Genesis creation accounts in selected texts from Nag Hammadi; and S. Gero on encratite orthodoxy and libertine heresy in Syro-Mesopotamian Christianity. Hedrick has provided a beginner's guide to Nag Hammadi, gnosticism, and early Christianity.

E. G. HINSON (ED.), *Understandings of the Church;* C. KANNENGIESSER (ED.), *Early Christian Spirituality,* Sources of Early Christian Thought (Philadelphia: Fortress, 1986, paper $7.95 each) x and 116 pp., viii and 119 pp. Bibliographies. LCN: 86-45227; 86-45226. ISBN: 0-8006-1415-1; 0-8006-1416-X.

The volume edited by Hinson contains an eighteen-page introduction and translations of texts that illustrate early Christian understandings of the church. Selections from *1 Clement, Didache,* the letters of Ignatius, Pliny's *Letter to Trajan, Martyrdom of Polycarp,* and *Epistle to Diognetus* are included. The volume edited by Kannengiesser and translated by P. Bright consists of a 36-page introduction and translations of texts that exemplify major trends in Christian spirituality from the 2nd to the 7th century A.D.

L. A. HOFFMAN (ED.), *The Land of Israel: Jewish Perspectives,* University of Notre Dame Center for the Study of Judaism and Christianity in Antiquity 6 (Notre Dame, IN: University of Notre Dame Press, 1986, $29.95) x and 338 pp., 9 photographs. LCN: 86-40241. ISBN: 0-268-01280-6.

After Hoffman's introduction, the volume presents articles on the land of Israel in the biblical and Hellenistic periods (two), the tannaitic period (two), the medieval period (five), and the modern period (three). The three articles most pertinent to the NT field are by B. H. Amaru on land theology in Philo and Josephus, C. Primus on the land of Israel in early rabbinic Judaism, and R. S. Sarason on the significance of the land of Israel in the Mishnah. The other contributors are H. M. Orlinsky, S. Rosenberg, M. Idel, M. Saperstein, M. A. Signer, J. Gutmann, A. M. Eisen, S. Bar Asher, and U. Tal.

R. J. HOFFMANN, *Jesus Outside the Gospels* (Buffalo, NY: Prometheus Books, 1984, paper $14.95) 132 pp. LCN: 84-42862. ISBN: 0-87975-387-0.

The paperback edition of a work described in *NTA* 29, p. 228. Hoffmann is chairman of the department of philosophy and religion at Hartwick College in Oneonta, NY.

H. Hübner, *Wörterbuch zur Sapientia Salomonis mit dem Text der Göttinger Septuaginta (Joseph Ziegler)* (Göttingen: Vandenhoeck & Ruprecht, 1985, paper DM 18) 40 and 24* pp. ISBN: 3-525-52182-0.

This volume first provides the Greek text of the book of Wisdom (without the critical apparatus) as edited by J. Ziegler for the Göttingen Septuagint. Then it lists difficult Greek words and phrases as they occur in Wisdom along with German translations of them proposed by Hübner and various commentators (F. Feldmann, J. Fichtner, D. Georgi, P. Heinisch, J. M. Reese, J. Reider, D. Winston, G. Zeiner).

H. M. Jackson, *The Lion Becomes Man. The Gnostic Leontomorphic Creator and the Platonic Tradition,* SBL Dissertation Series 81 (Atlanta: Scholars Press, 1985, cloth $17.95, paper $11.95) xxii and 233 pp., 19 plates. LCN: 85-10914. ISBN: 0-89130-872-5 (cloth), 0-89130-873-3 (paper).

This doctoral dissertation directed by J. M. Robinson and accepted by the Claremont Graduate School in California takes as its starting point *Gospel of Thomas* 7: "Jesus said: Blessed is the lion whom the man shall eat and the lion becomes man; but foul is the man whom the lion shall eat and the lion shall become man." The purpose of the study is to uncover the background of the gnostic mythologem of a leontomorphic demiurge and its implications for the structure and operation of the human psyche. Jackson maintains that the originally Platonic tradition using the lion and other animals as symbols of passion continued to be a standard feature of ascetic Christian exegesis in its orthodox and gnostic streams. He explains the enigmatic wording of the last clause in *Gospel of Thomas* 7 as expressing the equally Platonic and gnostic impossibility of having the spiritual Man be totally absorbed when he is lost to the lion.

F. Leemhuis, A. F. J. Klijn, and G. J. H. van Gelder (eds.), *The Arabic Text of the Apocalypse of Baruch* (Leiden: Brill, 1986, 76 gld.) viii and 154 pp. ISBN: 90-04-07608-5.

The Arabic text of *2 Baruch* published in this volume is described as a translation of a Syriac version closely related to the existing Syriac text. The twelve-page introduction discusses the manuscript [see § 20-992] and its significance for the study of *2 Baruch.* The main part of the volume presents the extant Arabic text of chapters 1–77 according to ms Mount Sinai 589 along with English translations of the Arabic and Syriac versions. Also included are the Arabic and Syriac texts of chapters 78–87 along with English translations of them. Sixteen pages of notes on the text and translation conclude the volume.

B. B. Levy, *Targum Neophyti 1. A Textual Study.* Vol. 1, *Introduction, Genesis, Exodus,* Studies in Judaism (Lanham, MD—New York—London: University Press of America, 1986, cloth $36.50, paper $21.75) xix and 450 pp. LCN: 86-11117. ISBN: 0-8191-5464-4 (cloth), 0-8191-5465-2 (paper).

On the basis of literary layering in *Targum Neofiti* and the linguistic differences in it, Levy argues that, though much of the Targum remains quite literal, many passages were added in the course of its development. His 83-page introduction to *Neofiti* discusses the general condition of the manuscript and the restoration of lacunae, the biblical text of the translators, translation procedures, and midrashic additions. Then the volume provides comments on words, phrases, and motifs in *Neofiti's* versions of Genesis and Exodus. A fourteen-page table of cross-references is included. Levy, associate professor of Jewish studies at McGill University in Montreal, maintains that the bulk of *Neofiti* dates well past the 1st century A.D. and that its final form appears to have been from the talmudic era.

A. J. Malherbe, *Moral Exhortation, A Greco-Roman Sourcebook,* Library of Early Christianity 4 (Philadelphia: Westminster, 1986, $18.95) 178 pp. Bibliography. Indexed. LCN: 86-5499. ISBN: 0-664-21908-X.

Malherbe, professor of NT criticism and interpretation at Yale Divinity School, discusses with reference to translations of seventy-one ancient texts the following topics: the social settings of moral instruction, the aims and character of the moral teacher, methods of instruction and moral nurture, means of instruction, styles of exhortation, literary and rhetorical conventions, and conventional subjects. In his six-page introduction, Malherbe states that the major differences between the Greco-Roman philosophers and the early Christians resided in the way that religion was thought to be related to ethics and in their different views of human nature.

B. MARCONCINI, *Apocalittica. Origine, sviluppo, caratteristiche di una teologia per tempi difficili* (Leumann-Torino: Elle Di Ci, 1985, paper 6,000 L) 159 pp. ISBN: 88-01-10111-2.

After discussing aspects of research on apocalypticism, this book considers short apocalyptic texts in the OT (Joel; Isaiah 34–35; 63:1-6; 24–27; Ezekiel 38–39; Zechariah 9–14). Then it treats the book of Daniel at its redactional level, in history, and with regard to the Son of Man. Marconcini is also the author of *Una comunità in comunione* (1983).

W. A. MEEKS, *The Moral World of the First Christians,* Library of Early Christianity 6 (Philadelphia: Westminster, 1986, $18.95) 182 pp. Bibliography. Indexed. LCN: 86-5504. ISBN: 0-664-21910-1.

Meeks, professor of NT in the department of religious studies at Yale University and author of *The First Urban Christians* (1983), seeks to explain particular dimensions of the social process by which the character of the Christian communities of the first two centuries A.D. took form. After discussing the social setting, he considers the Greek and Roman philosophical traditions, the Jewish moral tradition, the Christian communities, and the grammar of early Christian morals. Meeks summarized his approach to these issues and the methodological problems involved in them in a recent article in *JournBibLit* [§ 30-1293].

F. J. MURPHY, *The Structure and Meaning of Second Baruch,* SBL Dissertation Series 78 (Atlanta: Scholars Press, 1985, cloth $16.50, paper $10.95) ix and 148 pp. Bibliography. LCN: 85-19589. ISBN: 0-89130-844-X (cloth), 0-89130-845-8 (paper).

The revision of a doctoral dissertation directed by J. Strugnell and accepted by Harvard University in 1984, this investigation of *2 Baruch* reviews scholarship on the work, analyzes its literary structure, examines the concept of the two worlds, shows that the absence of the Temple and Zion was the central concern, and relates the content to the covenant preaching in Deuteronomy. Murphy, who now teaches at the College of the Holy Cross in Worcester, MA, concludes that the author of *2 Baruch* wanted to put the Law at the center of Judaism and to establish the teachers of that Law as the guides to the future life.

J. NEUSNER, *Canon and Connection. Intertextuality in Judaism,* Studies in Judaism (Lanham, MD–New York–London: University Press of America, 1987, cloth $27.50, paper $15.75) xvi and 300 pp. Indexed. LCN: 86-26798. ISBN: 0-8191-5796-1 (cloth), 0-8191-5797-X (paper).

Neusner disputes the "intertextualist" approach to the canon of rabbinic Judaism, which claims to discern deep connections between one document and the next, so that all documents impose meaning on each other, and each demands a reading solely in the setting of the whole literature. His critique of the intertextualist approach appears according to the following outline: introduction (how documents relate and why it matters; connection), dialectical connection and genealogy ("synoptic" texts and their relations; singular texts and their connections as seen in *Leviticus Rabbah*), taxonomic connection (criteria for analyzing connection; Scripture; logic and rhetoric; topic and proposition), and canon and connection ("intertextuality" and the canon of Judaism). Two appendixes are included.

J. NEUSNER, *Judaism, Christianity, and Zoroastrianism in Talmudic Babylonia,* Studies in Judaism (Lanham, MD–New York–London: University Press of America, 1987, cloth $26.50, paper $13.50) xi and 228 pp. ISBN: 0-8191-5727-9 (cloth), 0-8191-5728-7 (paper).

Drawing on material in *A History of the Jews in Babylonia II–V* (1965-70) and *Aphrahat* *and Judaism* (1971), Neusner first examines relations between Judaism, Zoroastrianism, and Christianity with reference to the political history of religion in Sasanian Iran: the rise of the Sasanians in Iran, from Shapur I to Shapur II (A.D. 273-309), the age of Shapur II (A.D. 309-379), the end of the 4th century, the 5th century, and the 7th century. Then he discusses the Zoroastrian critique of Judaism in *Shkand Gumanik Vicar* 13–14 and Aphrahat's attitude toward Judaism.

J. NEUSNER, *Judaism in the Matrix of Christianity* (Philadelphia: Fortress, 1986, paper $12.95) xix and 148 pp. Indexed. LCN: 85-45492. ISBN: 0-8006-1897-1.

In this sequel to *Judaism in the Beginning of Christianity* (1984), Neusner argues that the Judaism of the dual Torah took shape in the 4th century A.D. in direct response to the challenge of Christianity triumphant and came to its first documentary expressions in the writings of the early 5th century. The eight essays in this book appear under three headings: symbol change and social change, where Christianity made no difference (the structure of sanctification, the doctrine of emotions), and where Christianity made a difference (the doctrines of Rome, the Messiah, the Torah, and the composition of books of scriptural exegesis).

J. NEUSNER, *Reading and Believing. Ancient Judaism and Contemporary Gullibility,* Brown Judaic Studies 113 (Atlanta: Scholars Press, 1986, $25.50) viii and 129 pp. Indexed. LCN: 86-30399. ISBN: 0-89130-976-4 (cloth), 0-89130-977-2 (paper).

In his critique of scholarship on ancient Judaism, Neusner focuses on the gullibility of scholars who assume that if the Talmud says that someone said something, he really said it then and there. After tracing the development of the study of the sources of ancient Judaism, he illustrates the old gullibility with reference to research on the Pharisees and Eliezer ben Hyrcanus. Then he attacks more recent examples of gullibility in current scholarship and describes the way forward by approaching the ancient Jewish sources as documents of a religious culture.

J. NEUSNER, *The Tosefta. Its Structure and Its Sources,* Brown Judaic Studies 112 (Atlanta: Scholars Press, 1986, $39.95) xi and 250 pp. LCN: 86-15638. ISBN: 1-55540-049-3.

The analyses in this systematic account of the structure and sources of the Tosefta's Division of Purities in comparison with the Mishnah were originally published as parts of Neusner's *History of the Mishnaic Law of Purities* (22 vols., 1974-77). The discussions of the twelve tractates are followed by a chapter on the linguistic structure of the Tosefta.

J. NEUSNER, *Understanding Seeking Faith. Essays on the Case of Judaism.* Vol. 1, *Debates on Method, Reports of Results,* Brown Judaic Studies 116 (Atlanta: Scholars Press, 1986, $25.95) v and 153 pp. Indexed. LCN: 86-20316. ISBN: 1-55540-053-1.

The initial three papers in this volume deal with current debates on method: the category "Judaism" and studying about Judaism, describing systems and studying the Bible, and the issue of ritual ("two cheers for cleanness, and why Jesus wasn't a Pharisee"). The next five chapters appear under the heading "some recent results": comparing Judaisms, how Judaism became the religion of the dual Torah, Judaism and Genesis, Judaism and history, and why no new Judaisms in the 20th century. The final essay concerns studying about religion and doing religion (with special attention to Judaism).

J. NEUSNER AND R. S. SARASON (EDS.), *The Tosefta Translated from the Hebrew. First Division: Zeraim (The Order of Agriculture)* (Hoboken, NJ: Ktav, 1986, $59.50) xxix and 373 pp. Indexed. LCN: 86-60. ISBN: 0-87068-693-3.

The other five volumes in this six-volume project were described in *NTA* 22, p. 236; 23, p. 369; 24, p. 211; 27, pp. 115-116. The English translations of the Tosefta's Order of Agriculture appear in the following order: *Berakot* (T. Zahavy), *Pe'a* (R. Brooks), *Demai*

(Sarason), *Terumot* (A. J. Avery-Peck), *Šebi'it* (L. E. Newman), *Kil'ayim* (I. Mandelbaum), *Ma'aśerot* (M. S. Jaffee), *Ma'aśer Šeni* (P. Haas), *Ḥalla* (A. Havivi), *'Orla* (H. Essner), and *Bikkurim* (M. W. Rubenstein, Sarason, and D. Weiner). A. Woodman has provided an index of biblical and talmudic references, as well as a general index.

C. Newsom, *Songs of the Sabbath Sacrifice. A Critical Edition,* Harvard Semitic Studies 27 (Atlanta: Scholars Press, 1985, $34.95) xi and 476 pp. and 19 plates. Bibliography. LCN: 85-18326. ISBN: 0-89130-918-7.

In her 83-page introduction to *Songs of the Sabbath Sacrifice,* Newsom describes the thirteen compositions as invoking angelic praise, portraying the angelic priesthood and the heavenly temple, and giving an account of the Sabbath worship in the heavenly sanctuary. Then she presents introductions, transcriptions, notes, translations, and comments for 4Q400–407, Masada ShirShabb, and 11QShirShabb. Also included are a 78-page concordance of Hebrew words, an appendix about the numeration of manuscripts and fragments, and photographs of the manuscripts. The volume is a revision of a doctoral dissertation directed by J. Strugnell and accepted by Harvard University in 1982.

S. T. Parker, *Romans and Saracens: A History of the Arabian Frontier,* American Schools of Oriental Research, Dissertation Series 6 (Winona Lake, IN: Eisenbrauns, 1986, paper $25) xiii and 247 pp., 12 plates, 74 figs. Bibliography. Indexed. LCN: 85-25217. ISBN: 0-89757-106-1.

After an introductory survey of the Arabian frontier system of the Roman empire and a sketch of research on it, the volume presents and analyzes the evidence from important sites in the northern, central, and southern sectors of the Arabian frontier. Then it deals with the historical development of the Arabian frontier as a whole: the Nabataean client state, the Arabian frontier from Trajan to Diocletian, the Arabian frontier from Diocletian to Justinian, and from Justinian to the Muslim conquest. The appendixes study the pottery and the coins (by J. W. Betlyon) from the 1976 survey. The genesis of the book was a doctoral dissertation completed in 1979 at the University of California at Los Angeles (UCLA).

J. Rhymer, *Panorama du monde biblique* (Paris: Cerf, 1985, 228 F) 223 pp. Illustrated. Indexed. ISBN: 2-204-02264-0.

This survey of the biblical world is divided into five parts: the elect people of God, the birth of Palestine, the end of the kingdom, the rebirth of the Jewish nation, and the origins of Christianity. The text is illustrated by photographs, maps, sketches, charts, etc. The fifty-six pages on the origins of Christianity deal with the witnesses of Jesus, the vitality of Judaism, Qumran and the Dead Sea scrolls, Herod's reign in Palestine, etc. Also included are chronological tables, a glossary, and an index of proper names. The English original appeared in 1982.

J. Ries (ed.), *L'Expression du sacré dans les grandes religions. III. Mazdéisme, Cultes isiaques, Religion grecque, Manichéisme, Nouveau Testament, Vie de l'Homo religiosus,* Homo Religiosus 3 (Louvain-la-Neuve: Centre d'Histoire des Religions, 1986, paper 1,200 Bel. fr.) viii and 441 pp. Bibliography. Indexed.

After Ries's article on the return or permanence of the sacred, this volume presents studies by J. Duchesne-Guillemin on the sacred in Mandaeism; M. Malaise on the expression of the sacred in the Isis cults; A. Motte on the expression of the sacred in Greek religion; Ries on the sacred, holiness, and gnostic salvation in the Manichaean Coptic liturgy; J. Ponthot on the sacred and holiness in the NT; and Ries on *homo religiosus,* the sacred, and holiness. A thirteen-page general bibliography is provided.

D. T. Runia, *Philo of Alexandria and the* Timaeus *of Plato,* Philosophia Antiqua 44 (Leiden: Brill, 1986, 216 gld.) xii and 617 pp. Bibliography. Indexed. ISBN: 90-04-07477-5.

The slightly revised version of a doctoral dissertation accepted in 1983 by the Free

University in Amsterdam, this volume examines the way in which Philo understood and used Plato's *Timaeus.* After providing necessary background (on recent developments in Philonic studies, Philo's historical and cultural setting, the interpretation of *Timaeus* from Plato to Philo's time, and methodology), it gives a running commentary on *Timaeus* from material in Philo's works. Then it synthesizes the evidence under three headings: the manner of Philo's use of *Timaeus,* the influence of *Timaeus* on Philo's thought, and Philo and the interpretative tradition of *Timaeus.* Runia concludes that Philo was convinced that the ideas of Middle Platonism were present in Scripture and could be exposed to view by patient exegetical labor. Two appendixes are included.

D. S. RUSSELL, *From Early Judaism to Early Church* (Philadelphia: Fortress, 1986, paper $5.95) viii and 150 pp. Bibliography. Indexed. LCN: 85-31776. ISBN: 0-8006-1921-8.

Russell, author of *Between the Testaments* (1960) and *The Method and Message of Jewish Apocalyptic* (1964), sketches certain aspects of Judaism ca. 200 B.C. to A.D. 100 and indicates Christianity's indebtedness to it and Christianity's own distinctive message. After chapters on cultural and religious developments in the Hellenistic age and on sources and Scripture, the book treats biblical interpretation in early Judaism and the NT, the development and meaning of Torah, prayer and mediation, demonology and the problem of evil, the secret tradition of Jewish apocalyptic, and the future hope.

P. SCHÄFER, *Konkordanz zur Hekhalot-Literatur.* Vol. 1, *'–k,* Texte und Studien zum Antiken Judentum 12 (Tübingen: Mohr-Siebeck, 1986, DM 235) xii and 363 pp. ISBN: 3-16-145030-2.

This concordance to the Hekhalot literature is based on the texts in *Synopse zur Hekhalot-Literatur* [*NTA* 26, pp. 348-349] and *Geniza-Fragmente zur Hekhalot-Literatur* [*NTA* 29, p. 234]. This first volume in the two-volume concordance contains words that begin with the Hebrew letters from aleph to kaph. For individual terms it gives the root or word, forms of the words, the form in its full context, and references to the relevant texts. Also included is an eight-page introduction, including a one-page list of corrections for the two volumes of texts. The second volume in the concordance will deal with words beginning with lamed through taw.

F. SCHMIDT, *Le Testament grec d'Abraham. Introduction, édition critique des deux recensions grecques, traduction,* Texte und Studien zum Antiken Judentum 11 (Tübingen: Mohr-Siebeck, 1986, DM 98) ix and 199 pp., plate. Bibliography. Indexed. ISBN: 3-16-144949-5.

The forty-five page introduction to *Testament of Abraham* treats the manuscripts, general principles for editing the two recensions, the edition of the short recension, the edition of the long recension, the history of the work according to the Greek manuscript tradition, the versions, and the translations. Then the volume provides for both the short recension and the long recension an edition of the Greek text (with critical apparatus) and a French translation on facing pages. In an appendix J. Paramelle presents the Greek text of a supplement to *Testament of Abraham* in MS Patmos, Monastery of St. John 572, fol. 190r-193v. A 22-page index of Greek words is included. Schmidt's doctoral dissertation, which concerned the short recension, was directed by M. Philonenko and accepted by the University of Strasbourg in 1971.

E. SCHWEID, *Judaism and Mysticism According to Gershom Scholem. A Critical Analysis and Programmatic Discussion,* trans. D. A. Weiner, Scholars Press Reprints and Translations (Atlanta: Scholars Press, 1985, cloth $22.95, paper $16.95) iii and 178 pp. Indexed. LCN: 85-8403. ISBN: 0-89130-887-3 (cloth), 0-89130-982-9 (paper).

The English version of a work published in Modern Hebrew in 1983, this volume summarizes Scholem's views on Jewish mysticism and its place in Jewish religion and history, assesses Scholem's treatment of various mystical trends throughout major periods of Jewish history, and proposes an alternative to Scholem's approach. Schweid, professor of Jewish philosophy at the Hebrew University of Jerusalem, argues that Scholem's theoretical suppositions produced an inaccurate portrait of biblical-prophetic religion, institutional Judaism, Jewish philosophy, Jewish theology, and modern Judaic scholarship.

R. A. SEGAL, *The Poimandres as Myth. Scholarly Theory and Gnostic Meaning,* Religion and Reason 33 (Berlin—New York—Amsterdam: Mouton de Gruyter, 1986, DM 98) vi and 214 pp. Bibliography. Indexed. LCN: 86-12800. ISBN: 3-11-010791-0.

Segal, who teaches at Louisiana State University, first uses the scholarship of specialists in gnosticism to analyze the Poimandres, the first tractate in *Corpus Hermeticum,* as a specifically gnostic myth. Then he calls on the theories of M. Eliade and C. G. Jung to investigate the Poimandres as a case of myth per se. He concludes that the theories of Eliade and Jung transform the Poimandres myth from being merely an explanation of the origin of everyday reality into being also a means of reaching that reality.

M. SORDI, *The Christians and the Roman Empire,* trans. A. Bedini (Norman, OK—London: University of Oklahoma Press, 1986, $22.50) iv and 215 pp. Indexed. LCN: 86-40081. ISBN: 0-8061-2011-8.

In the first part of her work, Sordi discusses the political authorities and Christian preaching in Palestine from Jesus' trial up to A.D. 62, from toleration to open persecution (Nero), Christianity and the Flavians, Trajan's rescript and the about-face of the Antonine emperors, the de facto tolerance of the Severan age, the first Christian emperor and the "pagan restoration" (Philip the Arab and Decius), from persecution to recognition of the church (Valerian and Gallienus), Diocletian's restoration of ancient traditions and the great persecution, and the turning-point (Constantine). Then she considers Christianity and the culture of the Roman empire, the Christians' attitude toward the "political theology" of the empire and the imperial cult, aspects of the relation between church and society, and public opinion and persecution in the Roman empire. Sordi edited *Religione e politica nel mondo antico* (1981) and *Politica e religione nel primo scontro tra Roma e l'Oriente* (1982).

M. STERN (ED.), *Greek and Latin Authors on Jews and Judaism. Edited with Introductions, Translations and Commentary.* Vol. 3, *Appendixes and Indexes,* Fontes ad res judaicas spectantes (Jerusalem: Israel Academy of Sciences and Humanities, 1984, $20) xiii and 159 pp. Bibliography. Indexed. ISBN: 965-208-063-2.

The first two volumes in this project were described in *NTA* 21, p. 108; 25, pp. 322-323. The two appendixes in this volume present (1) sixteen texts that were considered problematic or not in accord with the criteria for inclusion in the other volumes, and (2) five passages from legal writings. Also included is a list of addenda and corrigenda for the second volume, along with indexes of sources, subjects, and Greek words and phrases.

S. K. STOWERS, *Letter Writing in Greco-Roman Antiquity,* Library of Early Christianity 5 (Philadelphia: Westminster, 1986, $18.95) 188 pp. Bibliography. Indexed. LCN: 86-9082. ISBN: 0-664-21909-8.

Stowers, assistant professor in the department of religious studies at Brown University in Providence, RI, and author of *The Diatribe and Paul's Letter to the Romans* (1981), first discusses Greco-Roman letter writing and early Christianity with reference to the following topics: the modern study of early Christian letters; letter-writing and Greco-Roman society; education, art, and professional letter writing; philosophy and character formation; and letters in Jewish and early Christian communities. Then he considers examples of various types of letters: understanding epistolary types; letters of friendship; family letters; letters of praise and blame; letters of exhortation and advice; letters of mediation; and accusing, apologetic, and accounting letters.

C. M. Tuckett, *Nag Hammadi and The Gospel Tradition. Synoptic Tradition in the Nag Hammadi Library,* Studies of the New Testament and Its World (Edinburgh: T. & T. Clark, 1986, $21.50) xi and 194 pp. Bibliography. Indexed. ISBN: 0-567-09364-6.

Tuckett, lecturer in NT studies at the University of Manchester and author of *The Revival of the Griesbach Hypothesis* (1983), examines the relation between the Synoptic tradition and the Nag Hammadi documents (apart from *Gospel of Thomas*) with regard to Jesus' sayings. The book consists of a brief introduction, a lengthy investigation of the Synoptic tradition in the Nag Hammadi texts [see §§ 27-828; 28-1245], and conclusions. According to Tuckett, there is no evidence for the use of pre-Synoptic sources in the Nag Hammadi texts and no evidence for the survival and use of Q by gnostic communities. The book is distributed in the USA by Fortress Press of Philadelphia.

E. von Nordheim, *Die Lehre der Alten.* Vol. 2, *Das Testament als Literaturgattung im Alten Testament und im Alten Vorderen Orient,* Arbeiten zur Literatur und Geschichte des Hellenistischen Judentums 18 (Leiden: Brill, 1985, paper 60 gld.) vi and 164 pp., table. Bibliography. ISBN: 90-04-07313-2.

The first volume in this revision of a doctoral dissertation accepted in 1973 by the Evangelical theological faculty at Munich was described in *NTA* 24, pp. 323-324. The second volume first analyzes testaments in the OT Apocrypha (1 Macc 2:49-70; Tobit 4:1-21; 14:3-11) and the OT (1 Kings 2; Genesis 49–50; Deuteronomy 31–34; Joshua 23–24). Next it attempts to isolate the characteristics of the testament form by comparing the covenant and testament forms. Then it discusses the testament form in Mesopotamian and Egyptian literature.

M. Walsh, *The Triumph of the Meek. Why Early Christianity Succeeded* (San Francisco: Harper & Row, 1986, $17.95) 256 pp. Illustrated. Bibliography. Indexed. LCN: 86-45030. ISBN: 0-06-069254-5.

Walsh, librarian at Heythrop College, University of London, attempts to record and reflect on what happened to the early Christians and what it was like to be a Christian in a largely hostile environment. He considers Palestine at the time of Jesus, the message of Jesus, the new Scriptures, the first Christians, Christians of the East, the North African experience, Rome and the West, ritual and worship, Christian attitudes, and the final challenge. He concludes that, despite all the changes in its structures and theology, the Christian community to which Constantine granted toleration in A.D. 313 believed itself to be identical to the church that Jesus had founded. Chronological tables and photographs illustrate matters treated in the main text.

G. R. Watson, *The Roman Soldier,* Aspects of Greek and Roman Life (Ithaca, NY: Cornell University Press, 1985, paper $9.95) 256 pp. Illustrated. Indexed. LCN: 69-11153. ISBN: 0-8014-0519-X (cloth), 0-8014-9312-9 (paper).

The paperback edition of a work published in 1969, this study aims to reconstruct the life and training of the Roman soldier from enlistment to discharge and to assess the impact of the serving soldier and veteran on the society in which he found himself. It covers the period from the foundation of the empire to the accession of Diocletian. After describing the Roman military system, it treats the recruit, the soldier, conditions of service, religion and marriage, and the soldier in society. Watson is senior lecturer in classics at Nottingham University.

M. Weinfeld, *The Organizational Pattern and the Penal Code of the Qumran Sect. A Comparison with Guilds and Religious Associations of the Hellenistic-Roman Period,* Novum Testamentum et Orbis Antiquus 2 (Fribourg: Éditions Universitaires, 1986, 26 Sw. fr.; Göttingen: Vandenhoeck & Ruprecht) 100 pp. Bibliography. Indexed. ISBN: 3-7278-0363-0 (EU), 3-525-53901-0 (V&R).

Weinfeld, professor of biblical studies at the Hebrew University in Jerusalem, seeks to show that the organizational pattern of the Qumran sect and the penal code in *Manual of*

Discipline are congruent with those of the cultic associations in Ptolemaic Egypt and other regions of the Greco-Roman world. This idea is developed with reference to the names of the sect, its council, titles of officials, acceptance of members, renewal of the covenant, regulations and rules, worship, and penalties. Attention is also given to the NT and other early Christian communities. Five appendixes and a table of common organizational traits are included.

P. WENDLAND, *La cultura ellenistico-romana nei suoi rapporti con giudaismo e cristianesimo,* trans. G. Firpo, Biblioteca di storia e storiografia dei tempi biblici 2 (Brescia: Paideia, 1986, paper 40,000 L) 421 pp. Bibliography. Indexed.

The Italian version of *Die hellenistisch-römische Kultur in ihren Beziehungen zum Judentum und Christentum* [*NTA* 17, p. 265] contains both H. Dörrie's 20-page bibliographic supplement included in the 1972 German edition and Firpo's 46-page bibliographic supplement.

G. A. WEWERS, *Pea (Ackerecke),* Übersetzung des Talmud Yerushalmi 1/2 (Tübingen: Mohr-Siebeck, 1986, DM 122) xix and 231 pp., plate. Bibliography. Indexed. ISBN: 3-16-745068-1.

Other contributions by the late Doctor Wewers (1944-85) to this German version of the Palestinian Talmud were described in *NTA* 25, p. 324; 26, p. 226; 27, p. 238; 28, pp. 110, 338; and 29, pp. 117, 237. This volume contains a photograph of Wewers and a five-page memorial note about him by P. Schäfer and M. Hengel. After bibliographic information and a comment on the method of presentation, the volume presents a new German translation of the tractate *Pe'a* from the Palestinian Talmud, along with notes below and six indexes at the end.

J. L. WHITE, *Light From Ancient Letters,* Foundations and Facets (Philadelphia: Fortress, 1986, $24.95) xviii and 238 pp. Bibliography. Indexed. LCN: 85-16300. ISBN: 0-8006-2110-7.

The primary purpose of this collection of letters written on papyrus and discovered in Egypt is to provide a comparative body of texts for assessing the epistolary character of the early Christian letter tradition found in the NT and the Church Fathers. After an eighteen-page general introduction, the volume provides the Greek texts and English translations (with brief notes) for 117 letters: correspondence to Harimouthes (nos. 1-4), the Zenon archive (nos. 5-26), the archive of the toparch Leon (nos. 27-28), etc. The 34-page synthesis considers letter writing and epistolary theory; the Greek documentary letter tradition preserved on papyrus; writing materials, postal service, and scribes in antiquity; and first drafts and appended (quoted) letters. White, associate professor of theology at Loyola University in Chicago, is author of *The Form and Structure of the Official Petition* (1972).

S. G. WILSON (ED.), *Anti-Judaism in Early Christianity.* Vol. 2, *Separation and Polemic,* Studies in Christianity and Judaism 2 (Waterloo, Ontario: Wilfrid Laurier University Press, 1986, paper $14.95 Can. or $17.95) xi and 185 pp. Indexed. ISBN: 0-88920-196-X.

The first volume in this project was described in *NTA* 31, p. 95. This volume contains articles by W. Klassen on anti-Judaism and the epistle to the Hebrews; M. B. Shukster and P. Richardson on temple and *bêt hāmmidrāš* in *Barnabas;* L. Gaston on Judaism of the uncircumcised in Ignatius' letters and related writings; Wilson on Marcion and the Jews; H. Remus on Justin Martyr's argument with Judaism; Wilson on Melito and Israel; J. Lightstone on Christian anti-Judaism in its Judaic mirror; and A. F. Segal on Judaism, Christianity, and gnosticism. Gaston has provided a twelve-page retrospect on this project undertaken by the Canadian Society of Biblical Studies.

ADDITIONAL BOOKS RECEIVED

N. Avigad, *Hebrew Bullae from the Time of Jeremiah. Remnants of a Burnt Archive* (Jerusalem: Israel Exploration Society, 1986) 139 pp. Illustrated. Indexed. ISBN: 965-221-006-4.

G. Biffi, *Missione e coscienza di verità,* Euntes, Docete 19 (Casale Monferrato: Piemme, 1986, paper 3,000 L) 29 pp. ISBN: 88-384-1182-4.

R. Braun, *1 Chronicles,* Word Biblical Commentary 14 (Waco, TX: Word, 1986) xlv and 312 pp. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-0213-4.

C. Davis, *What is Living, What is Dead in Christianity Today? Breaking the Liberal-Conservative Deadlock* (San Francisco: Harper & Row, 1986, $16.95) ix and 131 pp. Indexed. LCN: 85-51556. ISBN: 0-86683-511-3.

J. Dillenberger, *A Theology of Artistic Sensibilities. The Visual Arts and the Church* (New York: Crossroad, 1986, $22.50) xiv and 280 pp. Illustrated. Indexed. LCN: 86-13584. ISBN: 0-8245-0783-5.

G. Keil, *Glaubenslehre. Grundzüge christlicher Dogmatik* (Stuttgart–Berlin–Cologne–Mainz: Kohlhammer, 1986, paper DM 38) 212 pp. Bibliography. Indexed. ISBN: 3-17-009441-6.

S. Manna and G. Distante, *Orientalium Ecclesiarum. Decreto sulle Chiese Orientali Cattoliche,* Collana Concilio Vaticano II 4 (Casale Monferrato: Piemme, 1986, paper 6,500 L) 61 pp. Bibliography. Indexed. ISBN: 88-384-2005-0.

C. M. Martini, *Parole sulla Chiesa. Meditazioni sul Vaticano II per i laici dei Consigli pastorali* (Milan: Centro Ambrosiano di Documentazione e Studi Religiosi, 1986, paper 10,500 L; distributed by Piemme) 144 pp. ISBN: 88-384-1168-9.

P. Monat, *Lactance. Institutions Divines. Livre 1,* Sources Chrétiennes 326 (Paris: Cerf, 1986, paper 179 F) 271 pp. Bibliography. Indexed. ISBN: 2-204-02536-4.

A. R. Muggeridge, *The Desolate City. Revolution in the Catholic Church* (San Francisco: Harper & Row, 1986, $16.95) 219 pp. Indexed. LCN: 86-45170. ISBN: 0-06-066038-4.

N. D. O'Donoghue, *Aristocracy of Soul. Patrick of Ireland,* The Way of the Christian Mystics 1 (Wilmington, DE: Michael Glazier, 1987, paper $7.95) 131 pp. Bibliography. Indexed. LCN: 86-45342. ISBN: 0-89453-597-8.

H.-C. Rickauer, *Rechtfertigung und Heil. Die Vermittlung von Glaube und Heilshandeln in der Auseinandersetzung mit der reformatorischen Lehre bei Konrad Klinge (1483/84–1556),* Erfurter Theologische Studien 53 (Leipzig: St. Benno-Verlag, 1986, paper) xxii and 273 pp. Bibliography. ISBN: 3-7462-0035-0.

L. M. Russell (ed.), *Changing Contexts of Our Faith* (Philadelphia: Fortress, 1985, paper $4.95) 111 pp. Bibliography. LCN: 85-4418. ISBN: 0-8006-1862-9.

K. Simons, *Bistum Aachen,* Deutschland Deine Diözesen (Aschaffenburg: Pattloch, 1986, DM 36) 112 pp. Illustrated. ISBN: 3-557-91325-2.

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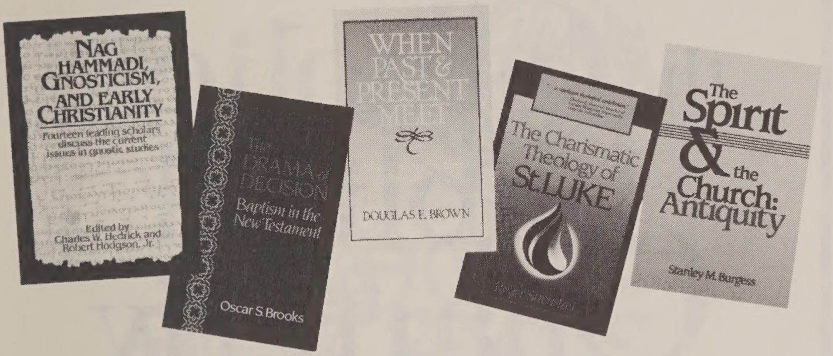
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The contents of abstracts are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

949. G. T. EDDY, "Ministerial Training: Wilbert Francis Howard (1880-1952)," *EpworthRev* 14 (1, '87) 33-38.

This biographical portrait of Howard (1880-1952) gives particular attention to his work in training Methodist ministers and his scholarly contributions to NT Greek grammar and Johannine research.—D.J.H.

950. H.-J. KRAUS, "Julius Schniewind," *BerlinTheolZeit* 4 (1, '87) 82-94.

After supplying biographical information about Schniewind (1883-1948), the article discusses five major themes of his theological work: word of God and gospel, the relation between the OT and NT, the reign of God and the messianic secret, demythologization, and the spiritual renewal of the pastorate.—D.J.H.

951. E. E. LEMCIO, "Ephesus and the New Testament Canon," *BullJohnRylUnivLibMan* 69 (1, '86) 210-234.

What has been posited for the church universal, both in its theological and canonical developments, occurred first in prototypical form at Ephesus. The article examines the connections between Ephesus and the NT documents according to three kinds of data: explicit references to Ephesus in the NT, statements in church tradition linking the two, and inferences made by the more subtle detective-like investigation of critical scholarship. What J. D. G. Dunn and others see as constituting unity and diversity throughout the church of the NT era in a kind of abstract sense is reflected in the range of documents associated with Ephesus.—D.J.H.

952. W. LIEBSTER, "Christlicher Glaube als 'unüberbrückbarer religiöser Gegensatz zum Judentum?' Neutestamentliche Wissenschaft im Dritten Reich," *Judaica* [Zurich] 42 (4, '86) 240-254.

This report on a conference held at Arnoldshain in January 1986 concerns the attitudes of German NT scholars (A. Schlatter, G. Kittel, R. Bultmann) toward Judaism between 1933 and 1945. Political, theological, and ecclesiological dimensions are taken into account. —D.J.H.

953. J. S. LOWN, B. L. MACK, AND J. P. SAMPLEY, "Three Tributes to Fred O. Francis," *Forum* 2 (4, '86) 7-13.

Three appreciations of the late Professor Francis (1934-84) as a person and a NT scholar are accompanied by a *curriculum vitae* and a photograph on pp. 5-6 of the fascicle.—D.J.H.

954. D. G. MITTEN, "George Maxim Anossov Hanfmann, 1911-1986," *AmJournArch* 91 (2, '87) 259-263.

During his active teaching and scholarly career of over fifty years, almost all of them spent at Harvard University, Hanfmann became teacher and mentor to generations of archaeologists, art historians, and architects. In the excavations at Sardis he especially rejoiced in his younger colleagues' ideas and discoveries. [The same issue (pp. 264-266) contains J. Bloom's bibliography of Hanfmann's publications from 1971 to 1986.]—D.J.H.

955. A. PAUL, "La Bible et la Torah: concurrentes ou partenaires?" *SciEsp* 38 (3, '86) 285-299.

The Bible consisting of the OT and NT is an exclusively Christian property. The Jewish Torah is ultimately very different from the Christian Bible. The article discusses (1) Judaism and the Torah and (2) Christianity and the Bible, and concludes by comparing the two systems.—D.J.H.

956. J. A. SANDERS, "First Testament and Second," *BibTheolBull* 17 (2, '87) 47-49.

Using the expression First Testament where we have used OT, or Hebrew Bible, or Tanak, and Second Testament where we have used NT offers a clear terminology while avoiding narrow in-group presuppositions and the imprecisions that accompany other terms currently in use. [With this issue *BibTheolBull* begins a three-year experiment with the terms First Testament (FT) and Second Testament (ST) in place of the traditional terminology.]—C.R.M.

957. B. WIDŁA, "Two Decades of Biblical Renaissance," *Christian Life in Poland* [Warsaw] (6, '86) 42-49. [See § 31-495.]

The article assesses the implementation of ten Vatican II directives regarding Scripture in the Catholic church.—D.J.H.

Interpretation

958. M. ASHCRAFT, "Revelation and Biblical Authority in Eclipse," *Faith and Mission* [Wake Forest, NC] 4 (2, '87) 5-20.

The doctrine of biblical inerrancy requires so many qualifications that one wonders why its advocates do not change their view or at least choose other terminology. The inerrantists should stick to the biblical teachings on inspiration (see 2 Tim 3:16-17; 2 Pet 1:20-21). —D.J.H.

959. J. BRECK, "Biblical Chiasmus: Exploring Structure for Meaning," *BibTheolBull* 17 (2, '87) 70-74.

Examples from various biblical texts serve to distinguish chiasmus from other types of direct, inverted, and antithetical parallelism. Detecting genuine chiastic patterns allows the discovery of the "pivot" or conceptual center around which an author has developed other related statements in concentric symmetry.—C.R.M.

960. I. DE LA POTTERIE, "Reading Holy Scripture 'in the Spirit': Is the patristic way of reading the Bible still possible today?" *IntCathRev/Communio* 13 (4, '86) 308-325.

The English version of an article published in German and Italian [§ 31-19].—D.J.H.

961. A. DI MARCO, "Linguaggio tecnico e linguaggio su Dio," *Laurentianum* 27 (2-3, '86) 350-373.

It seems erroneous to conceive of the "word of God" at a linguistic level distinct from that of the ordinary language of human communication. For example, Paul's language about God in Galatians is basically human and common, not technical or fallen from heaven.—D.J.H.

962r. E. Drewermann, *Tiefenpsychologie und Exegese* [*NTA* 30, pp. 342-343; § 31-501r].

P. Nel, "Eksegese as 'n proses van hermitologisering: 'n kritiese bespreking van die benadering van Eugene Drewermann" [Exegesis as a Process of Remythologizing: A Critical Evaluation of the Approach of Eugene Drewermann], *NedGerefTeolTyd* 27 (1, '86) 15-22.—Drewermann's strong emphasis on psychoanalytical concepts has enabled him to develop new and unusual ways for interpreting biblical material. His bias in favor of psychology, however, prevents him from paying sufficient attention to other methodological alternatives. A proper evaluation of his work will only be possible when Drewermann applies his approach to argumentative and prophetic texts.—B.C.L.

963. D. Farkasfalvy, "In search of a 'post-critical' method of biblical interpretation for Catholic theology," *IntCathRev/Communio* 13 (4, '86) 288-307.

After surveying the main periods of Christian biblical exegesis in order to diagnose the causes and nature of the present hermeneutical crisis, the article outlines the principal features of a renewed "post-critical" exegesis capable of summing up and transcending the features of the critical period: intellectual honesty with regard to all the tools and evidences of modern scholarship, full recognition of the text as an expression of faith, respect for the unity of salvation history and the canon, a new quest for harmonization, openness to a new spiritual exegesis, concern for the organic relations between individual and community in the order of salvation, and willingness to cultivate a positive relation with theological anthropology.—D.J.H.

964. G. W. Grogan, "The Relationship Between Prophecy and Typology," *Scottish Bulletin of Evangelical Theology* [Edinburgh] 4 (1, '86) 5-16.

Typology involves resemblance, history, anticipation, consummation, retrospective recognition, and divine revelation. Prophecy is God's message through human spokesmen and relates to history, the future, and Christ's person and work. In prophecy prediction and fulfillment are identical; in typology there is similarity rather than identity.—D.J.H.

965. R. A. Harrisville, "What Are We Doing Here?" *Dialog* 26 (1, '87) 9-13.

A survey of the current state of NT study in various areas (textual criticism, source criticism, form criticism, redaction criticism, NT background, etc.) indicates that we are undergoing a crisis in historical research. We have gotten bloodied on the truth that there is no method that can guarantee access to historical reality.—D.J.H.

966. J. Kremer, "Mythos, Wissenschaft und Bibel," *StimmZeit* 205 (3, '87) 195-204.

Taking K. Hübner's *Die Wahrheit des Mythos* (1985) as its starting point, these reflections from the perspective of biblical scholarship deal with the mythic view of the world, myth and science, myth and the Bible, and the truth of mythic speech—D.J.H.

967. S. L. Love, "Women's Roles in Certain Second Testament Passages: A Macrosociological View," *BibTheolBull* 17 (2, '87) 50-59.

The role of women in the NT is examined with the aid of a macrosociological model that centers upon three areas that characterize the role of women growing out of the social structure of agrarian households: the care of households, the bearing of children, and the public and private behavioral expectations of women. The emphasis among some scholars that affirms an equal status for women in the earliest stages of the church's life is called into question by the pervasive social realities manifest in agrarian societies.—C.R.M.

968. J. Loza, "La exégesis bíblica 20 años después de la Dei Verbum (2a. parte)," *EphMex* 4 (11, '86) 11-39.

Giving particular attention to source-critical hypotheses, this installment in a two-part reflection on Catholic biblical scholarship in the light of Vatican II's *Dei verbum* [see § 30-961] contains four major sections: criticism of previous results, methodological pluralism, differences of results, and pastoral implications. General conclusions are also drawn.—D.J.H.

969. C. M. Martini, "The School of the Word," *Worship* 61 (3, '87) 194-198.

The principles of *lectio divina* [see § 29-449] are the unity of the Scriptures, the humanness or existential relevance of the Scriptures, the dynamic character of values, and the Scriptures as a real presence of Jesus. The method of *lectio divina* consists of reading, meditation, prayer, and contemplation.—D.J.H.

970. A. J. Mattill, "A Zoo-Full of Monsters," *Journal of Faith and Thought* [Montclair, NJ] 4 (1, '86) 14-27.

The article compares errantist and inerrantist interpretations of various NT texts: seeing double (Mt 8:28; 20:29-34; 21:1-9), the first century or the last (Mt 10:23; 16:27-28; 24:34; 26:64), the smallest of them all (Mt 13:31-32), etc. Even if the inerrantists resolve all the alleged errors and contradictions in the Bible except one, they lose the battle for the Bible. —D.J.H.

971. D. K. McKim, "The Authority and Role of Scripture (1981-1986): A Selected Bibliography," *TSFBulletin* [Madison, WI] 10 (4, '87) 19-22.

This annotated bibliography of forty-three recent books in English on the authority and role of Scripture appears under four headings: biblical data (four), historical dimensions (six), theological developments (nineteen), and biblical interpretation (fourteen).—D.J.H.

972. M. A. Molina Palma, "La interpretación de la Escritura en el Espíritu. Estudio histórico y teológico de un principio hermenéutico de la Constitución 'Dei Verbum,' 12," *Burgense* 27 (2, '86) 345-569.

According to Vatican II's *Dei verbum* 12, Scripture should be read and interpreted in the same Spirit in which it was written. After examining modern interpretations of this hermeneutical principle, the article traces its history in Christian scriptural interpretation from the apostolic period to the mid-12th century. Then it continues the historical survey up to modern times, with particular attention to the interpretation of Gal 5:20. The final section considers the significance of the hermeneutical principle in *Dei verbum.* The appendix deals with the interpretation of 2 Pet 1:20-21.—D.J.H.

973. W. Smith, "Eschatological imminence and biblical inerrancy," *Homiletic & Pastoral Review* [New York] 87 (6, '87) 21-27.

The NT texts that apparently expect an imminent parousia are best understood as examples of the prophetic compression of time, not as mistakes.—D.J.H.

974. A. B. Spencer, "An Apologetic for Stylistics in Biblical Studies," *JournEvang TheolSoc* 29 (4, '86) 419-427.

Stylistics denotes the use of linguistics as a tool of literary criticism by which to investigate the aesthetic effects of language. The article introduces stylistics, discusses its appropriateness for biblical studies, and suggests why it is a viable methodology for evangelicals. —C.R.M.

975. R. L. Thomas, "The Hermeneutics of Evangelical Redaction Criticism," *JournEvang TheolSoc* 29 (4, '86) 447-459.

The article examines and evaluates certain hermeneutical principles being implemented under the title of "evangelical redaction criticism" as compared with the standard of the grammatico-historical method of exegesis. Differences of perspective with regard to historicity, harmonization, allegorization, authorial capability, and the readership's ability to comprehend, among other matters, demonstrate that the two methods are incompatible. —C.R.M.

976. M. Tolbert, "Does One Have to Be a Scholar to Interpret the Bible?" *Faith and Mission* [Wake Forest, NC] 4 (2, '87) 21-32.

You do not have to be a scholar to read the Bible and understand what God has to say to you through it. You do have to be a scholar to interpret the text of the Bible in its 1st-century setting. Every serious Christian can become more adequate in this regard by being open to and taught by the teachers of the church.—D.J.H.

Textual Criticism

977. R. Borger, "NA^{26} und die neutestamentliche Textkritik," *TheolRund* 52 (1, '87) 1-58.

After situating *Novum Testamentum graece* (26th ed., 1979) in the context of modern editions of the Greek NT, the article discusses the reconstruction of the text, the text-critical apparatus, and the debate about the edition as the "standard" or "monopoly" text. Then it focuses on individual problems in the edition and assesses its handling of particular texts (Mt 10:31/Lk 12:7; Mt 12:47; Mt 15:5/Mk 7:11; etc.). Finally it surveys problems posed by the Greek text of Revelation, considers the edition's treatment of specific passages (Rev 2:13; 7:5-8; 17:5; 18:3; 18:17), and discusses the Textus Receptus for Revelation.—D.J.H.

978. B. D. Ehrman, "Methodological Developments in the Analysis and Classification of New Testament Documentary Evidence," *NovTest* 29 (1, '87) 22-45.

Only within the past four decades have scholars become united in disavowing the age-old method of determining textual affinities by comparing agreement in variation from the Textus Receptus. Although E. C. Colwell's proposal to consider multiple and distinctive readings for determining textual affiliation failed to receive widespread support among subsequent researchers, his instincts were correct. The most influential proposal to classify documents according to their attestation of group readings is the Claremont Profile Method. The inadequacies of this approach have led to the development of the Comprehensive Profile Method.—D.J.H.

979. K. Luke, "The Georgian Version of the Bible," *Biblebhashyam* 12 (4, '86) 249-262.

This installment [see § 31-53] discusses a few short passages from the Georgian NT that exhibit some interesting peculiarities. Then it passes on to a consideration of the Georgian OT.—D.J.H.

Textual Criticism, §§ 31-1077–1078, 1098, 1115, 1140, 1146, 1151r, 1160, 1168.

Biblical Philology

980. F. Amory, "Whited Sepulchres: The Semantic History of Hypocrisy to the High Middle Ages," *RechTheolAncMed* 53 ('86) 5-39.

Three main lines of the semantic development of hypocrisy from classical Greek theater to the NT can be discerned: the extension of the Attic Greek *hypokritēs* in the sense of "actor" to the Aramaic *ḥanĕfā'* meaning "apostate," which stands behind the NT usage; the contamination of *hypokrisis* with the simulative and dissimulative meanings of *eirōneia* in patristic Greek; and the culmination of the character of the hypocrite in the Jewish-Christian figure of Antichrist. The article also touches on the controversy between Augustine and Jerome over Peter's hypocrisy in Gal 2:13-14, the flowery description of hypocrisy in Gregory the Great's *Moralia,* and the hypocrisy of dress in the Middle Ages.—D.J.H.

981. S. D. Hull, "Exceptions to Apollonius' Canon in the New Testament: A Grammatical Study," *TrinJourn* 7 (1, '86) 3-16.

The canon of Apollonius of Dyscolus, a 2nd-century grammarian, states that two nouns in regimen are either both articular or both anarthrous. All but 32 of the 461 NT exceptions to this rule can be explained with reference to seven categories of modification. Some of the 32 remaining exceptions are not presently patient of explanation.—D.J.H.

982. O. Vallet, "Quand les mots changent de sens," *EtudThéolRel* 62 (2, '87) 231-235.

The article compares Greek/Latin and Hebrew terms for the deity, males and females, the sacred and the shameful, soul and flesh, and Lord.—D.J.H.

Biblical Translation

983. R. A. Bullard, "Feminine and Feminist Touches in the Centenary New Testament," *BibTrans* 38 (1, '87) 118-122.

Helen Barrett Montgomery, the translator of the American Baptist Society's *Centenary Translation of the New Testament* (1924; published since 1954 by Judson Press as *The New Testament in Modern English*), was apparently the first woman to undertake a biblical translation project of this scope. There is nothing "feminine" about her translation but there is a definite feminist interest: Phoebe is "a minister of the Church at Cenchreae" (Rom 16:1); Junia is an apostle (Rom 16:7); the women in 1 Tim 3:11 are deaconesses; 1 Cor 14:34-36 is interpreted as a quotation of the Corinthians; and 1 Tim 2:15 refers to a woman's bearing of the child Jesus. Montgomery was a harbinger of directions in feminist biblical interpretation today and deserves a wider audience.—C.R.M.

984r. P. Lapide, *Ist die Bibel richtig übersetzt?* [*NTA* 31, p. 223].

W. Schatz, "Ist die Bibel richtig übersetzt?" *Reformiertes Forum* [Zurich/Basel] 1 (10, '87) 11-14.—Although not everything that Lapide says is new, he does make some fresh suggestions that deserve discussion. The article explains his observations on six issues of interpretation and translation in the OT and NT (see Mt 25:51; Lk 16:8a; Mk 14:3 parr.).—D.J.H.

985. E. Lippold, "Die Revision der Lutherbibel von 1984, dargestellt am Beispiel des Magnifikat Lk 1,46-55," *Jahrbuch für Liturgik und Hymnologie* [Kassel] 29 ('85) 127-134.

The 1984 revision of the Lutherbibel stands midway between the 1956 and 1975 revisions. Whereas the 1975 edition changed the 1956 version of the Magnificat (Lk 1:46-55) twenty-six times, the 1984 revision departed from the 1956 text at only eleven places. There are twenty-one differences between the Magnificat of the 1975 and 1984 editions.—D.J.H.

986. A. Nichols, "Dynamic Equivalence Bible Translations," *Colloquium* 19 (1, '86) 43-53.

After explaining E. Nida's theory of dynamic equivalence, the article describes the Good News Bible/Today's English Version as the theory's incarnation and examines it with regard to contextual consistency, naturalness, explicitness, and cultural adaption. Its simpler and more lucid translation makes the Bible easier to understand partly at the expense of there being less to understand.—D.J.H.

987. H. H. Schmid, "Probleme der Bibelübersetzung," *Reformiertes Forum* [Zurich/Basel] 1 (4, '87) 11-13.

Taking as illustrations phrases in Mt 5:1-2 and the word *makarios* in the beatitudes, the article points out the two major problems in biblical translation today: using modern language to express the biblical experience of God, and keeping the text alive and open for interpretation. [The same issue (pp. 13-14) contains P. Handschin's reflection on common-language versions.]—D.J.H.

Bulletins

988. P. Fiedler, "Neues Testament und Liturgie," *ArchivLiturgWiss* 27 (2, '85) 337-355.

This bulletin of books and articles (in German, English, and French) relating to the NT and liturgy [see § 29-45] is divided into seven major sections: tools, hermeneutical questions; Synoptic Gospels, Q, Acts; Eucharist, understanding Jesus' death; John's Gospel; Paul, epistles, and Revelation; commentaries; and other issues.—D.J.H.

989. M.-V. Leroy et al., "Écriture Sainte," *RevThom* 86 (4, '86) 666-683.

The fourteen recently published books (in English, French, and German) treated in this bulletin concern general issues (Leroy), Mk (M.-É. Lauzière), Acts and Paul's letters (H. Ponsot), and Revelation and NT apocalypticism (L. Devillers).—D.J.H.

990. P. M. Meagher, "Textbooks for Undergraduate Scripture Study," *Vidyajyoti* 50 (10, '86) 543-547.

Seven recently published books, all in English, are discussed: J. F. Kelly, *Why is There a New Testament?* (1986); D. S. Russell, *From Early Judaism to Early Church* (1986); H.

Hendrickx, *Infancy Narratives* (1984); *The Sermon on the Mount* (1984); *Passion Narratives* (1984); *Resurrection Narratives* (1984); and N. Flanagan, *Friend Paul* (1986).—D.J.H.

991. L. Monloubou, "Chronique d'exégèse," *EspVie* 97 (8, '87) 97-102.

Descriptions and evaluations of eight books, all in French (two translations from Dutch), on various biblical and extrabiblical topics.—D.J.H.

992. J. F. O'Grady, "New Testament Books in their Context," *ChicStud* 26 (1, '87) 87-99.

Four recently published books that situate various NT writings in their historical, sociological, and theological contexts are described and evaluated: R. E. Brown and J. P. Meier, *Antioch and Rome* (1983); F. J. Matera, *Passion Narratives and Gospel Theologies* (1986); P. J. Achtemeier, *Romans* (1985); and R. E. Brown, *The Churches the Apostles Left Behind* (1984).—D.J.H.

993. D. Senior, "The New Testament in Review," *BibToday* 25 (3, '87) 195-203.

Descriptions and evaluations of thirty-six recently published books, all in English, on various aspects of NT study.—C.R.M.

994. L. Walter, "Bulletin d'Écriture Sainte," *EspVie* 97 (1-2, '87) 12-16.

This bulletin contains descriptions and evaluations of J. Vanel's *Le livre de Sara* (1984), B. Rey's *Les tentations et le choix de Jésus* (1986), and C. Tresmontant's *Evangile de Matthieu* (1986).—D.J.H.

GOSPELS–ACTS

Gospels (General)

995r. R. W. Funk, *New Gospel Parallels* [*NTA* 30, pp. 96, 229].

W. G. Doty, "A Review of *New Gospel Parallels*," *Forum* 2 (2, '86) 57-61.—In this useful tool Funk provides the wider extracanonical contexts that our discipline must begin to include more comprehensively if we are to understand primitive Christianity fully within its Hellenistic context. Here we have recognition of the trajectories of Jesus-traditioning, acknowledgment of the arbitrariness of the historical canon, and incorporation of state-of-the-art computerized conjunctions that demand a wider scholarly scope.—D.J.H.

996. D. J. Graham, "Jesus as Miracle Worker," *Scottish Bulletin of Evangelical Theology* [Edinburgh] 4 (2, '86) 85-96.

The article first sketches the background to the Gospel miracles in terms of the main Jewish and Hellenistic parallels. Then it examines what recent scholars (G. Vermes, A. E. Harvey, M. Smith, E. P. Sanders) have made of this in terms of understanding Jesus. Finally it outlines some methodological lessons to be learned from such a survey.—D.J.H.

997. J. Guillet, "L'évangile. Du bonheur à la joie," *Quatre Fleuves* [Paris] 23-24 ('86) 21-31.

Taking its starting point from the last beatitude (Mt 5:12; Lk 6:23), the article discusses the themes of happiness and joy in the Gospels according to the following outline: happiness as divine promise, the signs of happiness, the golden rule, happiness and life, happiness and the cross, and joy.—D.J.H.

998. R. J. H. Matthews, "How Greek Is the Gospel?" *Prudentia* [Auckland, New Zealand] 18 (2, '86) 91-97.

The "Greekness" of the Gospels is examined under four headings: delivery, recording, acceptance, and transmission. The Gospels are Greek in the sense of being "Hellenistic," but they are not "Hellenic."—D.J.H.

999. J. J. Mueller, "What Were the Evangelists Really Like?" *Emmanuel* 93 (4, '87) 215-217, 221.

The four Evangelists are described under the following headings: moving toward the cross (Mark), tradition as a source of life (Matthew), life as pilgrimage (Luke), and love says it all (John).—D.J.H.

1000r. J. B. Orchard (ed.), *A Synopsis of the Four Gospels* [*NTA* 26, p. 322].

M. P. Prior, "A 'Copernican' Revolution, or, Griesbach Re-buried?" *Scripture Bulletin* [Twickenham, Middlesex, UK] 17 (1, '86) 14-19.—The English edition of Orchard's synopsis will make it possible for students who do not know Greek to test his hypothesis about the chronological sequence of the Gospels (Mt, Lk, Mk, Jn). His completely new translation of the texts is better suited to this task than the more literary ones available in other synopses. —D.J.H.

1001. S. M. Praeder, "Miracle Stories in Christian Antiquity. Some Narrative Elements," *Forum* 2 (4, '86) 43-54.

The article offers short descriptions of the following narrative elements of Christian miracle stories in the first three centuries A.D.: characters, events, person, voice, and perspective. Special attention is given to portrayals of two characters in the role of responsibility, provision as a cause of miraculous events, first person narration, expressions of voice in explanations and interpretations, and internal perspective.—D.J.H.

1002. D. Rhoads, "Diversity in the Bible," *Dialog* 26 (1, '87) 14-19.

To illustrate the diversity of models among the biblical writings, the article lays out the ideological framework of each Gospel (Mt, Mk, Lk, Jn) with reference to four issues: the overall framework of contrasts between life without God's salvation and life with it, the understanding of the human condition without God's salvation, the vision or goal of what human life can become in light of God's salvation, and the transition or means of salvation. —D.J.H.

1003. B. Silva, "The Gospels and the Liberation of Asian Women," *Jeevadhara* 17 (97, '87) 80-95.

A discussion of the social condition of women in the time of Jesus and Jesus' encounters with women in the Gospels concludes that in the face of the sexist discrimination of his times, Jesus affirmed the dignity of women and the radical equality of all human beings.—C.R.M.

1004. H. Taussig, “The Jesus Seminar and Its Public,” *Forum* 2 (2, ’86) 69-78.

There is a clear need in the American public for the work that the Jesus Seminar proposes to do. On the other hand, the Jesus Seminar needs the American public to help it to understand the basic questions about the Jesus tradition in our day and to learn to speak to the public about its work. Its major contribution to the American public should not be to present the “true” Jesus or any such figure.—D.J.H.

1005. B. Villegas, “Peter, Philip and James of Alphaeus,” *NTStud* 33 (2, ’87) 292-294.

The fact that the names of Peter, Philip, and James of Alphaeus always occur in the same place in the NT lists of apostles (Mt 10:2-4; Mk 3:16-19; Lk 6:14-16; Acts 1:13) as heads of a group of four suggests that each of the three “leaders” had his own realm. The two “group leaders” added in clear subordination to Peter in the large group of the Twelve were the representatives of the two extreme tendencies that appeared in the Jerusalem community: that of the Seven, of Hellenistic orientation, and that of the brothers of the Lord, of Judaic orientation.—C.R.M.

Jesus

1006. D. C. Allison, “Jesus and the Covenant: A Response to E. P. Sanders,” *Journ StudNT* 29 (’87) 57-78.

The covenantal nomism described by E. P. Sanders was not taught in the Gospels precisely because Jesus rejected it, not because he assumed its truth. Jesus’ thinking and teaching about himself in relation to soteriology demanded the dismissal of traditional ideas of salvation including conventional covenantal nomism. The NT does not know two ways of salvation—one in Jesus, one apart from him.—D.J.H.

1007. Anon., “The Consciousness of Christ Concerning Himself and His Mission. Four Propositions and Commentary,” *Vidyajyoti* 51 (1, ’87) 38-49, 28.

The English version of a document issued by the Roman Commissio Theologica Internationalis [see § 31-75]. A Spanish version appears in *TeolVida* 27 (4, ’86) 251-262, and a German version in *IntKathZeit/Communio* 16 (1, ’87) 38-49.—D.J.H.

1008r. G. R. Beasley-Murray, *Jesus and the Kingdom of God* [*NTA* 30, p. 349].

H. M. Evans, “Current Exegesis on the Kingdom of God,” *PerspRelStud* 14 (1, ’87) 67-77.—Beasley-Murray has provided a solid conservative and evangelical treatment of Jesus’ teaching regarding the kingdom of God in the context of the biblical concept of God’s coming. After pointing out some technical and bibliographic errors, the article describes and comments on positions adopted in the book.—D.J.H.

1009. G. P. Benson, “Virgin Birth, Virgin Conception,” *ExpTimes* 98 (5, ’87) 139-140.

G. Bostock’s proposal [§ 31-77] that Jesus’ birth was the result of human intercourse between Mary and the aged priest Zechariah is open to serious exegetical and theological objections. Mary and Zechariah would have been guilty of an act that God had roundly condemned in the Law.—D.J.H.

1010. M. J. BORG, "Jesus and the Kingdom of God," *Christian Century* [Chicago] 104 (13, '87) 378-380.

The mid-20th-century consensus about Jesus' idea of the kingdom of God, with its tilt toward an imminent futurist understanding, has recently disappeared. The phrase "kingdom of God" as used by Jesus pointed to the Spirit of God (God's kingly power) active in this world and to the way of life engendered by the Spirit (life in the kingdom of God).—D.J.H.

1011. M. J. BORG, "A Temperate Case for a Non-Eschatological Jesus," *Forum* 2 (3, '86) 81-102.

Recent developments in NT study have decisively undermined the foundation of the eschatological Jesus: (1) The "coming Son of Man" sayings are now commonly viewed as not part of the words of Jesus. (2) There is no basis in the kingdom texts for understanding the kingdom of God as the imminent end of the world. (3) The kingdom of God is being placed in a framework other than the temporal paradigm of present/future that has dominated much of 20th-century scholarship. There is no reason to think that Jesus proclaimed the imminent end of the world of history.—D.J.H.

1012r. G. W. BUCHANAN, *Jesus. The King and His Kingdom* [*NTA* 28, p. 311].

E. P. SANDERS, *Jesus and Judaism* [*NTA* 29, p. 328; § 30-1015r].

B. CHILTON, "Silver Blaze Rides Again: Two Recent Historical Approaches to Jesus," *Reflections* [New Haven, CT] 84 (2, '87) 8-11.—In their varying ways Buchanan and Sanders offer a useful corrective to the programmatic agnosticism concerning Jesus that has been a feature of research for several decades. But each author has applied a governing hypothesis with excessive zeal. Buchanan's hypothesis of an exclusively militaristic Jesus requires evidence from early Judaism to be ignored and much recent discussion to remain unconsidered. Sanders' more sophisticated portrait of Jesus as an eschatological enthusiast requires his statements about the Temple to be augmented by the imagination, while his demands for repentance must be discounted.—D.J.H.

1013. J. R. BUTTS, "Probing the Polling. Jesus Seminar Results on the Kingdom Sayings," *Forum* 3 (1, '87) 98-128.

The following propositions summarize the most significant developments in the Jesus Seminar's 1986 meeting held at Notre Dame, IN, on the kingdom sayings in Mk, Q, and *Gospel of Thomas:* (1) Jesus used the symbol of the kingdom of God as well as general kingdom conceptuality and images. (2) For Jesus, the kingdom of God was not an eschatological nor an apocalyptic phenomenon. (3) No kingdom saying in Mk, Q, or *Gospel of Thomas* unequivocally and undoubtedly preserves what Jesus was referring to when he used the symbol of the kingdom of God and its associated conceptuality and images. (4) The criterion of social formation is a legitimate basis on which to decide the "authenticity" of material attributed to Jesus. Eleven tables provide statistics about the votes cast by members of the seminar.—D.J.H.

1014. J. H. CHARLESWORTH, "From Barren Mazes to Gentle Rappings: The Emergence of Jesus Research," *PrincetonSemBull* 7 (3, '86) 221-230.

Jesus research commenced around 1980. Before that time NT scholars focusing almost myopically on the canonical NT were involved periodically in the so-called old quest and subsequently the new quest for the historical Jesus. Jesus research is not a search for the historical Jesus but a response to many stimuli, some deriving from the intracanonical writings, including Paul's letters, others from the extracanonical documents, others still from amazingly unexpected archaeological discoveries, which are both literary and nonliterary. An annotated bibliography of some fifty-six items, including forty-two books published since 1980, draws attention to the vast literature now available.—C.R.M.

1015r. J. Gilles, *I "fratelli e sorelle" di Gesù* [*NTA* 30, p. 352].

G. Danieli, "A proposito di un'opera di Jean Gilles su 'I fratelli e le sorelle' di Gesù," *Marianum* 48 (1-2, '86) 179-184.—According to Gilles, Mary was the mother of Jesus' brothers and sisters according to the flesh. But the method by which he arrives at this conclusion is not at all precise or careful. The article criticizes his treatment of the pertinent NT texts (Mk 3:31; 6:3; 15:40; Lk 2:7; Acts 1:14; Mt 1:25; Jn 2:12).—D.J.H.

1016. D. J. Harrington, "The Jewishness of Jesus: Facing Some Problems," *CathBib Quart* 49 (1, '87) 1-13.

The new shape of the quest for the historical Jesus comes from taking very seriously the Jewishness of Jesus and trying to understand him within the limits of 1st-century Judaism. Three major problems emerge from this venture: (1) Our increased understanding of the diversity within Palestinian Judaism in Jesus' time makes it difficult to know precisely what kind of Jew Jesus was and against which background we should try to interpret him. (2) Jewish sources about Jesus are either late or suspect. Christian sources have passed through a complicated process of tradition. Those who try to get behind the sources either take Jesus out of Judaism or interpret him entirely within Judaism. (3) Both Jews and Christians view Jesus as a teacher and a victim of oppression. However, their ultimate theological assessments of Jesus differ. [An adapted and expanded version of this article appears in *BibRev* 3 (1, '87) 33-41.]—D.J.H.

1017. T. Iwashima, "Salvation in Jesus—Considerations about the Logic of the Kingdom of God," [in Japanese] *Katorikku Kenkyu* [Tokyo] 25 (2, '86) 85-120.

Jesus' message about the kingdom of God shown by his words and deeds was based on his unique and intimate relation with God. His message of God's kingdom must be received, conserved, and transmitted by practice. This is the proper logic of the kingdom.—D.J.H.

1018. P. Lapide, "Jesus aus jüdischer Sicht," *Der Evangelische Erzieher* [Frankfurt/M.] 39 (1, '87) 37-46.

The article discusses (with extensive quotations) statements about Jesus by 20th-century Jewish writers: J. Klausner, L. Baeck, S. Schalom, F. Andermann, A. Schwarz-Barth, A. Kabak, D. Flusser, and M. Buber.—D.J.H.

1019. B. Lindars, "Jesus Christ Yesterday, Today and for Ever," *EpworthRev* 14 (1, '87) 70-80.

If we really want to establish the historical facts about Jesus, we must recognize that we cannot possibly reach the true answer if we allow theological considerations to decide what actually happened. Theology cannot dictate history; it can only interpret history. The article looks at three aspects of the Jesus question from this perspective: the virginal conception and bodily resurrection, the humanity of Jesus, and the development of Christology.—D.J.H.

1020. G. MANGATT, "Jesus and the Poor," *Biblebhashyam* 12 (3, '86) 157-165.

By strongly criticizing the oppressing and exploiting classes, Jesus stood firmly on the side of the poor masses. He strove for the coming of God's kingdom not only by proclaiming the poor blessed but also by personally identifying with them.—D.J.H.

1021. J. L. MCKENZIE, "Was Jesus a Folk Hero?" *BibToday* 25 (3, '87) 168-175.

When the Gospels were written, all that was known of Jesus was contained in "folklore," which means in popular memories transmitted by oral communication within a community. It was intended as a tribute to one who believers thought was beyond all tribute.—C.R.M.

1022r. E. P. SANDERS, *Jesus and Judaism* [*NTA* 29, p. 328; § 31-1012r].

D. FLUSSER, "Sanders' *Jesus and Judaism,*" *JewQuartRev* 76 (3, '86) 246-252.—This book not only promotes the progress of scholarship but also is "good for the Jews." Its depiction of Jesus as a prophet of Jewish restoration eschatology puts into clear light the utopian side of Jesus' personality. However, it does not take Jesus' ethical message much into account and raises methodological questions about dealing with the Gospels as historical sources.—D.J.H.

1023. G. SCHILLE, "Ein neuer Zugang zu Jesus? Das traditionsgeschichtliche Kriterium," *Zeichen der Zeit* [Berlin] 40 (10, '86) 247-253.

Whoever wishes to know Jesus must take seriously the development of traditions about him in various early Christian communities. Jesus' teaching about love of God and neighbor provides the hermeneutical key that can open up a correct understanding of Jesus' consciousness. —D.J.H.

1024. L. SCHOTTROFF, "Jesus von Nazareth aus sozialgeschichtlicher und feministischer Perspektive," *Der Evangelische Erzieher* [Frankfurt/M.] 39 (1, '87) 27-36.

The article first distinguishes social history from the conventional historical approach and shows that feminist issues are part of social history. Then it describes recent social-historical and feminist studies of Jesus as hope for the poor, nonpatriarchal man, and eschatological figure.—D.J.H.

1025. E. W. STEGEMANN, "Aspekte neuerer Jesusforschung," *Der Evangelische Erzieher* [Frankfurt/M.] 39 (1, '87) 10-27.

After discussing popular approaches to Jesus, the article reviews recent developments in the quest of the historical Jesus, Jesus' relation to Judaism (Pharisaism, the Torah), the kingdom of God in Jesus' teaching, and sociological and social-historical methods in Jesus-research.—D.J.H.

1026. W. STENGER, "Sozialgeschichtliche Wende und historischer Jesus," *Kairos* 28 (1-2, '86) 11-22.

Recent efforts at integrating social-science perspectives into exegesis can be classified under three headings: social-historical, sociological, and materialist. The article first explains the social-historical and sociological exegesis, and shows how these approaches have added precision to the quest of the historical Jesus. Then it describes the materialist reading of Scripture and its emphasis on Jesus as the impulse for a movement.—D.J.H.

1027. G. M. VERD, "La estirpe de la Madre del Mesías," *Marianum* 48 (1-2, '86) 105-153.

It is more probable that Mary belonged to the tribe of Levi or of Judah than to the house of David. Joseph was Jesus' Davidic father; Mary was from the "lowly" of Israel.—D.J.H.

Passion and Death

1028. B. M. BOKSER, "Was the Last Supper a Passover Seder?" *BibRev* 3 (2, '87) 24-33.

The Last Supper was not a Passover seder, since the seder meal as we know it did not develop until after A.D. 70 when the framers of the Mishnah transformed the domestic, sacrificial meal described in the Bible into a nonsacrificial seder. The early Christians related the traditional Passover sacrificial meal to the promise of redemption.—D.J.H.

1029. J. IMBERT, "Le procès de Jésus," *Revue de l'Institut Catholique de Paris* [Paris] 19 ('86) 53-66.

After acknowledging the difficulties involved in studying the trial of Jesus, the article shows that most events described in the NT passion narratives conformed to Jewish and Roman law with the possible exception of the "trial" before the Sanhedrin. Whereas the moral responsibility for Jesus' death may have resided with the Jewish Sanhedrin, the legal responsibility belonged to Pilate. Even if Pilate washed his hands of the matter, he was the one who condemned Jesus to death. [The issue (pp. 66-69) contains questions and answers arising from the paper.]—D.J.H.

1030. P. MOURLON BEERNAERT, "The Enigma of the Turin Shroud. A Sign, not a Proof," *LumVit* 42 (1, '87) 34-47.

Assuming that sound and properly verified arguments increasingly take the direction of the archaeological authenticity of the Shroud of Turin, we still cannot expect the shroud to provide proof of Christian faith. It can only function as a sign, in the manner of the Gospel signs.—D.J.H.

1031. B. RINALDI, "Passione di Gesù Cristo. Appunti di storia e di teologia," *ScuolCatt* 114 (6, '86) 716-728.

Recent articles on the passion of Jesus according to Mark, Luke, Paul, and John have highlighted the historical reality of Jesus' sufferings without denying the theological dimensions present in the NT accounts.—D.J.H.

The Resurrection

1032. M. HEYMEL, "Die umstrittene Wirklichkeit der Auferstehung Jesu. Oder: Was heisst 'im Sinn des Neuen Testaments an den auferstandenen Jesus Christus' glauben?" *BerlinTheolZeit* 4 (1, '87) 37-52.

The debate between R. Bultmann and K. Barth about the meaning of Jesus' resurrection is first examined with reference to the overall outlooks of the two theologians and then used as the starting point for reflections on believing in the risen Jesus Christ in the sense of the NT.—D.J.H.

1033. D. KENDALL, "Catholic Theologians on the Post-Resurrection Appearances," *Priests & People* [London] 1 (2, '87) 45-50.

After a review of how thirteen Catholic theologians treat the traditions of the resurrection appearances and what distinction they make, if any, between Paul's account in 1 Corinthians 15 and the Gospel narratives, their positions on six key issues are schematically indicated. With some notable exceptions, Catholic theologians after Vatican II tend carefully to identify their sources, separate one source from another, and examine the appearances individually. —C.R.M.

1034. L. LEGRAND, "The Missionary Command of the Risen Christ. I. Mission and Resurrection," *IndTheolStud* 23 (3, '86) 290-309.

Each of the four Gospels ends with a similar missionary mandate (Mt 28:18-20; Mk 16:15-20; Lk 24:46-49; Jn 20:21-23; see Acts 1:8). After observations on a synopsis of these texts, the missionary command is examined first in the context of the resurrection accounts and then with attention to the context of each Gospel as a whole. For the Evangelists resurrection meant mission. [To be continued]—C.R.M.

1035. E. LOHSE, "Was es heisst: Ich glaube an den auferstandenen Christus. Vom Zentrum einer Theologie des Neuen Testaments," *BerlinTheolZeit* 4 (1, '87) 53-67.

Examination of primitive Christian confessions of Jesus' resurrection, the common Christian gospel expressed in 1 Cor 15:3-5, and the appearance and empty tomb narratives in the Gospels leads to reflections on belief in Jesus' resurrection as the center of a NT theology. —D.J.H.

1036. G. O'COLLINS, "The Appearances of the Risen Jesus," *America* [New York] 156 (15, '87) 317-320.

Jesus' postresurrection appearances were not open to neutral or hostile observers. They were revelatory events disclosing the eschatological and christological significance of Jesus and calling their recipients to particular functions in salvation history. More precise definition of the appearances as luminous, ecstatic, "spiritual," or mystical experiences remains unsupported by the NT evidence.—D.J.H.

1037. J. PATERSON, "Death–That's Life! Part I–Resurrection and the Bible," *Search* 9 (2, '86) 46-50.

The steady datum underlying the NT empty tomb and appearance stories and connecting them with later experiences of the risen Christ is the sense of the presence of God in Christ and of Christ in God. When the NT speaks of resurrection, it implies the transformation of the whole person by God's life-creating Spirit.—D.J.H.

1038. P. J. RIGA, "The Resurrection Narratives," *BibToday* 25 (3, '87) 163-167.

Each of the resurrection accounts attempts to emphasize different apologetic and didactic aspects of the unique and determinant paschal mystery of Jesus. The article considers the accounts, the glorified Lord, reasons for appearances, and the mission of the risen Lord.—C.R.M.

Synoptics

1039. C. L. Blomberg, "Synoptic studies: some recent methodological developments and debates," *Themelios* 12 (2, '87) 38-46.

The article surveys six popular but often misunderstood modern methodologies used in studying the Synoptic Gospels and a sampling of the most significant recent scholarly literature in each area. The order of presentation follows roughly the chronological order of the rise and/or popularity of the six disciplines: source criticism, form criticism, redaction criticism, midrash criticism, social-scientific methods, and other literary criticisms. Today's assured results do not remain assured for very long.—D.J.H.

1040. C. Brown, "Synoptic Miracle Stories. A Jewish Religious and Social Setting," *Forum* 2 (4, '86) 55-76.

Jesus' reputation as a miracle worker lay at the root of the conflict between Jesus and his opponents. Jesus' activity in the authority and power of the Holy Spirit (see Mk 1:8 parr.) provides an overarching context for understanding his teaching, exorcisms, miracles, and actions, right down to the cleansing (or baptism) of the Temple and his death on the cross. When the Jewish authorities saw Jesus profaning the Sabbath, propounding deviant teaching, and apparently performing signs and wonders in an evident attempt to lead the people astray, they turned to Torah for guidance and found texts like Deuteronomy 13. A four-page bibliography is included.—D.J.H.

1041. L. Chouinard, "Trends in Synoptic Christology," *RestorQuart* 28 (4, '85-'86) 201-214.

Scholarly christological research on the Synoptic Gospels has largely been stimulated by questions arising out of three fertile areas of investigation: (1) the relationship of the historical Jesus to the kerygmatic Christ, (2) the kind of Christology (explicit or implicit) detectable in the ministry of Jesus, and (3) the possibility of identifying the formative stages of NT Christology.—D.J.H.

1042. D. E. Cook, "A Gospel Portrait of the Pharisees," *RevExp* 84 (2, '87) 221-233.

The struggle between Jesus and the Pharisees that Mark depicted is sharp but within the family of Judaism. Matthew indicated broader grounds for conflict between Jesus and the Pharisees than Mark did and was more intensely critical of the sect. While Luke was undoubtedly hostile to the Pharisees at points, he was not bitter. The tension between Luke's positive and negative statements about the Pharisees suggests that he accepted the need to define Christianity as distinct from Judaism but rejected the traditional perception of the sect as monolithic opponents of Jesus.—D.J.H.

1043r. A. Denaux and M. Vervenne (eds.), *Synopsis van de eerste drei evangeliën* [*NTA* 31, p. 361; § 31-537r].

J. Lambrecht, "Een nieuwe Nederlandse Synopsis. Het gebruik ervan toegelicht door een analyse van Mt. 8,18-27" [A New Dutch Synopsis. Its Use Illustrated through an Analysis of Mt 8:18-27], *Collationes* 16 (4, '86) 405-428.—The remarkable qualities of this recent publication are indicated: clear print, careful literal translation, well-reasoned ordering of the pericopes, excellent layout of the parallel texts, a whole range of diacritical signs that provide as much information as possible about the Greek text and facilitate the finding of other passages (including Jn), and reasonable price. Some critical remarks are added. Then with the help of this synopsis Mt 8:18-27 is discussed. First, the way in which the text and context are presented is examined. Next the numerous editorial and compositional changes in Matthew's rewriting of Mk and Q are brought together and evaluated. Finally, a search for Matthew's intentions is carried out. Three Matthean themes can be considered as explicitly intended: the motif of Jesus as Lord, the following of Jesus, and the lack of faith. Three other themes are rather improbable: the boat as a symbol of the church, the storm (*seismos megas*) as referring to the eschatological tribulations, and the question as to which category of people of his own day Matthew points by means of the expression "the men" in v. 27.—J.L.

1044. P. H. Hollenbach, "From Parable to Gospel. A Response Using the Social Sciences," *Forum* 2 (3, '86) 67-75.

R. W. Funk [see § 31-560] has shown how Jesus' parables worked originally and how they were transformed in the early church. Our understanding of the following matters can be advanced significantly if we make use of the social sciences: the 1st-century life-world of the parables, the shift in sociological base from Jesus to the churches, the domestication of the Jesus tradition, and the tension between word and event.—D.J.H.

1045. L. G. Perdue, "The Wisdom Sayings of Jesus," *Forum* 2 (3, '86) 3-35.

The article classifies wisdom sayings in the Synoptic Gospels according to form-critical categories drawn from OT and ancient Near Eastern sapiential literature: folk proverbs, literary proverbs, comparative proverbs, numerical sayings, riddles, questions, beatitudes, admonitions, instructions, disputations, wisdom psalms, wisdom poems, and aphorisms. Our earliest sources for Jesus' sayings point to a teacher engaged in the creation and transmission of wisdom. A three-page bibliography is provided. [The same issue (pp. 76-80) contains an autobiographical sketch by Perdue.]—D.J.H.

1046. E. Pousset, "Modèles dans l'Evangile," *Christus* [Paris] 34 (133, '87) 53-66.

Mark and Matthew followed similar models in their accounts of Jesus' activity in Galilee, his journey up to Jerusalem, and his activity in Jerusalem. Luke made his own arrangements and joined the others only in part.—D.J.H.

1047. B. Reicke, "From Strauss to Holtzmann and Meijboom. Synoptic Theories Advanced During the Consolidation of Germany, 1830-70," *NovTest* 29 (1, '87) 1-21.

Around 1830 two Synoptic theories enjoyed most sympathy in Germany: J. J. Griesbach's contention that Mt and Lk had been used by Mark, and J. G. Herder's emphasis on the oral tradition of the early church. From 1830 to 1870 German Protestant contributions to the Synoptic problem shifted in a nearly rhythmic way between preference for Mt and Lk or for Mk and the Logia. The academic, cultural, and ideological situation in Germany favored the gradual development and lasting reputation of the Two Document hypothesis. The sagacious criticisms made by the Dutch scholar H. U. Meijboom in 1866 did not reduce the general enthusiasm of German scholars for the Mk and Logia hypothesis.—D.J.H.

1048. B. B. Scott, "Essaying the Rock. The Authenticity of the Jesus Parable Tradition," *Forum* 2 (1, '86) 3-53.

After defining parable ("a *mashal* that employs a short narrative fiction to reference a transcendent symbol") and placing the burden of proof on those who deny the authenticity of Jesus' parables, the article presents arguments for and against the authenticity of twenty-seven Gospel parables (the sower, the planted weeds, the mustard seed, the leaven, the treasure, etc.) and provides a six-page bibliography. [The same issue (pp. 54-80) contains R. W. Funk's summary and analysis of the results of polls taken on the parables at the 1986 meeting of the Jesus Seminar.]—D.J.H.

Synoptics, §§ 31-1133, 1403.

Matthew

1049. S. Cunningham and D. L. Bock, "Is Matthew Midrash?" *BiblSac* 144 (574, '87) 157-180.

The literary nature of R. H. Gundry's argument in *Matthew* (1982) that Mt was written in the Jewish tradition of midrash and haggadah is examined under three headings: What is midrash?; Mt and the characteristics of midrash; Would the first readers have recognized Mt as midrash? Gundry so equates midrash with nonhistorical embellishment that he finds the former wherever he supposedly finds the latter, leading him to use midrash in quite anomalous ways. It is doubtful that his understanding of Mt as midrash offers a viable alternative to the attempts of evangelicals to harmonize historical discrepancies.—C.R.M.

1050. J. R. Edwards, "The Use of *Proserchesthai* in the Gospel of Matthew," *JournBibLit* 106 (1, '87) 65-74.

In the Septuagint and Hellenistic literature the Greek word *proserchesthai* carries cult connotations. The term is used of those who approach God or bring sacrifices to an altar, or of those who approach someone of cultic importance either to make a request or to render some form of sacral service. In Mt *proserchesthai* occurs in a similar fashion, except that its cultic connotations are transferred to Jesus. With but few exceptions Jesus is the object of this verb in Mt and, as is also true in Hebrews, *proserchesthai* denotes his unique, messianic character.—D.J.H.

1051. J. D. Kingsbury, "The Developing Conflict between Jesus and the Jewish Leaders in Matthew's Gospel: A Literary-Critical Study," *CathBibQuart* 49 (1, '87) 57-73.

The root trait ascribed to the Jewish leaders by the implied author of Mt is evilness. In the first part of the Gospel (1:1–4:16), the Jewish leaders are introduced to the implied reader. In the first phase (4:17–11:1) of the second part, the anticipation of conflict gives way to its occurrence (chap. 9). In the second phase (11:2–16:20), more intense conflict takes place; the debate is acutely confrontational (12:9-13), involves the Mosaic Law (12:1-8, 9-13), and gives rise to such ill will that the leaders conspire to kill Jesus (12:14). The third part (16:21–28:20) sustains and even heightens the conflict. Jesus' death, which the Jewish leaders envisaged as the sign of his destruction, becomes instead the means whereby God achieves salvation for the world, Jews and Gentiles alike (1:21; 20:28; 26:28).—D.J.H.

1052. [Mt] E. LaVerdiere, "His Mother Mary," *Emmanuel* 93 (4, '87) 191-197.

The editorial changes that Matthew introduced in Mt 12:46-50 (cf. Mk 3:31-35) and Mt

13:54-58 (cf. Mk 6:1-6) indicate that Matthew and his community fully intended that Mary and any others whom some thought were members of Jesus' family be respected and honored.—D.J.H.

1053. F. J. MATERA, "The Plot of Matthew's Gospel," *CathBibQuart* 49 (2, '87) 233-253.

Attention to plot, as understood by contemporary literary critics, can provide a helpful view of the Gospels as stories and supplement and sharpen redactional study. After considering plot, events, and the arrangement of events, a preliminary description of Matthew's plot is offered, followed by an identification of the kernels (major events) of that plot (2:1; 4:12-17; 11:2-6; 16:13-28; 21:1-17; and 28:16-20). Then, on the basis of the kernels, the Gospel is structured into narrative blocks (1:1–4:11; 4:12–11:1; 11:2–16:12; 16:13–20:34; 21:1–28:15; and 28:16-20). As a narrative Mt can be read as a story whose plot concerns Israel's rejection of the Messiah and the consequent movement of the gospel to the Gentiles. —C.R.M.

1054. F. NEIRYNCK, "L'influence de l'Evangile de Matthieu. À propos d'une réimpression," *EphTheolLov* 62 (4, '86) 399-403.

This introduction to the 1986 edition of E. Massaux's *Influence de l'Evangile de saint Matthieu sur la littérature chrétienne avant saint Irénée* describes the book's content and discusses scholarly disagreement and agreement with its approach.—D.J.H.

1055. A. STÖGER, "Neue Kommentare zum Matthäusevangelium," *BibLiturg* 59 (4, '86) 236-237; "Zwei weitere Kommentare zum Matthäus-Evangelium," 60 (1, '87) 43-45.

Descriptions and evaluations of recent commentaries on Mt by J. Gnilka (1986), R. Schnackenburg (1986), A. Sand (1986), and M. Limbeck (1986).—D.J.H.

Mt, § 31-1089r.

1056. [Mt 1–2] J. C. ANDERSON, "Mary's Difference: Gender and Patriarchy in the Birth Narratives," *JournRel* 67 (2, '87) 183-202.

A feminist rhetorical literary analysis of the Matthean and Lukan birth narratives shows how they both project and undermine versions of a male ideology that defines female gender and justifies patriarchal control in relation to birth. Mary as woman and mother is different but can be normalized and sanctified as wife. However, conception prior to marriage without a male partner renders her different in an unprecedented way. More than Matthew did, Luke emphasized Mary's (partial) independence from patriarchal control and her direct relationship to God.—D.J.H.

1057. G. SEGALLA, "Matteo 1–2: dalla narrazione teologica della tradizione alla teologia kerygmatica della redazione," *Teologia* 11 (3, '86) 197-225.

Building on earlier studies about the relation of tradition to redaction [§ 28-487] and history [§ 30-563] in Mt 1–2, this article first investigates theological narration in the pre-Matthean infancy tradition and the relation between time and narrative with the help of P. Ricoeur's hermeneutical method. Then it considers the Evangelist's kerygmatic theology in the infancy narrative, with special attention to the OT fulfillment quotations. The conclusion sketches the increase of meaning attributable to the Evangelist.—D.J.H.

1058. [Mt 1:1-25] E. D. Freed, "The Women in Matthew's Genealogy," *JournStudNT* 29 ('87) 3-19.

The insertion of references to four women (Tamar, Rahab, Ruth, Bathsheba) along with Mary in the genealogy of Jesus, the quotation from Isa 7:14, and the naming of Mary's son by Joseph were the chief tactics in Matthew's defense against the Jewish charge that Jesus was the illegitimate son of Mary.—D.J.H.

1059. D. L. Akin, "A Discourse Analysis of the Temptation of Jesus Christ as Recorded in Matthew 4:1-11," *OPTAT* [Dallas, TX] 1 (1, '87) 78-86.

This discourse analysis of Mt 4:1-11 attends to the participants, the event-line, cohesive devices within the text, non-events (setting, background, evaluation and collateral), and peak/climax.—D.J.H.

Mt 4:1-11, § 31-1093.

1060. K.-S. Krieger, "Das Publikum der Bergpredigt (Mt 4,23-25). Ein Beitrag zu der Frage: Wem gilt die Bergpredigt?" *Kairos* 28 (1-2, '86) 98-119.

The geographical scope and vocabulary of Mt 4:23-25 indicates that the crowds who make up the audience for the Sermon on the Mount consist of Jews and Gentiles together. This identification is confirmed by the position of the healing of the Gentile centurion's servant (Mt 8:5-13). Thus the sermon is not intended for disciples in an exclusive sense or for Israel only.—D.J.H.

1061. [Mt 5–7] C. Burchard, "Le thème du Sermon sur la Montagne," *EtudThéolRel* 62 (1, '87) 1-17.

After a consideration of the place of the Sermon on the Mount (Mt 5–7) in the Gospel and its theme, the general problem of how the sermon relates to the Law of Moses is discussed. Then the specific question of how one earns one's subsistence according to the sermon is addressed (6:19-34). The sermon insists on the austerity of day-by-day life in order to separate everything that might be able to distract Christians from their true profession, which is to be the light of the world by virtue of their works of justice (see 5:16).—C.R.M.

1062. [Mt 5–7] L. S. Cahill, "The Ethical Implications of the Sermon on the Mount," *Interpretation* 41 (2, '87) 144-156.

The primary question posed by the Sermon on the Mount is, What is the fullness of discipleship like when imitation of the Father known in Jesus pervades one's existence? The answer is that discipleship is lived only in the action that identifies the agent with the needs of the other, neighbor or enemy (not in fruitless "hearing").—D.J.H.

1063. [Mt 5–7] R. A. Guelich, "Interpreting the Sermon on the Mount," *Interpretation* 41 (2, '87) 117-130.

The interpretation of the Sermon on the Mount over the centuries has generally followed either a narrow, literal, and legalistic tack or a broader, more illustrative one. On the one side, the demands are interpreted literally and legalistically for the church as a whole (early church and Anabaptists), for a select few ("evangelical counsels"), for a select time-period (A. Schweitzer), or for a special community (W. D. Davies, G. Strecker). On the other side, the demands are read more symbolically as illustrative calls for ethical and religious conduct whose application is qualified by the broader context of (1) Scripture that provides a hermeneutic such as a two-kingdom ethic (Luther) or Scripture specifically interpreting Scripture (Calvin), (2) the ethic of Jesus in the underlying tradition (W. Herrmann, H. Windisch) or the social-rhetorical setting of a community seeking to follow their understanding of Jesus' teaching (H. D. Betz), or (3) a close reading of the Evangelist's compositional work in the sermon supported by the literary setting of the Gospel as a whole (J. P. Meier, Guelich). —D.J.H.

1064. [Mt 5–7] J. D. KINGSBURY, "The Place, Structure, and Meaning of the Sermon on the Mount Within Matthew," *Interpretation* 41 (2, '87) 131-143.

Though not the climax of Mt, the Sermon on the Mount is the example par excellence of Jesus' teaching. Jesus delivers it in his authority as the Son of God. The intended addressees are the implied readers of the Gospel. Its five parts explore various aspects of the "greater righteousness." Matthew holds up Jesus' teaching in the sermon as an ethic that disciples are to live.—D.J.H.

1065. [Mt 5–7] S. LARSON, "The Sermon on the Mount: What Its Textual Transformation Discloses Concerning the Historicity of the Book of Mormon," *TrinJourn* 7 (1, '86) 23-45.

After establishing the original Greek text of eleven passages from the Sermon on the Mount (Mt 5:27, 30; 6:1, 5, 12; 7:2; 5:44; 6:4, 6, 18; 6:13), the article shows that the text of the sermon in *Book of Mormon* (3 Nephi 12:1–14:27) agrees with the Textus Receptus and the King James Version, not with the earliest Greek text. Modern discoveries about the text of the Greek NT do not verify the claim that the version of the sermon in *Book of Mormon* was delivered in the new world by the resurrected Christ.—D.J.H.

1066. [Mt 5–7] R. LISCHER, "The Sermon on the Mount as Radical Pastoral Care," *Interpretation* 41 (2, '87) 157-169.

As a living eschatological document the Sermon on the Mount belongs to the pilgrim church. The church is not the context for the sermon but its agent. Therefore no individual has ever captured its definitive meaning, for as the expression of God's radical pastoral care the sermon can only be "interpreted" as communities of Christians attempt to live it.—D.J.H.

1067. D. C. ALLISON, "Jesus and Moses (Mt 5:1-2)," *ExpTimes* 98 (7, '87) 203-205.

Four observations on Mt 5:1-2 are presented to show that T. L. Donaldson, *Jesus on the Mountain* (1985), has underestimated the presence of Sinai motifs in these verses and probably elsewhere in the Gospel as well.—C.R.M.

1068. K.-P. JÖRNS, "'Armut, zu der der Geist hilft' (Mt 5,3) als *nota ecclesiae*," *TheolZeit* 43 (1-2, '87) 59-70.

The Greek phrase *hoi ptōchoi tǭ pneumati* in Mt 5:3 should be translated as follows: "those whom the Spirit helps to be poor." The social sense of poverty is conveyed by the word *ptōchos*. Matthew and his community considered such poverty to be a note of the church. —D.J.H.

1069. [Mt 5:3-12] R. W. Funk, "The Beatitudes and Turn the Other Cheek. Recommendations and Polling," *Forum* 2 (3, '86) 103-128.

The article first summarizes papers by M. E. Boring on the beatitudes in Mt 5:3-12/Lk 6:20-26 and J. D. Crossan on the complex of aphorisms in Mt 5:39-42/Lk 6:29-30. Then it reports on the results of the voting by members of the Jesus Seminar with regard to attributing these sayings to Jesus. Finally it interprets for nonspecialists the underlying assumptions that prompted many members to vote as they did, and suggests how the results would affect a new four-color red-letter edition of the Gospels.—D.J.H.

1070. K. Kertelge, "'Selig, die verfolgt werden um der Gerechtigkeit willen' (Mt 5,10)," *IntKathZeit/Communio* 16 (2, '87) 97-106.

After situating the persecution-sayings of the Gospels in the context of the early Christian experience of suffering persecution and its NT expressions, the article considers the double blessing of the persecuted according to Mt 5:10-12 (see Lk 6:22-23) with reference to its place in Q and Mt, and concludes with reflections on the theme under the heading "giving account for the hope" (see 1 Pet 3:15). [The same issue (pp. 107-109) contains H. U. von Balthasar's article on whether the crucified one was "blessed."]—D.J.H.

1071. W. Stenger, "Die Seligpreisung der Geschmähten (Mt 5,11-12; Lk 6,22-23)," *Kairos* 28 (1-2, '86) 33-60.

The article first compares the beatitudes in Mt 5:3-12 and Lk 6:20-26, and presents a reconstruction of the Greek *Vorlage* of the first three beatitudes. Then it compares the version of the fourth beatitude in Mt 5:11-12 and Lk 6:22-23 and argues to the following reconstruction: "Blessed are you when they revile you and cast out your name as evil on account of the Son of Man. Rejoice and be glad because your reward is great in heaven. For so they did to the prophets before you." Attention is given to the meaning of the fourth beatitude in Jesus' mouth as well as in Q and the Gospels.—D.J.H.

Mt 5:11-12, § 31-1117.

Mt 5:39-42, § 31-1069.

1072. [Mt 6:7] L.-M. Dewailly, "Rabâchage et insistance," *Vie Spirituelle* [Paris] 141 (673, '87) 4-9.

Although the precise meaning of *battalogeō* in Mt 6:7 remains disputed, its context alludes to a flood of words and formulas. Jesus' prohibition of such prayer should be distinguished from the NT exhortations to pray with perseverance (Lk 11:5-8; 18:1-8) and without ceasing (1 Thes 5:17).—D.J.H.

1073. D. C. Allison, "The Eye is the Lamp of the Body (Matthew 6.22-23=Luke 11.34-36)," *NTStud* 33 (1, '87) 61-83.

There is no reason to follow H. D. Betz in thinking that Greek philosophical texts hold pride of place for the exegesis of the saying about the eye as a lamp (Mt 6:22-23/Lk 11:34-36). Jewish sources also reveal acquaintance with the extramission theory of vision and employ the eye/lamp comparison (see Dan 10:2-9; Zech 4:1-4; *b. Šabb.* 151b; *2 Enoch* 42:1 [A]; *Testament of Job* 18:4). In light of this background a reconstruction and interpretation of the Q version of the saying is offered. Lk 11:36, although also from Q, was a secondary addition to the saying in Lk 11:34-35 that extended the eye as lamp metaphor in accordance with the extramission theory of vision: The picture is not of light coming in but of light going out. It is probable that the parable of the eye as a lamp was spoken by Jesus.—C.R.M.

Mt 8:18-27, § 31-1043r.

Mt 10:23, § 31-1156.

1074. E. López Fernández, "El yugo de Jesús (Mt 11,28-30). Historia y sentido de una metáfora," *StudOvet* 11 ('83) 65-118.

After surveying the interpretations of "yoke" in Mt 11:28-30 (sapiential, gnostic, Hellenistic, apocalyptic, antirabbinic), the article considers the "yoke" metaphor in seventy-two biblical and extrabiblical texts, the meaning of "yoke" in the context of Mt 11:28-30, the use of the term "yoke" in the NT, the "yoke" theme in early Christian writings outside the NT, and the text and life-setting of Mt 11:28-30 and the character of Jesus' reign. The traditional association between "yoke" and reign or dominion seems to have been operative in Mt 11:28-30.—D.J.H.

1075. [Mt 13:44] C. W. Hedrick, "The Treasure Parable in Matthew and Thomas," *Forum* 2 (2, '86) 41-56.

The parable of the treasure in *Gospel of Thomas* 109 has a slightly higher claim to originality than Mt 13:44 has. The Matthean parable in its present form reflects Matthew's own theology and is probably due to Matthew.—D.J.H.

1076. [Mt 14:13-23] J. Daoust, "Où situer la multiplication des pains," *EspVie* 97 (12, '87) 174-176.

The archaeological evidence, historical setting, and Gospel data indicate that the multiplication of the loaves (Mt 14:13-23; Mk 6:31-46) should be connected with Tabgha. —D.J.H.

1077. J. O'Callaghan, "La variante 'palabra' o 'precepto' en Mt 15,6," *EstEcl* 61 (239, '86) 421-423.

The Greek reading *entolēn* in Mt 15:6 deserves consideration over *logon* and *nomon* as original.—D.J.H.

1078. B. G. Wright, "A Previously Unnoticed Greek Variant of Matt 16:14—'Some Say John the Baptist . . . ,'" *JournBibLit* 105 (4, '86) 694-697.

In Origen's commentary on Mt 16:14, where most Greek manuscripts of Mt have *hoi men,* the disciples begin their answer with *tines men.* Examination of the text-critical evidence of Mt 16:14 suggests that *tines men* may have been a legitimate and early variant that is presupposed by some ancient versions.—D.J.H.

1079. [Mt 16:18] A. Stock, "Is Matthew's Presentation of Peter Ironic?" *BibTheolBull* 17 (2, '87) 64-69.

Since Matthew emphasized Peter's unreliability, Jesus' saying about him as *petra* in Mt 16:18 was intended to be ironic, even though Matthew does present him as *prōtos.* The article considers B. Van Iersel's synchronic study of the verse [§ 30-1059] against the background of earlier diachronic studies and tests for the presence of irony using the norms proposed by E. Good.—C.R.M.

Mt 16:24, § 31-1099.

1080. P.-R. Côté, “Les eunuques pour le Royaume (Mt 19, 12),” *ÉglThéol* 17 (3, ’86) 321-334.

Mt 19:10-12 should be read as continuing Mt 19:1-9. The “eunuchs” under the influence of the kingdom of heaven (v. 12) were married men who, having been led to renounce their wives, freely accepted life without sexual union.—D.J.H.

1081. [Mt 21:33-46] J. D. Kingsbury, “The Parable of the Wicked Husbandmen and the Secret of Jesus’ Divine Sonship in Matthew: Some Literary-Critical Observations,” *JournBibLit* 105 (4, ’86) 643-655.

The parable of the wicked husbandmen (Mt 21:33-46) plays a critical role in the development of the motif of the secret of Jesus’ divine sonship in the Gospel. In terms of the events that precede it, Jesus’ narration of this parable is the place where the claim that he is the Son of God is for the first time pointedly advanced in public. It also points forward to the disciples’ proclamation of Jesus’ identity as they undertake to make all nations his disciples (see Mt 28:16-20).—D.J.H.

1082. [Mt 22:1-14] E. E. Lemcio, “The Parables of the Great Supper and the Wedding Feast: History, Redaction and Canon,” *HorBibTheol* 8 (1, ’86) 1-26.

This examination of the parables of the great supper and the wedding feast (Mt 22:1-14/Lk 14:16-24) acknowledges the indispensibility of historical reconstruction for the canon-critical enterprise and examines the Lukan and Matthean redaction with reference to the Jesus of history. Canonically speaking, if Luke’s parable functions as a critique of orthodoxy when it becomes narrowly exclusive, Matthew’s challenges a liberalism that too easily advocates a pluralism without distinctions or qualifications.—C.R.M.

1083. D. O. Via, “Ethical Responsibility and Human Wholeness in Matthew 25:31-46,” *HarvTheolRev* 80 (1, ’87) 79-100.

This study inquires about the nature and quality of the self-understanding that constitutes the responses of the sheep and the goats in Mt 25:31-46, responses Matthew implicitly calls his readers respectively to actualize and to reject. After locating the text generically and in the context of Mt 23–25, the article first focuses on the question of the identity of Jesus’ least brothers and of the nations who are judged and then on the ethical and theological issues of the passage. Mt 25:31-46 establishes an organic union between the ethical and the eschatological. The text functions to portray what kind of response to the world-bounded-by-God leads ineluctably to the wholeness of the self and the inheriting of the kingdom and what kind of response leads inevitably to the incurable deformation of the self and banishment to the eternal fire prepared for the devil and his angels.—C.R.M.

1084. [Mt 26–28] E. LaVerdiere, “The Passion Story as Prophecy,” *Emmanuel* 93 (2, ’87) 85-90.

Matthew established a clear relation between Jesus’ passion prophecies and the story of his passion (see Mt 26:1-2). Indeed, Jesus' passion, death, and resurrection constitute one long passion prophecy for Jesus' disciples. The passion is a divine event in which God is at work.—D.J.H.

1085. F. J. Matera, "The Passion According to Matthew. Part One: Jesus Unleashes the Passion, 26:1-75," *ClerRev* 62 (3, '87) 93-97.

Mt 26:1-75 presents Jesus as eminently in control of his destiny, as an example of righteousness and a model of behavior for the disciples, and the disciples as men of little faith.—D.J.H.

1086. F. J. Matera, "The Passion According to Matthew. Part Two: Jesus Suffers the Passion, 27:1-66," *Priests & People* [London] 1 (1, '87) 13-17.

Whereas in Mt 26 Jesus is an active character [see § 31-1085], in Mt 27 he becomes more passive. Exegetical examination of Jesus' trial before Pilate (27:1-26), his crucifixion (27:27-44), and death and burial (27:45-66) highlights three important themes: Jesus' death as the point at which Gentiles begin to enter the church, the events surrounding Jesus' death as the fulfillment of the Scriptures, and Jesus as the royal Messiah and Son of God.—D.J.H.

1087. [Mt 28:1-20] E. LaVerdiere, "The Resurrection According to Matthew," *Emmanuel* 93 (3, '87) 126-135.

This "short walk" through Matthew's story of Jesus' resurrection (Mt 28:1-20) examines its three episodes: the women at the tomb (vv. 1-10), the guards and the chief priests (vv. 11-15), and the eleven and Jesus (vv. 16-20).—D.J.H.

Mark

1088. C. Burdon, "'Such a Fast God'—True and False Disciples in Mark's Gospel," *Theology* 90 (734, '87) 89-97.

The theme of Mark's Gospel is discipleship. But those called "disciples" are not put forward as models for the reader. Rather the fleetingness of Jesus' encounters with minor or anonymous characters, coupled with the faith and generosity exhibited by many of them, combine with the continual speed and movement of Mark's narrative to make an essential point about Christian discipleship: People can touch Jesus but not embrace or hold onto him.—D.J.H.

1089r. J. Kürzinger, *Papias von Hierapolis und die Evangelien des Neuen Testaments* [*NTA* 27, p. 332].

L. Cirillo, "Un recente volume su Papia," *CristStor* 7 (3, '86) 553-563.—Analysis of Kürzinger's studies of the Papias fragments regarding Mt and Mk results in the following conclusions: (1) Mark was the interpreter of Peter in the sense that he conveyed in writing the apostle's sermons but without respecting the chronological order. The lack of order was due primarily to the fact that Peter spoke to meet the needs of his hearers. (2) Matthew gathered the logia in a way analogous to the meaning of "words and actions" provided by Papias in the information concerning Mark. Although Papias stated that Matthew wrote in Hebrew, Papias was not familiar with a Hebrew (Aramaic) version of the Gospel.—D.J.H.

1090. B. L. Mack, "The Kingdom Sayings in Mark," *Forum* 3 (1, '87) 3-47.

After suggesting that Jesus was more the Cynic sage than the apocalyptic prophet and that even the language of the kingdom is better understood within the larger cultural frame of Hellenistic wisdom than if it were derived from Jewish apocalyptic, the article presents a review of Mark's parable theory and analyzes Mark's kingdom sayings. Since none of the kingdom sayings in Mk can be judged to be authentic, Mk is not a sufficient basis for deciding the question of Jesus' use of the term kingdom of God. Analyses of both Q and *Gospel of Thomas* will have to be taken very seriously because each uses the term kingdom of God in ways that correspond to pre-Markan traditions.—C.R.M.

1091. B. A. Stevens, "'Why "must" the Son of Man suffer?' The Divine Warrior in the Gospel of Mark," *BibZeit* 31 (1, '87) 101-110.

The Divine Warrior myth changed colors with different contexts in the ancient Near East and the OT: in epic poetry, royal theology, cultic drama, and the revival of myth in apocalypticism. The Divine Warrior cycle was fundamental to the emerging concept of the Son of Man. When Mark and other early Christians identified Jesus as the Son of Man, they saw Jesus fulfilling the role of the Divine Warrior. This added a richer meaning to the themes of conflict, suffering, death, and resurrection.—D.J.H.

1092. Buetubela Balembo, "Le message de Jean Baptiste en Mc 1,7-8," *RevAfricThéol* 9 (18, '85) 165-173.

Jesus "the mightier one" proclaimed by John the Baptist (see Mk 1:7) became the "depository" of the Holy Spirit when he received baptism (see Mk 1:9-11) and so could plunge people into the Holy Spirit. According to Mk 1:2-8, the activity of John the Baptist anticipated the work of Jesus.—D.J.H.

1093. [Mk 1:12-13] A. Schueller, "And the Desert Shall Be Made Like Eden," *BibToday* 25 (2, '87) 104-108.

At the root of the various temptations before Jesus (see Mk 1:12-13; Mt 4:1-11; Lk 4:1-13) was the very basic temptation to deny who he was. By adhering to his self and mission as God's Son and Servant, Jesus in the desert of human existence prior to the redemption began the process of reclaiming the world for the Father.—D.J.H.

1094. M. de Burgos Núñez, "La acción liberadora de Jesús en la jornada de Cafarnaún (Mc. 1,21-3,6)," *Communio* 19 (3, '86) 323-341.

This semiotic analysis of Jesus' day at Capernaum according to Mk 1:21–3:6 first focuses on Jesus' actions in 1:21-45: the concentric structure of the narrative, the theme of *exousia* in Mk 1:21-27, and the various places. The second part examines Jesus' teachings in the five sections of 2:1–3:6: the miracle of the forgiveness of sins through the Son of Man (2:1-12), "I have not come to call the just but sinners" (2:13-17), etc.—D.J.H.

1095. G. Schwarz, "*HINA PLOIARION PROSKARTERĒ AUTŌ* (Markus 3.9)," *NTStud* 33 (1, '87) 151-152.

The original version of Mk 3:9 read "that they bring near a fishing boat for him." This reading presupposed the Greek verb *prospherousin* and the Aramaic verb *yĕqārĕbûn*. —D.J.H.

1096. [Mk 6:3] H. Kruse, "The Brothers of Jesus," [in Japanese] *Katorikku Kenkyu* [Tokyo] 25 (2, '86) 1-36.

The brothers and sisters of Jesus mentioned in Mk 6:3 and elsewhere in the NT were most likely relatives of Jesus but not children of Mary, the mother of Jesus. There is no objection to be raised from such texts to the church's time-honored belief in Mary's perpetual virginity.—D.J.H.

Mk 6:31-46, § 31-1076.

1097. J. B. Gibson, "Mark 8.12a: Why Does Jesus 'Sigh Deeply'?" *BibTrans* 38 (1, '87) 122-125.

A review of classical (Herodotus 1.86; 6.80) and LXX (Susannah 22; 2 Macc 6:30) instances of the use of *anastenazō* with a verb of speaking indicates that in the ancient world the word represented profound distress of spirit at being forced into a set of circumstances where one's dedication to following divine decrees may prove to be foolish or wanting. In Mk 8:12 it is meant to give the impression that Jesus was suddenly overcome not by exasperation but by dismay at something that tried not his patience but his faithfulness.—C.R.M.

1098. J. M. Ross, "Another Look at Mark 8:26," *NovTest* 29 (2, '87) 97-99.

Textual probability converges with the requirements of the context to suggest that Mk 8:26b read something like *mēdeni eipę̄s eis tēn kōmēn.*—C.R.M.

1099. G. Schwarz, "Der Nachfolgespruch Markus 8.34b.c Parr. Emendation und Rückübersetzung," *NTStud* 33 (2, '87) 255-265.

The earliest Greek version of Jesus' cross-saying (Mk 8:34; Mt 16:24; Lk 9:23) can be reconstructed as follows: "Everyone who wishes to come after me, let him deny himself and take up his cross." The underlying Aramaic version probably read as follows: "Everyone who wishes to draw near behind me—he must know his own self and take up my yoke."—D.J.H.

1100. M. Wojciechowski, "Marc 11.14 et Tg. Gn. 3.22: les Fruits de la Loi enlevés à Israel," *NTStud* 33 (2, '87) 287-289.

Gen 3:22 (especially its targums) and Mk 11:14 state that people will no longer eat the fruit of a precious tree on account of infidelity to God. The fig-tree of Mk 11:12-14 most likely symbolizes the Law. Thus Jesus announced the end of the era in which the Law accomplished a saving action.—D.J.H.

1101. F. Vouga, "Controverse sur la résurrection des morts (Marc 12, 18-27)," *LumVie* 35 (179, '86) 49-61.

The controversy about the resurrection of the dead (Mk 12:18-27) was a post-Easter creation based on a model close to that of Plato's Socratic dialogues. It originated in a Hellenistic-Jewish-Christian milieu. It is difficult to attribute its teaching about life after death to the earthly Jesus.—D.J.H.

1102. T. Söding, "Gebet und Gebetsmahnung Jesu in Getsemani. Eine redaktionskritische Auslegung von Mk 14,32-42," *BibZeit* 31 (1, '87) 76-100.

The two major motifs of the Gethsemane pericope (Mk 14:32-42) are Jesus' prayer and the disciples' failure when confronted with his exhortation to pray. After situating the pericope in its Markan context and providing a literary-critical analysis of the text, the article focuses on various aspects of Jesus' prayer: his bearing, address to God as Father/Abba, confession of God's omnipotence, prayer to be spared from suffering, and obedient subordination to the Father's will. Next it discusses Jesus' exhortation to pray and considers the relation between the two motifs: the uniqueness of Jesus at prayer, Jesus' prayer as enabling the disciples' prayer, and the disciples' prayer as participation in Jesus' prayer.—D.J.H.

1103. [Mk 15:37-39] H. M. Jackson, "The Death of Jesus in Mark and the Miracle from the Cross," *NTStud* 33 (1, '87) 16-37.

What moved the centurion to confess Jesus as God's Son (see Mk 15:39) was the simultaneous observation not only of the gigantic outer curtain of the Temple being torn in two from top to bottom but also of the fact that the powerful expulsion of Jesus' breath/God's Spirit caused the curtain to tear. Mark wished to suggest an identity of agency in Jesus' baptism (Mk 1:9-11) and his crucifixion (Mk 15:37-39).—D.J.H.

1104. [Mk 15:38] S. Motyer, "The Rending of the Veil: A Markan Pentecost?" *NTStud* 33 (1, '87) 155-157.

The rending of the veil of the Temple "from top to bottom" (see Mk 15:38) picks up and forms an inclusion with the account of Jesus' baptism in Mk 1:9-11. Thus it represents a Markan Pentecost, a proleptic bestowal of the Spirit analogous to the proleptic destruction of the Temple.—D.J.H.

Luke

1105. E. Asante, "The Theological Jerusalem of Luke-Acts," *AfricTheolJourn* 15 (3, '86) 172-182.

Luke used the Jerusalem motif to make the christological point that Jesus was the promised messiah. After surveying Luke's redactional utilization of the Jerusalem motif, the article deals with the role of Jerusalem in Israel's history and religion, and then focuses on Luke's view of Jesus as redeemer of Jerusalem and universal Messiah.—D.J.H.

1106. G. P. V. du Plooy, "The Use of the Optative in Luke-Acts: Grammatical Classification and Implications for Translation," *Scriptura* 19 ('86) 25-43.

After a brief consideration of the optative in classical times and in the NT as a whole (68 occurrences), the article analyzes the use of the optative in Lk-Acts (28 occurrences) with attention to the implications for translation according to the following outline: the optative in main clauses (potential, cupitative), and the optative in subordinate clauses (indirect question, indirect-potential optative, conditional clauses, temporal clauses).—C.R.M.

1107. C. A. Evans, "Luke's Use of the Elijah/Elisha Narratives and the Ethic of Election," *JournBibLit* 106 (1, '87) 75-83.

In those passages in Lk where the Elijah/Elisha references and allusions are clearest (4:25-27; 7:11-17; 9:52-55; 9:61-62), the theme of election is present, if not paramount. Luke's attempt to connect his Elijah/Elisha tradition with the Moses tradition (particularly that of Deuteronomy) underlying the central section (9:51–18:14) serves to provide a smooth transition into the central section where the ethic of election is developed in a parallel manner.—C.R.M.

1108. K. PILARCZYK, "Pojęcie 'ducha' w Lukanach (The Concept of the Spirit in the Lucana)," *Euhemer* [Warsaw] 30 (1, '86) 21-31.

References to the Holy Spirit in Lk-Acts can be classified according to time-periods: the OT, Jesus, and the church. The novelty of Luke's approach to the Spirit lay in his use of the Spirit in explaining the origin and development of the church and belief in Jesus Christ. Luke's teaching on the Spirit has exercised great influence on theology and church life.—D.J.H.

1109. W. RUSSELL, "The Anointing with the Holy Spirit in Luke-Acts," *TrinJourn* 7 (1, '86) 47-63.

The "anointing" metaphor helps to establish continuity between Jesus' Spirit-baptism in Lk 3:21-22 (see Lk 4:16-30) and the successive Spirit-baptisms in Acts 1–2, 8, 10–11, and 19. The purpose of the anointing was the universal proclamation of the good news of Christ's liberation to an oppressed world.—D.J.H.

Lk 1–2, § 31-1056.

1110. [Lk 1:46-55] A. VALENTINI, "Il Magnificat. Ricerche di struttura letteraria," *Marianum* 48 (1-2, '86) 40-104.

The article first explains the study of literary forms in the Bible as pioneered by H. Gunkel, modified by other scholars, and applied to later Jewish poetry. Then it discusses the recent analyses of the structure of the Magnificat (Lk 1:46-55) by R. C. Tannehill, L. Monloubou, D. Mínguez, R. Meynet, and J. Dupont. Finally it considers the formal and thematic unity of the Magnificat, and shows how its two major parts (vv. 46b-50, 51-55) work together. —D.J.H.

Lk 1:46-55, § 31-985.

1111. [Lk 2:7] J. L. OTTEY, "'In a stable born our brother,'" *ExpTimes* 98 (3, '86) 71-73.

In Lk 2:7 *katalyma* stands for the LXX usage in which it translates *mālōn* and means a khan, a simple enclosure for travellers and their animals. Luke wishes readers to understand that Mary and Joseph could not find room in the over-crowded khan of Bethlehem and that, therefore, Jesus was probably born in the animal shelter of some peasant farmer.—C.R.M.

1112. K. SMYTH, "'Peace on Earth to Men. . . .' (Luke 2.14)," *IrBibStud* 9 (1, '87) 27-34.

The now popular conclusion that Lk 2:14c refers to "those upon whom God's will/favor rests" has been reached by errors of fact and so needs to be reconsidered. There is no exactly matching phrase among the Qumran writings.—D.J.H.

1113. P. GRELOT, "Le Cantique de Siméon (*Luc,* II, 29-32)," *RevBib* 93 (4, '86) 481-509.

Linguistic examination of the Song of Simeon shows that its text (Lk 2:29-32) and its framework (2:27b-28, 33) contain Hellenisms irreducible to a Semitic (Hebrew or Aramaic) original. This Lukan composition was inserted during the last editorial stage of the infancy narrative to announce the program realized in Luke's two-volume work. The theme of the revelation brought to the Gentiles is closely bound to the ending of Acts.—D.J.H.

Lk 4:1-13, § 31-1093.

1114. B.-J. Koet, "'Today this Scripture has been fulfilled in your ears.' Jesus' explanation of Scripture in Luke 4,16-30," *Bijdragen* 47 (4, '86) 368-394.

In each phase of the interaction between Jesus and his audience at Nazareth in Lk 4:16-30, reference is made to the Scriptures: In 4:18-19 we find a combined Isaiah-quotation; Jesus explains this quotation in 4:21; and in the third phase Jesus refers to Elijah and Elisha (4:25-27). The audience's reaction moves from surprise through amazement to anger. The supposition that Lk 4:16-30 (especially 4:25-27) is a programmatic prefiguration of the rejection of Israel must be set aside. Jesus' reference to Elijah and Elisha was intended as inspiration to the inhabitants of Nazareth to convert.—D.J.H.

1115. T. Baarda, "'The Flying Jesus.' Luke 4:29-30 in the Syriac Diatessaron," *VigChrist* 40 (4, '86) 313-341.

The Syriac Diatessaron contained an elaboration of the Nazareth episode in which Jesus escaped from his pursuers by flying through the air (cf. Lk 4:29-30). Tatian may have read *eporeueto* ("he went away") as *epeteto* or something similar ("he flew"); he may also have been influenced by Marcion's reading of Lk 4:31 ("Jesus descended from above").—D.J.H.

1116. [Lk 6:20-23] M. E. Boring, "Criteria of Authenticity. The Lucan Beatitudes As a Test Case," *Forum* 1 (4, '85) 3-38.

After a brief historical survey of western scholarship on the words of Jesus since the Enlightenment, ten criteria for the authenticity of Jesus' words (attestation in multiple sources, attestation in multiple forms, dissimilarity, etc.) are described, assessed, and illustrated using Lk 6:20b-23 as a test case. Lk 6:20b-21 may be assigned to Jesus with some measure of confidence and Lk 6:22-23 to the church with a greater degree of confidence, and, with only slightly less confidence, to a particular origin within the church: Christian prophecy. A seven-page bibliography is included. [The same issue (pp. 57-63) contains an autobiographical profile by Boring.]—C.R.M.

Lk 6:20-26, 29-30, § 31-1069.

1117. [Lk 6:22-23] J. S. Kloppenborg, "Blessing and Marginality. The 'Persecution Beatitude' in Q, Thomas & Early Christianity," *Forum* 2 (3, '86) 36-56.

Scarcely any doubt exists that Q 6:22-23 (using the Lukan numbering) had an origin independent of and a tradition-history distinct from the first three Q beatitudes. After presenting a reconstruction of Q 6:22-23, the article considers its redaction and tradition-history (see *Gospel of Thomas* 68, 69a; Clement of Alexandria, *Stromata* 4.6.41.2; 1 Pet 3:14). Once it is recognized that "for the sake of the Son of Man" (6:22) is a secondary accretion and that the anticipation of ostracism and reproach and their interpretation in a positive manner is neither a sign of post-Easter tradition nor reflective of "strong boundary" formation, the main arguments against authenticity lose their force. As reconstructed, Q 6:22-23 would seem to account well for the diversity seen in the other versions of the beatitude.—C.R.M.

Lk 6:22-23, § 31-1071.

1118. F. Manns, “Luc 7,47 et les traditions juives sur Rahab,” *RevSciRel* 61 (1-2, ’87) 1-16.

Luke’s universalism did not exclude recourse to Jewish traditions. It is very likely that Jewish traditions about Rahab (see *Sifre Zuta* on Num 10:29; *Mekilta de Rabbi Ishmael* on Exod 18:1; etc.) underlay Luke’s description of the sinful woman whose many sins were forgiven because she loved much (Lk 7:47).—D.J.H.

1119. R. F. O’Toole, “Luke’s Message in Luke 9:1-50,” *CathBibQuart* 49 (1, ’87) 74-89.

Lk 9:1-50 is a transitional unit that sums up what the apostles, disciples, and crowds have understood about Jesus and directs attention to Jesus’ sonship and journey to Jerusalem. It brings out Luke’s christological concerns (prophet like Moses and Son, the passion, prayer and association with glory) and view of discipleship (listening to Jesus, the disciples’ ignorance and weakness, moderation of harsh descriptions). These christological concerns and statements about discipleship parallel many other passages in Lk-Acts, especially Lk 22–23. Luke has enlarged on Mark’s effort to bring the message to his Christian readers’ attention.—D.J.H.

Lk 9:23, § 31-1099.

1120. R. W. Wall, “‘The Finger of God’: Deuteronomy 9.10 and Luke 11.20,” *NTStud* 33 (1, ’87) 144-150.

Luke used the phrase “the finger of God” in Lk 11:20 as an allusion to the Deuteronomic narrative (Deut 9:10) in which God revealed his covenant with Israel by writing it with his finger. Such a biblical backdrop authorized Luke’s emphasis on the revelatory character of Jesus’ messianic mission which continues in his telling of the Beelzebul controversy (11:14-26; Mt 12:22-30).—D.J.H.

Lk 11:34-36, § 31-1073.

1121. [Lk 14:16-24] A. P. Dominic, “Lucan Source of Religious Life,” *IndTheolStud* 23 (3, ’86) 273-289.

In light of the nature of parables in general the point of the parable of the great supper (Lk 14:16-24) in its Gospel context is discussed. Then the parable’s particular stimulus for growth in spiritual life is investigated.—C.R.M.

Lk 14:16-24, § 31-1082.

1122. E. D. Freed, “The Parable of the Judge and the Widow (Luke 18.1-8),” *NTStud* 33 (1, ’87) 38-60.

The parable of the judge and the widow in Lk 18:1-8 is a thoroughly Lukan composition. The Lukan distinctiveness is evident in the introductory formula, the use of favorite and peculiar Lukan words, the use of synonymous words and phrases, a preference for the imperfect tense, a fondness for a certain word order, influence from the Septuagint, a fondness for repetitions and variations, and other peculiar Lukan stylistic traits.—D.J.H.

1123. [Lk 19:8] A. J. Kerr, "Zacchaeus's Decision to Make Fourfold Restitution," *ExpTimes* 98 (3, '86) 68-71.

The use of *sykophanteō* in Lk 19:8 intends its specialized sense of "false accusation" as opposed to the more general meaning of extortion or fraud. Zacchaeus' decision to restore fourfold possibly reflects a penalty laid down by Roman law in cases where a tax collector has brought a false accusation.—C.R.M.

1124. [Lk 22:63-65] M. L. Soards, "A Literary Analysis of the Origin and Purpose of Luke's Account of the Mockery of Jesus," *BibZeit* 31 (1, '87) 110-116.

Lk 22:63-65 is Luke's redacted version of Mk 14:65. The question "Who is the one who hit you?" in v. 64 comes from the oral tradition. The unmatched material in v. 65 is Luke's general redactional summary of Mk 14:55-61a. The rest of vv. 63-64 is Luke's thorough redaction of Mk 14:65. Luke arranged the scenes in 22:54-71 to reinforce the image of Jesus' determination and to provide information to allow readers to contrast Jesus' implied inability to prophesy with his true power as a prophet.—C.R.M.

1125. J. M. García Pérez, "El relato del Buen Ladrón (Lc 23,39-43)," *EstBíb* 44 (3-4, '86) 263-304.

The narrative about the two thieves in Lk 23:39-43 is often explained as a homiletic outgrowth of Mk 15:32b and as a Lukan composition. However, certain linguistic anomalies in the Greek text of vv. 40 and 42 are best understood as reflecting an Aramaic substratum. This fact suggests that Luke used Palestinian traditions.—D.J.H.

1126. J. Plevnik, "The Eyewitnesses of the Risen Jesus in Luke 24," *CathBibQuart* 49 (1, '87) 90-103.

According to Lk 24, the belief that Jesus rose from the dead occurred most probably at the empty tomb and in the Emmaus episode and quite clearly among the disciples who heard that Jesus had appeared to Simon. Since Luke was principally interested in securing the basis of apostolic witnessing and proclamation in the apostles' personal knowledge of the risen Jesus, he narrated the appearance of the risen Jesus to the assembled disciples (Lk 24:36-49). The act of worship mentioned in the long text of Lk 24:52 referred to the acknowledgment of Jesus as the Son of God, not to faith in Jesus' resurrection.—D.J.H.

1127. [Lk 24:50-53] P. Palatty, "The Ascension of Christ in Lk-Acts. A Study of the Texts," *Biblebhashyam* 12 (3, '86) 166-181.

After analyzing the accounts of Jesus' ascension in Lk 24:50-53 and Acts 1:2-3, 9-11, this installment [see § 31-642] discusses their differences regarding the place of the ascension, the duration of the post-resurrection appearances, and the manner of going up. Then it considers the theological motives behind the Lukan ascension narratives: the exaltation and glorification of Christ in heaven, the ascension as a prelude to Pentecost, the mission, and the parousia.—D.J.H.

John

1128. M. J. Cook, "The Gospel of John and the Jews," *RevExp* 84 (2, '87) 259-271.

John was primarily a theologian rather than a historian or polemicist. His presentation of "the Jews" must be interpreted within the context of his overarching conceptual structure. John made Jesus the only way to God, thus establishing for Christianity a monopoly on the truth and excluding Judaism from access to God.—D.J.H.

1129. R. A. CULPEPPER, "The Gospel of John and the Jews," *RevExp* 84 (2, '87) 273-288.

That the vilification of *hoi Ioudaioi* in the Fourth Gospel has contributed to the bloody record of persecution of Jews can hardly be contested. The article addresses five issues in the Fourth Gospel: the referents of *hoi Ioudaioi,* the function of *hoi Ioudaioi,* how the Gospel functioned in its historical context, whether the Gospel is anti-Semitic, and the task of interpretation and dialogue. The Fourth Gospel developed an anti-Jewish polemic motivated by theological concerns. The anti-Semitic potential of this polemic fed hostility toward Jews when it erupted with brutal consequences in later centuries.—D.J.H.

1130. A. FEUILLET, "Les épousailles du Messie. La Mère de Jésus et l'Église dans le Quatrième Évangile," *RevThom* 86 (4, '86) 536-575.

This installment [see § 31-644] in an examination of the nuptial imagery in the Fourth Gospel focuses on the new Adam, the Mother of Jesus, and the church (the new Eve) in the Johannine passion account. It first treats the sovereign freedom, spiritual posterity, kingdom, and priesthood of the Son of Man-Servant, the new Adam (Jn 18:4-12, 36-38; 19:19-24). Next it considers the association of the Mother of Jesus with the creation of a new humanity through the passion and the gift of the Holy Spirit (Jn 19:25-30). Then it relates the piercing of the crucified Jesus, the church, and the preparation for the nuptials of Christ and his church (Jn 19:31-37). The conclusion compares the Johannine development of the nuptial theme with theological perspectives in Paul's letters, the Synoptic Gospels, and Revelation.—D.J.H.

1131. F. R. HARM, "Distinctive Titles of the Holy Spirit in the Writings of John," *ConcJourn* 13 (2, '87) 119-135.

The Paraclete passages in the Fourth Gospel characterize the Holy Spirit's person and work as helper, teacher, witness, judge, etc. In 1 Jn 2:20, 27 the Holy Spirit is described as "the anointing."—D.J.H.

1132. D. J. HAWKIN, "The Johannine Concept of Truth and its Implications for a Technological Society," *EvangQuart* 59 (1, '87) 3-13.

For the Fourth Evangelist *hē alētheia* was the word of the Father addressed to human beings, incarnated in Christ, and illumined through the action of the Spirit. Jesus is the revelation itself, not simply the revealer; he alone is the way to salvation. The truth of Christianity is something that is done, not simply contemplated.—D.J.H.

1133. P. IAFOLLA, "Giovanni figlio di Zebedeo e il IV Vangelo. II Parte: La testimonianza dei Sinottici," *BibOr* 28 (149, '86) 143-155.

This installment [see § 31-178] first surveys the references to John the apostle in the Synoptic Gospels and Acts. Then after considering the relationship between Peter and John according to Paul's letter to the Galatians, it examines the terms "disciple" and "apostle" as applied to John in the Gospels.—D.J.H.

1134. X. Léon-Dufour, "Bulletin d'exégèse du Nouveau Testament. L'évangile de Jean," *RechSciRel* 75 (1, '87) 77-96.

Ten recent books on the Fourth Gospel (in English, French, German, and Italian) are described and evaluated under three headings: studies of texts (four), studies of the whole (four), and history of interpretation (two).—D.J.H.

1135. B. J. Malina, "The Gospel of John in Sociolinguistic Perspective," *Center for Hermeneutical Studies Protocol* [Berkeley, CA] 48 ('85) 1-23.

The Fourth Gospel differs from the other three Gospels in that it belongs to the weak group/low grid quadrant delineated by M. Douglas whereas the Synoptics all belong to the strong group/low grid quadrant. John presented his audience with a romantic-tragedy mode of emplotment, developing an implicit formist argument, and with an anarchic ideology. Only the Fourth Gospel reveals all the salient traits of an antilanguage, i.e. a language derived from and generated by an antisocial group. [The same fascicle contains three responses (pp. 24-32), a list of participants (p. 33), and a transcript of the discussion of the paper (pp. 35-56).]—D.J.H.

1136. G. R. O'Day, "Narrative Mode and Theological Claim: A Study in the Fourth Gospel," *JournBibLit* 105 (4, '86) 657-668.

After reviewing and assessing the critical categories of *Dass* and *Was* that have shaped scholarly discussion of the Johannine portrait of Jesus as revealer, the article suggests the "how" of revelation as better suited to the literary characteristics of the Johannine narrative. Then it provides as an example of the *Wie* in the Fourth Gospel the use of irony in the opening verses of the dialogue between Jesus and the Samaritan woman (see Jn 4:7-10). The Fourth Gospel is not just a report of Jesus as revealer but rather allows the readers to experience Jesus' revelation for themselves.—D.J.H.

1137. J. K. Thornecroft, "The Redactor and the 'Beloved' in John," *ExpTimes* 98 (5, '87) 135-139.

The "two others of his disciples" in Jn 21:2 were (1) the redactor responsible for Jn 21 and (2) the beloved disciple who was the author of the Gospel. In the Gospel the title "beloved" was reserved for special moments of insight by the beloved disciple or for when the "beloved" has a special part to play when Jesus himself is present (see Jn 13:23; 19:25-27; 20:2; cf. 1:35; 18:15-16).—D.J.H.

1138. A. G. van Aarde, "Die outeurskapvraagstuk van die Johannesevangelie met die oog op interpretasie of resepsie" [The question of authorship of John's Gospel with a view to interpretation or reception], *SkrifKerk* 6 (1, '85) 45-62.

Despite the attention given to the structure and reception of biblical texts by contemporary exegesis, the search for the historical author responsible for a text remains a legitimate pursuit. After reviewing the different hypotheses concerning the authorship of the Fourth Gospel, the article concludes that though the author as a historical figure remains unidentifiable, the "beloved disciple" as literary figure could offer a clue. He appears to be both the implied author and the idealized reader of the Gospel.—B.C.L.

1139. [Jn 1:1-18] P. SCHOONENBERG, "A sapiential reading of John's Prologue: some reflections on views of Reginald Fuller and James Dunn," *Theology Digest* [St. Louis, MO] 33 (4, '86) 403-421.

After situating the Johannine Prologue (Jn 1:1-18) in the first chapter of the Fourth Gospel, the article explains the terms "Logos" and "Wisdom," presents a sapiential reading of the Prologue from the perspective of wisdom literature, and provides a trinitarian epilogue. Attention is given to the views of R. H. Fuller and J. D. G. Dunn.—D.J.H.

1140. R. ROBERT, "La leçon christologique en Jean, I, 13," *RevThom* 87 (1, '87) 5-22.

Despite the objections raised by J. W. Pryor [§ 30-649], there are good reasons for accepting the singular reading of Jn 1:13 (*hos . . . egennēthē*). The singular reading is attested in many unimpeachable textual witnesses and is perfectly coherent with and integrated in the context.—D.J.H.

1141. [Jn 3:1-21] A. FEUILLET, "La régenération de l'homme déchu et le don de l'Esprit Saint dans les chapîtres 1-12 du Quatrième Évangile," *Divinitas* 31 (1, '87) 5-49.

This first part of a study of the regeneration of fallen humanity and the gift of the Holy Spirit according to Jn 1–12 focuses on Jesus' encounter with Nicodemus and the motif of new birth in Jn 3:1-21. It considers the extent and integrity of the account, its relation to the preceding material and the institution of Christian baptism, the doctrinal significance of Jn 3:1-21, and the remarkable complementarity between the Johannine and Pauline theologies regarding original sin and the objections raised against this doctrine. [To be continued] —D.J.H.

1142. M. GIRARD, "Jésus en Samarie (Jean 4, 1-42). Analyse des structures stylistiques et du processus de symbolisation," *ÉglThéol* 17 (3, '86) 275-310.

The Johannine account of Jesus in Samaria (Jn 4:1-42) is first divided into three major sections: a narrative introduction (vv. 1-6), Jesus' encounter with a woman (vv. 7-26), and Jesus' encounter with his disciples framed by the woman's encounter with other Samaritans (vv. 27-42). Then the unity of the episode's composition is established with reference to the inclusion (vv. 1, 40-42), the diptych (vv. 7-26, 27-42), and the concatenations. Next its connections to the neighboring episodes (Jn 4:43-54; 3:22-36) and its place in the second week of Jesus' ministry (2:13–4:54) are explored. Finally its symbols are divided into three categories: elements, numbers, and human realities.—D.J.H.

1143. J. W. PRYOR, "John 4:44 and the *Patris* of Jesus," *CathBibQuart* 49 (2, '87) 254-263.

By inserting the prophet-without-honor saying in Jn 4:44, the Fourth Evangelist abandoned the story of Jesus' rejection at Nazareth (see Mk 6:1-6 parr.). In a very real sense all of Israel was the *patris* of Jesus. Thus the true meaning of *patris* in Jn 4:44 is the country of the Jews as opposed to Samaria.—D.J.H.

1144. K. DURKIN, "A Eucharistic Hymn in John 6?" *ExpTimes* 98 (6, '87) 168-170.

The author of Jn 6 drew on a well-known hymn in the Johannine community that owed its composition to a meditation on the nature of the schism in 1 John and the lessons learned from it. The hymn was probably composed when the community felt that the close of the age was imminent owing to the appearance of many antichrists.—D.J.H.

1145. F. GENUYT, "Ressusciter pour apprendre à vivre et à mourir. La résurrection de Lazare selon l'évangile de Jean (11,1-44)," *LumVie* 35 (179, '86) 63-74.

The Johannine account of the resurrection of Lazarus (Jn 11:1-44) is examined under three headings: life and death, the faith of the disciple and the waking of Lazarus, and love and glory. Particular attention is given to relations between (1) life and death and (2) believing and bringing to life again.—D.J.H.

1146. J. C. THOMAS, "A Note on the Text of John 13:10," *NovTest* 29 (1, '87) 46-52.

On the basis of early and well distributed external support and convincing internal considerations the Greek text of Jn 13:10 that includes *ei mē tous podas* may be accepted as original. This reading opens up the possibility that not only did the Johannine community believe that Jesus washed the feet of the disciples but also that they too were to wash one another's feet.—D.J.H.

Jn 16:22, § 31-1280.

1147. A. CHARBONNEAU, "'Qu'as-tu fait' et 'D'où es-tu?' Le procès de Jésus chez Jean (18,28–19,16a) (2ème partie)," *SciEsp* 38 (3, '86) 317-329.

Whereas the first part of the Johannine trial narrative focuses on what Jesus may have done [see § 31-666], the second part deals with the question, "Where are you from?" (see Jn 19:9). This installment provides for the four scenes in the second part (Jn 19:1-3, 4-8, 9-11, 12-16a) remarks on the text, comments from the perspective of the Roman trial, and observations from the perspective of the faith of the disciple. The disciple contemplating Jesus on the cross in light of the trial understands that the cross is a genuine elevation, the place par excellence for the revelation of God's saving love made visible in Jesus.—D.J.H.

1148. M. OLIVER ROMAN, "Jesús proclamado rey por un pagano en Juan 18,28-19,22," *Communio* 19 (3, '86) 343-364.

The Evangelist used Jn 18:28–19:22 to affirm the kingship of Jesus by placing the proclamation of that kingship in the mouth of Pilate, the pagan representative of the Roman empire. The article first gives a structural-literary analysis of Jn 18:28–19:22 with particular attention to the newness of the Johannine structure and Pilate's place in the structure. Then it provides an exegetical-historical study of the text and relates Pilate's assertions about Jesus' kingship to the Christians of pagan origin in the Johannine community.—D.J.H.

1149. F. NEIRYNCK, "Note sur Jn 20,1-18," *EphTheolLov* 62 (4, '86) 404.

Issue is taken with D. Zeller's caricature of Neirynck's approach to Johannine dependence on the Synoptic Gospels as illustrated by Jn 20:1-18.—D.J.H.

1150. M. WOJCIECHOWSKI, "Le Don de L'Esprit Saint dans Jean 20.22 selon Tg. Gn. 2.7," *NTStud* 33 (2, '87) 289-292.

The targums of Gen 2:7 describe the breath of God as the source of the word; Adam is endowed with the gift of speech. Thus the gift of the Spirit received by the apostles according to Jn 20:22 would be identical with the gift of tongues at Pentecost.—D.J.H.

Acts of the Apostles

1151r. M.-É. Boismard and A. Lamouille, *Le Texte occidental des Actes des Apôtres* [*NTA* 31, p. 228; § 30-1150r].

É. Delebecque, *Les deux Actes des Apôtres* [*NTA* 31, p. 361].

G. Schneider, "Zum 'westlichen Text' der Apostelgeschichte," *BibZeit* 31 (1, '87) 138-144.—Both of these works have invigorated the discussion of the Western text of Acts and have given new impetus to the hypothesis that this text form goes back to Luke. Delebecque's view that the Western text represents a later revision by Luke is preferable to the opinion of Boismard and Lamouille that the Alexandrian text can be regarded as a revision of the Western text. But whether the Western text form can actually go back to Luke still remains to be demonstrated. Exposure to the entire textual tradition of Acts is impeded in both works since they consider only the Alexandrian and Western textual tradition. One would be in a better position to judge the extent to which the Western text attests Lukan style if the important non-Greek textual witnesses were available in a critical edition. It is regrettable that both works do not take into sufficient consideration other pertinent literature, particularly that which offers an opposing viewpoint.—C.R.M.

1152. A. Casalegno, "Comunhão eclesial e ministério apostólico nos Atos dos Apóstolos," *PerspTeol* 18 (46, '86) 293-314.

This examination of church and ministry in Acts first considers the different models of community and ecclesial service represented by the Jerusalem church, the community at Antioch, and the Pauline churches. Then it discusses the "bond of unity" with reference to community life in Jerusalem, the Twelve and the pre-Pauline churches, and the Pauline churches and the Jerusalem community. Finally it focuses on authority in the church: its basis, exercise, and nature as service.—D.J.H.

1153. P. F. Stuehrenberg, "The Study of Acts Before the Reformation. A Bibliographic Introduction," *NovTest* 29 (2, '87) 100-136.

This bibliography provides access to works composed before ca. 1520 that pertain specifically to the book of Acts or that cover larger parts of the Bible and include Acts. The listing includes more than 140 authors and is arranged chronologically by century with a name index appended. For each author it gives the name(s) of the work(s), information on editions that were examined, and references to standard biographical and bibliographical sources; in some cases annotations are provided.—C.R.M.

1154. F. Tosolini, "Paolo in *Atti* e nelle Pseudoclementine (*Recognitiones* I, 33-71)," *Augustinianum* 26 (3, '86) 369-400.

This comparison of the portrayals of Paul in Acts and in the Pseudoclementine *Recognitiones* 1:33-71 is carried out under three headings: Paul the Jewish persecutor of the Christians, Paul the Christian preacher to the Jews (Jesus' resurrection and Christology, the prophecy of Deut 18:15, baptism, the Gentile mission), and Paul as a Christian persecuted by the Jews. The final section situates Acts and the Pseudoclementine *Recognitiones* in their historical settings.—D.J.H.

1155. J. A. Ziesler, "Which is the Best Commentary? V. The Acts of the Apostles," *ExpTimes* 98 (3, '86) 73-77.

Commentaries on Acts are evaluated under three headings: commentaries on the Greek text, full-scale commentaries on the English text, and commentaries for the general reader. Whether or not its historical skepticism is followed all the way, the commentary on the Greek text by E. Haenchen sets a standard for theological perception and is indispensable. The only really up-to-date commentaries on the English text are those by R. P. C. Hanson and I. H. Marshall (the best conservative commentary of recent time). Because of their differing assessments of the historical reliability of the document, one of the best ways to study the problems of Acts is to read Haenchen and Marshall side by side.—C.R.M.

Acts, §§ 31-1105–1106, 1108–1109.

Acts 1:2-3, 9-11, § 31-1127.

1156. D. R. Schwartz, "The End of the *GĒ* (Acts 1:8): Beginning or End of the Christian Vision?" *JournBibLit* 105 (4, '86) 669-676.

The phrase *heōs eschatou tēs gēs* in Acts 1:8 was intended to denote "until the end of the land," namely, the land of Israel. Acts 1:8 does not, therefore, give an overview of the entire scope of the development of the Christian mission in Acts but rather defines the first stage of that development: a mission limited to Palestine and to Jews. Mt 10:23 seems to represent another version of the tradition expressed in Acts 1:8-11.—C.R.M.

1157. B. Buby, "Mary, A Model of *Ecclesia-Orans*, in Acts 1:14," *Marian Studies* [Dayton, OH] 35 ('84) 87-99.

It is clear from Acts 1:14 that Mary was a full member of the *ecclesia orans*. She is the named model believer among women who will usher in the age of the church, just as she brought forth Jesus into a world history that because of his birth became salvific. The mention of Mary in the first of Luke's summary statements in Acts (in which he expressed his ideal ecclesiology) makes her a model for the components of faith, prayer, and community. —D.J.H.

1158. [Acts 2] G. W. Grogan, "The Significance of Pentecost in the History of Salvation," *Scottish Bulletin of Evangelical Theology* [Edinburgh] 4 (2, '86) 97-107.

The following elements in Luke's story of Pentecost (Acts 2) are examined: continuity, reversal, fulfillment, uniqueness, newness and normality, and anticipation.—D.J.H.

1159. M. Riebl, "Pfingsten mit Lukas. Apg 2,1–13 im Horizont biblischer Geisterfahrung," *BibLiturg* 60 (1, '87) 29-35.

After a review of the larger biblical background of Luke's Pentecost narrative (Acts 2:1-13), an exposition of the passage is presented (context, structure, historicity), followed by suggestions for application.—C.R.M.

1160. P. R. Rodgers, "Acts 2: 18. *kai prophēteusousin*," *JournTheolStud* 38 (1, '87) 95-97.

The absence of *kai prophēteusousin* in Priscillian of Avila's quotation of Acts 2:18 offers additional evidence for omitting these words and also suggests that the original text of Acts is represented neither by B or D, but by an earlier form of which these two types represent revision or corruption.—C.R.M.

1161. J. Schlosser, "Moïse, serviteur du kérygme apostolique d'après Ac 3,22-26," *RevSciRel* 61 (1-2, '87) 17-31.

This investigation of the Lukan presentation in Acts 3:22-26 focuses especially on the considerable influence of Deut 18:15ff. The double sense of *anistēmi* ("raise up," "resurrect") not only allowed Luke to present Moses as a prophet who announced eschatological events but also to requisition him in service of the apostolic kerygma. Moses proclaimed the resurrection of Jesus in its christological, ecclesiological, and soteriological dimensions.—C.R.M.

1162. E. Vallauri, "La preghiera per la parresia (Atti 4,24-31)," *Laurentianum* 27 (2-3, '86) 185-216.

The basic vocabulary and content of Acts 4:24-28 indicate the presence of a pre-Lukan phase in the text's history. Whereas Luke was probably responsible for composing Acts 4:29 and 31, v. 30 was most likely the conclusion of the pre-Lukan prayer. It is possible to discern the chiastic outline of the primitive prayer: A–v. 24b, B–v. 25a, C–vv. 25b-26, C′–v. 27, B′–v. 28, A′–v. 30.—D.J.H.

Acts 5:1-11, § 31-1324.

1163. [Acts 6–7] E. Larsson, "Die Hellenisten und die Urgemeinde," *NTStud* 33 (2, '87) 205-225.

The term "Hellenist" applies to the Greek-speaking portion of the early Jerusalem community, converted Diaspora Jews, above all to Stephen and the rest of the Seven. This group pioneered mission among non-Jews not by a special Hellenistic theology (the existence of which cannot be demonstrated from the sketchy indications in the account of Stephen's trial or Stephen's speech) but simply because they spoke Greek, which ensured their early mission among other Diaspora Jews. When in discussion with these Jews the need to actualize the impulse in the Jesus-tradition critical of the Law and Temple arose, leading to persecution and expulsion from Jerusalem, the Hellenists began to preach in Diaspora synagogues, which included pagan God-fearers. As more and more recruits for the young church were drawn from this latter group, the development given impetus by the Hellenists quickly assumed such a scale that they were perceived as problematic and threatening by Jewish-Christian and Jewish circles. Just how problematic we may surmise from the fact that Luke considered it necessary to explain and justify their activity.—C.R.M.

1164. [Acts 9:1-19] R. F. Collins, "Paul's Damascus Experience: Reflections on the Lukan Account," *LouvStud* 11 (2, '86) 99-118.

It seems reasonable to speak of at least a three-stage history in the development of the account of Paul's Damascus experience (Acts 9:1-19): a traditional story coming from Damascus about divine deliverance that culminates in the persecutor becoming affiliated with the potential victims of his persecution, the pre-Lukan story of a call or a commission, and the Lukan story. From the Lukan story one can further distinguish the Lukan reflection upon it contained in the speeches of Acts 22:1-16 and 26:12-23. That Luke understood the narrative tale that came down to him as a call is attested by the fact that the call aspects of the tradition are exploited in these later reflections. By making use of literary traits that evoke memory of the prophetic call Luke presented Paul as standing within the prophetic succession. By finally alluding to the call of the Servant of Yahweh (26:18), Luke exhibited Paul as one uniquely qualified for the task of bearing witness to Christ to the ends of the earth.—C.R.M.

1165. [Acts 9:1-22] M. W. Meyer, "The Light and Voice on the Damascus Road," *Forum* 2 (4, '86) 27-35.

The author of Acts composed the three versions of Paul's christophany (see Acts 9:1-22; 22:4-16; 26:9-18) by making careful use of traditional literary forms well known from texts recounting theophanies. Literarily speaking, an author might employ three techniques to indicate the lack of perception of those not involved in the theophany: (1) They neither see the light nor hear the voice, (2) they do not see the light, or (3) they do not hear the voice. In Acts 9:7 Luke employs the second option and in 22:9 the third as two equally appropriate ways of declaring that Paul's fellow travelers did not share in his christophanic encounter. —C.R.M.

1166. [Acts 10:1–11:18] R. W. Wall, "Peter, 'Son' of Jonah: The Conversion of Cornelius in the Context of Canon," *JournStudNT* 29 ('87) 79-90.

Luke rearranged his Cornelius traditions (Acts 10:1–11:18) according to the narrative of Jonah to draw attention to the theological ground of the earliest church's Gentile mission. In this way Cornelius' conversion was legitimized as the continuation of God's merciful work at Nineveh with Peter as the bar Jonah called by his ancestor's God to convert the Gentiles.—C.R.M.

1167. F. W. Norris, "'Christians only, but not the only Christians' (Acts 19:1-7)," *RestorQuart* 28 (2, '85-'86) 97-105.

Acts 19:1-7 presents a group of incomplete Christians, but Christians none the less. The phrase *tinas mathētas* in v. 1 can only mean "certain Christians," since *mathētēs* is a technical designation for Christians everywhere else in Acts. The participle *pisteusantes* in v. 2 does not demand a meaning other than "Christian." Acts 19:1-7 also contributes to the same important theme as the passages that precede and follow it: Paul's conquest of the sects. The article closes with a consideration of the hermeneutical consequences of this interpretation. —C.R.M.

Acts 19:1-7, § 31-1410.

1168. W. A. Strange, "The Sons of Sceva and the Text of Acts 19: 14," *JournTheolStud* 38 (1, '87) 97-106.

Stylistic and contextual considerations indicate that the Western text of Acts 19:14 is original. It describes a second group of exorcists, Gentiles who tried to imitate the Jews of v. 13, thus introducing a new stage in Luke's narrative (*en hois* meaning "at this juncture also . . ."). An early copyist took *en hois* to mean "among whom also . . ." and, assuming that v. 14 was largely a redundant repetition of v. 13, rewrote v. 14 as an elucidation of v. 13. This approach explains why the majority reading has the appearance of an awkward aside.—C.R.M.

Acts 22:1-16, § 31-1164.

Acts 22:4-16, § 31-1165.

Acts 26:9-18, § 31-1165.

Acts 26:12-23, § 31-1164.

EPISTLES–REVELATION

Paul

1169. L. J. Alderink, "Pauline Text as Drama of Salvation," *Helios* [Lubbock, TX] 13 (1, '86) 99-117.

Drama rather than analysis may be the most apt description of Paul's style, for the Pauline texts are alive with conflicts. Instead of searching for the answers that Paul found or the doctrine that he propounded, it is more productive to detect in the texts the tensions that resist dismissal.—D.J.H.

1170. J.-N. Aletti, "Bulletin d'exégèse du Nouveau Testament. Bulletin paulinien," *RechSciRel* 75 (1, '87) 97-118.

Fifteen recent books (in English, French, German, and Italian) are described and evaluated under five headings: introductions and commentaries (four); Law, wisdom, and Israel (two); history of tradition and redaction (two); church, ethics (five); and Deuteropaulines and canon (two).—D.J.H.

1171. C. Dorsey, "Paul's Use of *Apostolos*," *RestorQuart* 28 (4, '85-'86) 193-200.

Paul had no uniform concept of apostle. Twice he used the term *apostolos* in connection with the Twelve, nine times exclusively of himself, and thirteen times regarding church delegates.—D.J.H.

1172. D. W. Dotterer, "Josiah Royce's Philosophy of Loyalty: A Hermeneutical Tool for Pauline Theology," *American Journal of Theology & Philosophy* [W. Lafayette, IN] 7 (3, '86) 149-163.

The philosophical idealism of J. Royce provides a better tool for interpreting Pauline Christianity than other philosophical systems, particularly existentialism: (1) Royce's concept of the social self is consistent with the experience of the early church. (2) Royce offered an understanding of time and history consistent with a Christian response to the cultural questions of those who believe that our modern breakdown in community is the direct result of our loss of historical perspective. Royce's thesis was that our knowledge of the eternal is discovered within the context of linear history, and the study of the history of a community makes our knowledge of both selfhood and God possible. Royce himself, however, did not succeed in making the crucial connection between the transcendent, metaphysical community and the actual historical Christian church.—D.J.H.

1173. A. Maillot, "Les théologies de la mort du Christ chez Paul," *FoiVie* 85 (6, '86) 33-45.

According to Paul, the crucified Christ was at the heart of God's plan and a "foolishness" (see 1 Cor 1:23-27). Paul proclaimed Jesus' death as an expiatory sacrifice, a means of reconciliation, a change of masters, and a salutary example.—D.J.H.

1174. B. F. Meyer, "Paul and the Resurrection of the Dead," *TheolStud* 48 (1, '87) 157-158.

If we adopt J. Plevnik's reading of 1 Thes 4:13-18 [§ 28-1074], the idea of resurrection as intrinsically transformative was a new development taking place between 1 Thessalonians and 1 Corinthians. But if we suppose that already in 1 Thessalonians Paul understood resurrection as intrinsically transformative [§ 31-233], the development bore only on the transformation that universally conditioned entry into the age to come.—D.J.H.

1175. H. Moore, "Paul and Apocalyptic," *IrBibStud* 9 (1, '87) 35-46.

The apocalyptic view played a fundamental part in Paul's thought (see 1–2 Thessalonians, 1 Corinthians 15). Paul's modification of it in light of the Christ-event did not demythologize it into existential self-understanding or dismantle it in terms of a psychological development of his thought. The reality of apocalyptic expectation was retained.—D.J.H.

1176. W. Radl, "Kult und Evangelium bei Paulus," *BibZeit* 31 (1, '87) 58-75.

When writing about himself and other Christians, Paul did not refer to a ritual-sacrificial cult. His "cultic" expressions cannot be explained simply as spiritualizing or "somatizing" ("ethicizing"). They are best understood in terms of "verbalizing" or "kerygmatizing" (see Rom 15:16; 1:9; 1 Cor 3:10-17; 9:13-14). Even the Lord's Supper was a proclamation of Christ's death (see 1 Cor 11:26).—D.J.H.

1177. M. L. Soards, "Käsemann's 'Righteousness' Reexamined," *CathBibQuart* 49 (2, '87) 264-267.

E. Käsemann's claim that *T. Dan* 6:10 is an example of *dikaiosynē theou* indicating God's saving power is questionable on textual and contextual grounds. Recent scholarship on *Testaments of the Twelve Patriarchs* does not support the textual tradition Käsemann prefers and the context of *T. Dan* 6:10 suggests its force better fits the category of righteousness as the norm of appropriate human behavior. This reduces Käsemann's evidence that *dikaiosynē theou* was a pre-Pauline technical term of apocalyptic Judaism [§ 7-205] to two texts (Deut 32:21; 1QS 11:12), one of which (Deut 32:21) hardly qualifies as apocalyptic.—C.R.M.

1178. E. W. Stegemann, "Die umgekehrte Tora. Zum Gesetzesverständnis des Paulus," *Judaica* [Zurich] 43 (1, '87) 4-20.

In Hellenistic Judaism the Torah served to protect and develop Jewish identity and separation from Gentiles. Paul, however, used the Torah to show that both Jews and Gentiles shared the status of sinners in the face of the final judgment.—D.J.H.

1179. C. H. Talbert, "Paul on the Covenant," *RevExp* 84 (2, '87) 299-313.

(1) Paul's concern about the covenants with Abraham, Moses, and Jeremiah was primarily soteriological. The covenant with Abraham furnished Paul with a scriptural way to argue that justification through faith has been God's plan all along for Jew and Gentile alike. The Law (Mosaic covenant) was a temporary phase in God's dealings with his people and has been replaced by the prophesied new covenant of Jeremiah 31. (2) Neither pagan antipathy toward Judaism nor Jewish hostility toward paganism offers any parallel to Paul's attitude toward the

covenants. The closest analogy to the Pauline posture is to be found at Qumran. The basic difference between the Pauline and Pharisaic readings of Scripture was the Christian conviction of inaugurated eschatology.—D.J.H.

1180. C. A. Wanamaker, "Christ as Divine Agent in Paul," *ScotJournTheol* 39 (4, '86) 517-528.

Paul employed the well-known social function of an agent in order to explicate the working relationship between Christ as the bearer of salvation and God as its author. The agency conception enabled Paul to interpret the death of Jesus as a divine act on the basis of the fact that Jesus was God's agent.—C.R.M.

1181. A. J. M. Wedderburn, "The Soteriology of the Mysteries and Pauline Baptismal Theology," *NovTest* 29 (1, '87) 53-72.

The Pauline-colored interpretation of the mystery cults as involving in essence conformity with the fate of the god has long bedevilled the study of the mysteries and Christian theology. Examination of the alleged evidence for this position in the cult(s) of Isis and Osiris, the Eleusinian mysteries, the Dionysiac rites, and the cult of Cybele and Attis indicates that Paul's language and ideas were quite different. A better starting point for parallels to Paul's thought lies in *m. Pesaḥ.* 10:5 "In every generation a man must so regard himself as if he came forth himself out of Egypt. . . ."—D.J.H.

Romans, 1–2 Corinthians

1182. R. Rábanos, "Boletín Bibliográfico de la Carta a los Romanos (1960-1980)," *EstBíb* 44 (3-4, '86) 325-450.

This bibliography of 1,176 books and articles on Romans published between 1960 and 1980 [see § 5-149] is divided into three major sections: introductory questions (authenticity and integrity, character, addressees, style and literary forms, etc.), commentaries (various languages), and theological themes (anthropology, apostolate, authorities, baptism, etc.). Many entries contain a summary of content in Spanish.—D.J.H.

1183. H. Weder, "Einsicht in Gesetzlichkeit. Paulus als verständnisvoller Ausleger des menschlichen Lebens," *Judaica* [Zurich] 43 (1, '87) 21-29.

Paul's attitude toward the Law is discussed with reference to four texts in Romans: the works of the Law and the righteousness of humans (3:20), the increase of sin through the Law (5:20), tied down to activity (2:13), and Christ as the end of the Law (10:4).—D.J.H.

1184. J. C. Yates, "The Judgment of the Heathen: The Interpretation of Article XVIII and Romans 2:12-16," *Churchman* 100 (3, '86) 220-230.

There are three basic interpretations of Rom 2:12-16: (1) Paul was able to view the morality of at least some Gentiles in a positive light. (2) Paul applied a thoroughgoing principle of judgment to both Jew and Gentile. (3) The Gentiles in the passage are Christian Gentiles. The first and third interpretations are equally false horns of a dilemma, unnecessarily created by misinterpretation influenced by broad preexegetical viewpoints. Rom 2:12-16 suggests that a conscious response to the gospel of Christ is the only assured way of salvation. —D.J.H.

1185. G. Lafon, "Les poètes de la loi. Un commentaire de *Romains* 2,12-27," *Christus* [Paris] 134 ('87) 205-214.

This reflection on Rom 2:12-27 [see § 31-713] reaches three conclusions: (1) The divine judgment is exercised on sinners in order to justify them. (2) For the divine judgment to be pronounced, it is necessary that there be law and that humans be in a state of law. (3) The state of law consists neither in knowing the law nor in ignorance but in the dynamism of its genesis in history by means of the debates that each enters with oneself and others.—D.J.H.

1186. G. Lafon, "Une loi de foi. La pensée de la loi en *Romains* 3,19-31," *RevSciRel* 61 (1-2, '87) 32-53.

Within Rom 3:19-31 it is possible to distinguish three zones (vv. 19-21, 22-26, 27-31). In the first zone one encounters law, works, and sin, but not faith. In the intermediary zone law and works disappear, sin remains, and faith appears. In the last zone law and works reappear, faith remains, while sin disappears. Established in the manner of a social compact on the death of Jesus Christ, faith plays the role of a law in the process of the justification of humans by God. In the name of this law of faith, a society is instituted in history under the form of a lawsuit. The actors are God who judges but is always ready to justify, Jesus Christ whose death manifests the pronouncing of the verdict in a determined moment, the Jews and the Christian faithful who hold the place of witnesses, and all humanity which is in the position of the accused but justified.—D.J.H.

1187. B. Obijole, "St. Paul's Understanding of the Death of Christ in Romans 3:25: The Yoruba Hermeneutical Perspective," *AfricTheolJourn* 15 (3, '86) 196-201.

Paul's understanding of Jesus' death as propitiation (*hilasterion*) in Rom 3:25 is paralleled in many respects by the propitiatory substitutionary Tele sacrifice carried out among the Yorubas of Nigeria.—D.J.H.

1188. G. Lafon, "La pensée du social et la théologie. Loi et grâce en Romains 4, 13-16," *RechSciRel* 75 (1, '87) 9-38.

A semantic analysis of Rom 4:13-16 brings out the clash of the logics of autonomy from and dependence on the law with regard to the promise and grace. When the law eludes the "justice of faith," which is grace, it gives rise to a flood of violence, the social exclusion of one group by another. To prevent this, grace must assume social stability in history through the union of the two lines of Abraham's descendants (by law or faith) because the promise is addressed to a united society. History built on grace comes from an instituted ethics of the gift whence arises the question of God as the problem of the world's belonging to an economic view of the gift (thus of creation). The social practice of the law gives meaning to the question of God.—D.J.H.

1189. J. T. Kirby, "The Syntax of Romans 5.12: a Rhetorical Approach," *NTStud* 33 (2, '87) 283-286.

Rom 5:12 is best translated as follows: ". . . just as through one man [*sc.* Adam] sin came into the world, and through sin, death, so too [*sc.* through one man, Adam] death came to all men." Because Paul wished to correlate the introduction of sin into the world and the spreading of death to all, he wrote *kai houtōs* ("so too," "just in this way") instead of *houtōs kai* to achieve proper emphasis.—D.J.H.

1190. Z. I. Herman, "La novità cristiana secondo Romani 5,20-7,6. Alcune osservazioni esegetiche," *Antonianum* 61 (2-3, '86) 225-273.

Rom 5:20–7:6 takes its structure from two major theses (5:20-21; 6:14) and their development (6:1-13; 6:15–7:6). The reflections on baptism in Romans 6 were part of a larger argument concerned with dying to sin and living to God in Christ Jesus and with the believer as no longer under law but under grace.—D.J.H.

1191. M. W. Karlberg, "Israel's History Personified: Romans 7:7-13 in Relation to Paul's Teaching on the 'Old Man,'" *TrinJourn* 7 (1, '86) 65-74.

The "I" of Rom 7:7-13 was employed metaphorically by Paul to describe Israel corporately under law, the old covenantal administration characterized by sin and death. By personifying Israel's history in this way Paul fully identified with his kindred (see Rom 9:4-5). With great sorrow and anguish Paul called Israel to faith and repentance, the only way to the hope of glory.—D.J.H.

1192. A. H. Snyman, "Stilistiese tegnieke in Romeine 7:7-13" [Stylistic techniques in Romans 7:7-13], *NedGerefTeolTyd* 27 (1, '86) 23-28.

Paul's argument in Rom 7:7-13 that sin, not the Law, is to blame for a person's death is strengthened by various stylistic devices. This phenomenon underlines the fact that Paul was well versed in the rhetorical techniques of his age.—B.C.L.

1193. [Rom 8] B. Byrne, "Prophecy Now: The Tug into the Future," *Way* 27 (2, '87) 106-116.

Paul's vision in Romans 8, although mainly preoccupied with the "overlap" situation of Christian eschatology, is ultimately derivable from Genesis 1–2 and assumes an eternally faithful God striving to realize that vision in the created world. Christian prophecy has to do with a striving toward this ultimate unseen vision.—C.R.M.

1194. C. Thomas, "Spirit Activity in the Church. A view from Romans 8," *BibToday* 25 (3, '87) 160-162.

In Romans 8 Paul set forth Christian engagement with the world as Spirit-activity rather than simply the ecstatic utterances of glossolalia. Suffering is the very signature of Christian existence in the world.—D.J.H.

1195. W. Riggans, "Romans 11:17-21," *ExpTimes* 98 (7, '87) 205-206.

If Paul was aware of the rabbinic tradition in *b. Yebam.* 63a (R. Eleazar on Gen 12:3) that developed the root *bārak* ("bless," "graft"), he chose his metaphor in Rom 11:17-21 deliberately to lead others to think of it. Israel and the nations will be blessed (niphal) in Abraham by being grafted (hiphil) into the tree of the righteous.—C.R.M.

1196. V. Eller, "Romans 13 (Actually Romans 12:14–13:8) Reexamined," *TSF Bulletin* [Madison, WI] 10 (3, '87) 7-10.

In Rom 12:14–13:8 Paul used the governing authorities as a test case of loving the enemy, even when doing so is repugnant to innate moral sensibilities. He carefully declined to legitimize either Rome or resistance to Rome.—D.J.H.

1197. P. Richardson, "From Apostles to Virgins: Romans 16 and the Roles of Women in the Early Church," *TorontoJournTheol* 2 (2, '86) 232-261.

The tension between the forces for liberation and for submission of women in the early church is examined according to the following outline: Paul in Corinth and the situation behind Romans 16, the Lukan redaction, widows and virgins in 2nd-century Christianity, and women's roles in tannaitic Judaism. There was probably never a golden period in the responsibilities carried out by women—not in the Pauline churches, and almost certainly not in the pre-Pauline period. The equivalence between men's and women's roles in Romans 16 and 1 Corinthians 7 is genuinely remarkable but eroded fairly quickly. One can already see a limitation with respect to women speaking in some Pauline traditions, and later one finds a strong tendency to restrict women's roles to those—such as widows and virgins—that are gender-related.—C.R.M.

1198. H. Rusche, "Zum 'jeremianischen' Hintergrund der Korintherbriefe," *BibZeit* 31 (1, '87) 116-119.

Paul's statements in 1–2 Corinthians presupposed as background the book of Jeremiah. Paul not only formulated his gospel with the help of Jer 1:10 but also quoted Jer 9:22-23 in 1 Cor 1:31.—D.J.H.

1199. L. L. Belleville, "Continuity or Discontinuity: A Fresh Look at 1 Corinthians in the Light of First-Century Epistolary Forms and Conventions," *EvangQuart* 59 (1, '87) 15-37.

From an epistolary standpoint 1 Corinthians is a clearly thought-out unity which in complexity of epistolary conventions, thematic coherence, structural paralleling, and overall request-command-request structure is unique among the Pauline letters.—D.J.H.

1200. L. L. Welborn, "On the Discord in Corinth: 1 Corinthians 1–4 and Ancient Politics," *JournBibLit* 106 (1, '87) 85-111.

J. Weiss and H. Lietzmann were ready to accept that a power struggle, not a theological controversy, motivated the writing of 1 Corinthians 1–4. It has not yet been realized, however, how closely the situation in the church at Corinth resembled the conflicts within city-states described by Greek and Roman historians. Nor has it been recognized how much Paul's advice in 1 Corinthians 1–4 has in common with speeches on concord by ancient politicians and rhetoricians. Paul's goal in 1 Corinthians 1–4 was not the refutation of heresy but rather what Plutarch described as the object of the art of politics—the prevention of *stasis.* His theological interpretation of the struggle was designed to turn the Corinthian Christians away from politics to the word of the cross and the redemption awaited from God.—D.J.H.

1201. T. H. Lim, "'Not in Persuasive Words of Wisdom, but in the Demonstration of the Spirit and Power' (I Cor. 2:4)," *NovTest* 29 (2, '87) 137-149.

In 1 Cor 2:1-5 Paul employed terminology that traditionally belonged to rhetoric and distinguished himself from other preachers who were circulating in Corinth. With v. 4 he rejected not human communication in general, but the application to preaching of the specific studied art of persuasive speech as practiced by orators and rhetoricians of the Greco-Roman world.—C.R.M.

1202. G. A. Cole, "1 Cor 5:4 '. . . with my spirit,'" *ExpTimes* 98 (7, '87) 205.

Paul's presence in Corinth in 1 Cor 5:4 was an authoritative verbal one, located in his written judgment on the disciplinary question.—C.R.M.

1203. P. Colella, "Cristo nostra Pasqua? 1 Cor 5,7," *BibOr* 28 (4, '86) 197-217.

The temporal interpretation of *to pascha hēmōn* in 1 Cor 5:7 is most consistent with the text, context, and Pauline and NT theology: "At the time of our Passover Christ was sacrificed."—D.J.H.

1204. P. W. Gooch, "'Conscience' in 1 Corinthians 8 and 10," *NTStud* 33 (2, '87) 244-254.

Analysis of the term "conscience" yields three meanings: the minimal meaning of self-awareness, a so-called older sense of bad feeling, and the "shifted" notion of moral conscience. At least in 1 Corinthians 8 and 10 there is no need of our word "conscience" to translate *syneidēsis,* for Paul's meaning runs most smoothly when we read *syneidēsis* in its minimal (1 Cor 8:7, 10, 12) and negative subjective (1 Cor 10:25, 27, 28, 29 [bis]) senses.—D.J.H.

1205. A. McEwen, "Paul's Use of the Old Testament in I Corinthians 10:1-4," *VoxRef* 47 ('86) 3-10.

Paul's interpretative procedure in 1 Cor 10:1-4 can be termed "midrash-pesher": "midrash" because of the correlation of various Scripture passages about rock, food, and water (Deuteronomy 32, Exodus 17, Numbers 20) on the basis of verbal connections; and "pesher" because of the use of Christ and the new eschatological situation introduced by him as the interpretative key.—D.J.H.

1206. T. P. Shoemaker, "Unveiling of Equality: 1 Corinthians 11:2-16," *BibTheolBull* 17 (2, '87) 60-63.

Alternative translations of certain key terms in 1 Cor 11:2-16, examination of the chiastic form of the passage, and recognition of the quotation of a Corinthian faction's position within these verses indicate that this text could function as a "Christian egalitarian" statement. Vv. 2-9 rehearse the Corinthian argument for the submission of women on the issue of veiling while vv. 10-16 represent Paul's position that women should not submit to the demands of veiling.—C.R.M.

1207. G. C. Nicholson, "Houses for Hospitality: 1 Cor 11:17-34," *Colloquium* 19 (1, '86) 1-6.

Contrary to G. Theissen [§ 19-664], 1 Cor 11:17-34 says that there was one meal—thought to be in the tradition of the Last Supper but actually proclaiming the individuality and inequality of non-Christian Corinthian society. Paul tried to change the Corinthian practice so that there was still just one meal (now in line with *paradosis,* proclaiming the Lord's death), the body was discerned with its interrelationships and interdependence, and the needs of the powerless and poor Christians were taken care of.—D.J.H.

1208. F. Pastor-Ramos, "'Murió por nuestros pecados' (1 Cor 15,3; Gal 1,4). Observaciones sobre el origen de esta fórmula en Is 53," *EstEcl* 61 (239, '86) 385-393.

Neither the Masoretic text nor the Septuagint of Isaiah 53 provided the precise wording for the formula “Christ died for our sins” (1 Cor 15:3; see Gal 1:4). More exact parallels can be found in *Targum of Isaiah* 53. The NT formula is not a literal reproduction of any OT text; it reflects a general approach to Isaiah 53 in light of the soteriological understanding of Jesus’ death.—D.J.H.

1209. R. Trevijano Etcheverria, “Los que dicen que no hay resurrección (1 Cor 15, 12),” *Salmanticensis* 33 (3, ’86) 275-302.

Paul taught an ethical dualism. Some Corinthians deduced from his teaching on the ascetic destruction of the “flesh” subjected to sin (see 1 Cor 5:5; 15:50) the eschatological annihilation of the “body” (see 6:13b; 15:12). In reply Paul corrected the anthropological dualism (see 6:13c; 15:19-20) and gave instruction on eschatological dualism (see 15:42-49). Basing his eschatology on Christology, he inferred that the rejection of the former implied the rejection of the latter. He argued as if there were no other alternative than soteriological and eschatological nihilism (see 15:17-19, 32).—D.J.H.

1210. D. S. Deer, “Whose Pride/Rejoicing/Glory(ing) in I Corinthians 15.31?” *BibTrans* 38 (1, ’87) 126-128.

In 1 Cor 15:31 the possessive adjective in the phrase *tēn hymeteran kauchēsin* should be interpreted as the equivalent of an objective genitive (see Lk 22:19; Rom 11:31; 15:4; 1 Cor 11:24) and translated “my pride (in you).” The variant *hēmeteran* probably arose as a misunderstanding of the objective genitive and its relation to *hēn echō*.—C.R.M.

1211. P. Grelot, “Note sur 2 Corinthiens 3.14,” *NTStud* 33 (1, ’87) 135-144.

In the NT *diathēkē* always refers to a “disposition” taken by God to realize his plan. It does not describe a corpus of texts or a particular text. Although the expression “during the reading of the old *diathēkē*” in 2 Cor 3:14 may allude to Exodus 34, *diathēkē* should not be translated “Testament.”—D.J.H.

1212. C. Ukachukwu Manus, “Apostolic Suffering (2 Cor 6:4-10): The Sign of Christian Existence and Identity,” *Asia Journal of Theology* [Singapore] 1 (1, ’87) 41-54.

2 Cor 6:4-10 presents Paul’s understanding of his religious vocation and life as inseparably connected with suffering and hardship. This article examines the context of 2 Cor 6:4-10, analyzes the style of the text, makes exegetical comments, suggests Stoic and Jewish apocalyptic parallels, and considers the christological implications of suffering for Paul.—D.J.H.

1213. J. Murphy-O’Connor, “Relating 2 Corinthians 6.14-7.1 to its Context,” *NTStud* 33 (2, ’87) 272-275.

The central thrust of 2 Corinthians 6 is contained in vv. 1-2, 11, and 14ff. Paul’s concern is the Corinthians’ relation to the God who has so graciously acted on their behalf. This thematic is interrupted by two digressions (vv. 3-10 and 12-13 plus 7:2ff.) in which the focus is on Paul himself, both stimulated by a sense of injury. Once the background of Deut 11:13-16 has been recognized, the proposed stimuli of free association are well within the parameters of a personality such as Paul’s.—D.J.H.

2 Cor 10–12, § 31-1388.

1214. R. B. HAYS, "Christology and Ethics in Galatians: The Law of Christ," *CathBib Quart* 49 (2, '87) 268-290.

Paul's ethical exhortations are grounded in christological warrants. A crucial text in the discussion is Gal 6:2: "Bear one another's burdens and so fulfill the law of Christ." Christology supplies not only the presuppositions of the Christian's existential situation but also the pattern for Christian conduct. Paul's ethical directives to the Galatians presupposed a particular understanding of Jesus Christ as a paradigm for the life of the Christian believer and of the community in Christ.—D.J.H.

Galatians, § 31-961.

Gal 1:4, § 31-1208.

1215. [Gal 2:11-14] W. MARXSEN, "Sündige tapfer. Wer hat sich beim Streit in Antiochien richtig verhalten?" *Evangelische Kommentare* [Düsseldorf] 20 (2, '87) 81-84.

Those who came from James warned Peter that his conduct at the Antiochian Christian community meal (see Gal 2:11-14) exposed the Jewish Christians in Jerusalem to danger from other Jews. Although Peter and Paul agreed in principle, they evaluated the consequences differently. It is not possible to say with certainty which of the two behaved correctly, since no one can be certain about consequences in advance.—D.J.H.

1216. D. FLUSSER, "'Durch das Gesetz dem Gesetz gestorben' (Gal 2,19)," *Judaica* [Zurich] 43 (1, '87) 30-46.

The tension between the spiritual, good, and holy Law praised by Paul and the religious system practiced by other Jews of his time is reflected in the claim that through the former he died to the latter (see Gal 2:19). Paul did not understand the Law as being in opposition to the gospel, faith, or grace.—D.J.H.

1217. [Gal 3] S. K. WILLIAMS, "Justification and the Spirit in Galatians," *JournStudNT* 29 ('87) 91-100.

At several points in Galatians 3 Paul so paralleled or intertwined the categories of being justified and receiving the Spirit that the following conclusion can be drawn: The experience of the Spirit and the status of justification are inconceivable apart from each other. Those on whom God bestows the Spirit are justified; those whom God reckons righteous have the Spirit poured on them.—D.J.H.

1218. [Gal 3:24-25] N. H. YOUNG, "*Paidagogos:* The Social Setting of a Pauline Metaphor," *NovTest* 29 (2, '87) 150-176.

The social background of the pedagogue's role is clarified under the following headings: the person of the pedagogue, word associations, the role of the pedagogue, affection and praise for pedagogues, and the temporary nature of the pedagogue's role. Then Paul's use of the pedagogue analogy is discussed (1 Cor 4:15; Gal 3:24-25), particularly as it occurs in Gal 3:24-25, under the aspects of guardianship and temporality.—C.R.M.

1219. C. J. Robbins, "The Composition of Eph 1:3-14," *JournBibLit* 105 (4, '86) 677-687.

The length of the sentence that constitutes Eph 1:3-14 and the manner of its composition are in accord with the principles of Greek rhetoric as explained by the ancient rhetoricians and exemplified in classical literature. The article explains what the rhetoricians said about periodic structure, illustrates these principles with reference to a long sentence in Isocrates' *Panegyricus* 47–49, and analyzes Eph 1:3-14 as an eight-period sentence.—D.J.H.

1220. C. Mearns, "The Identity of Paul's Opponents at Philippi," *NTStud* 33 (2, '87) 194-204.

Analysis of Philippians yields four salient features in the opponents' position: the attaching of little significance to the cross, a confident triumphalist theology, a strongly realized eschatology, and religious and moral perfectionism through obedience to Torah, especially circumcision. The opponents are Judaizing Christians who aimed to give pneumatic Christians ethical anchorage in Jewish-Christian moral and religious traditions, against what they perceived to be dangerous antinomian trends in Pauline Christianity. Their nearest analogues are the Galatian opponents; in neither case does the data point to gnostic trends.—C.R.M.

1221. C. A. Wanamaker, "Philippians 2.6-11: Son of God or Adamic Christology?" *NTStud* 33 (2, '87) 179-193.

Phil 2:6-11 should not be classed among the Adamic Christology texts but alongside such Son-of-God texts as Gal 4:4-5; Rom 1:3-4; 8:3-4; and 1 Cor 15:24-28. Furthermore, those wishing to deny that Phil 2:6 refers to Christ's preexistence are in all probability incorrect. The preexistence interpretation accounts for the choice of *morphē* in vv. 6 and 7 and offers a cogent explanation of the contrast between "being in the form of God" and "taking the form of a slave." The burden of proof has shifted back to those who reject a reference to Christ's preexistence in Phil 2:6-11.—D.J.H.

1222. T. Y.-C. Wong, "The Problem of Pre-existence in Philippians 2,6-11," *EphTheolLov* 62 (4, '86) 267-282.

The linguistic peculiarity of Phil 2:6 and the inner development of Phil 2:6-11 indicates that the hymn contains an assessment of Christ's divinity in terms of preexistence. Being in the form (*morphē*) of God, Christ did not consider his being equal to God a usurpation (since it belonged to him by right). Phil 2:6-8 describes Christ's preexistence, incarnation, and death on the cross.—D.J.H.

1223. [Phil 4:2-3] E. Barnes, "Women in Ministry: A Matter of Discipleship," *Faith and Mission* [Wake Forest, NC] 4 (2, '87) 63-69.

The ministry of women is a matter of faithful discipleship. Paul's exhortation to Euodia and Syntyche (see Phil 4:2-3) to heal their dissension and to continue the faithful work that they had shared with him speaks prophetically to all Christians today.—D.J.H.

1224. J. G. van der Watt, "Colossians 1:3-12 considered as an exordium," *JournTheol SAfric* 57 ('86) 32-42.

According to Aristotle's *Rhetoric* the exordium introduces a summary of what follows and creates a specific psychological atmosphere among the receivers. Col 1:3-12 reflects the two main stylistic techniques associated with the exordium by Aristotle.—D.J.H.

1225. R. H. GUNDRY, "The Hellenization of Dominical Tradition and Christianization of Jewish Tradition in the Eschatology of 1-2 Thessalonians," *NTStud* 33 (2, '87) 161-178.

Paul hellenized the dominical eschatological and apocalyptic tradition in 1 Thes 2:19-20; 3:13; 4:15-17 by portraying Christ's return as a festive imperial visit (*parousia*) in which the deceased as well as living Christians will participate. The hellenization had the purpose of correcting a wrong belief that the return would not involve the deceased. Paul then christianized the Jewish tradition of the Day of the Lord in order to heighten readiness for Christ's return. Finally, in the second epistle, he solidified the christianization of the Day of the Lord by making it unmistakably clear that that day will not arrive until after the tribulation, in order to cool down an overheated belief in the immediacy of Christ's return.—C.R.M.

1226. E. KRENTZ, "Evangelism and Spirit: 1 Thessalonians 1," *CurrTheolMiss* 14 (1, '87) 22-30.

1 Thessalonians 1 contains several significant items: the summary of Paul's initial proclamation (vv. 9-10), a reference to the imitation of Paul that suggests a consideration of his life-style as proclaimer (v. 6; see 2:1, 12), the powerful acts that accompanied Paul's gospel (v. 5), and the effects of Paul's proclamation on the Thessalonians. Paul's missionary proclamation raises for us the question of the priority of faith in our evangelistic proclamation.—D.J.H.

1227. H. ULONSKA, "Christen und Heiden. Die paulinische Paränese in I Thess 4,3-8," *TheolZeit* 43 (1-2, '87) 210-218.

Paul's exhortation against *porneia* in 1 Thes 4:3-8 may reflect his observation of the Aphrodite cult in Athens. He warned the Thessalonians against understanding the Christian community as a fertility cult and sought to eliminate the erotic-sexual element from Christian worship.—D.J.H.

1228. A. PADGETT, "The Pauline Rationale for Submission: Biblical Feminism and the *hina* Clauses of Titus 2:1-10," *EvangQuart* 59 (1, '87) 39-52.

If Paul was an egalitarian, why did he call for women to submit? The rationales given in Tit 2:1-10 point clearly in one direction: for the sake of the gospel. Although Paul knew women to be equal in Christ with men, he soon discovered that women had to submit to their pagan husbands if the church was to survive and avoid greater slander and persecution. —D.J.H.

1229. S. BARTON, "Paul and Philemon: A Correspondence Continued," *Theology* 90 (734, '87) 97-101.

Taking as their starting point Paul's canonical letter to Philemon, the two "apocryphal" letters in this article give Philemon's imaginary reply to Paul and Paul's imaginary rejoinder.—D.J.H.

1230r. [Phlm] N. PETERSEN, *Rediscovering Paul* [*NTA* 30, p. 108].

D. E. SMITH, "A Review of *Rediscovering Paul*," *Forum* 2 (3, '86) 57-66.—Petersen's proposal for a new methodology defined as a sociology of Paul's narrative world is groundbreaking and fundamental for future research. His detailed analysis of Paul's letter to Philemon as a test case serves to bring that often neglected letter to the center of Pauline theology. On the other hand, the important category of "symbolic universe," which Petersen so ably brings to our attention, has not yet been clearly delineated.—D.J.H.

1231. S. C. WINTER, "Paul's Letter to Philemon," *NTStud* 33 (1, '87) 1-15.

The article proposes a new interpretation of Paul's so-called letter to Philemon that differs from the traditional interpretation in four points: (1) The letter was written to a congregation of which the individual addressed in the body was a member. It was not a personal letter. (2) The slave Onesimus was with Paul in prison because he was sent there by the individual addressed in the body (probably Archippus) on behalf of the Colossian church. Onesimus did not run away. (3) Paul wrote to request that Onesimus be released from his obligations at Colossae that he might remain with Paul to work in the church in a Christian ministry. (4) Paul made clear that Onesimus was no longer to be considered a slave within the Christian community, and separately suggested that Onesimus be manumitted.—D.J.H.

Hebrews

1232. J. O. TUÑI V., "'Jesús' en la carta a los Hebreos," *RevistLatAmTeol* 3 (9, '86) 283-302.

The frequent use of the name "Jesus" in Hebrews was a means of emphasizing the humanity of the pioneer of faith and high priest of our salvation. After taking inventory of the occurrences of "Jesus" in Hebrews (2:9; 3:1; 4:14; 6:18-20; 7:22; 10:19; 12:2-3, 24; 13:12, 20), the article situates this usage in the three-stage Christology of Hebrews (preexistence, abasement, exaltation). Then it considers the theme of mercy under two headings: the life of Jesus in Hebrews, and the solidarity of Jesus with human beings.—D.J.H.

1233. M. DEL VERME, "La 'prima decima' giudaica nella pericope di *Ebrei* 7,1-10," *Henoch* 8 (3, '86) 339-363.

The problem posed by the relation between the three references to the "first tithe" in Heb 7:5, 8, 9 and the Levitical tithe legislation in Num 18:21-24 has been resolved by commentators in one of three ways: (1) The nouns *entolē* and *nomos* used with *apodekatoun ton laon* in Heb 7:5 should not be understood as referring to a particular legal text such as Num 18:21-24. This is the most probable solution. (2) The text alludes to the Mosaic Torah as it was read and practiced according to the dominant theocratic-sacerdotal ideology of the day. (3) The author was aware that the first tithe for priests constituted an innovation with regard to Num 18:21-24.—D.J.H.

1234. G. S. SELBY, "The Meaning and Function of *syneidēsis* in Hebrews 9 and 10," *RestorQuart* 28 (3, '85-'86) 145-154.

The article considers the background of the term *syneidēsis*, its meaning in Hebrews, and its function in Hebrews 9–10. The author's argument in Hebrews 9–10, contrasting the sacrifice of Jesus with the sacrifices offered in the Mosaic cult, hinged on the effect each had upon the conscience. Because the new order inaugurated by the sacrifice of Jesus had provision for the cleansing of the conscience, it was fundamentally superior to the old order.—C.R.M.

1235. A. J. Levoratti, "'Tú no has querido sacrificio ni oblación.' Salmo 40,7; Hebreos 10,5," *RevistBíb* 48 (4, '86) 193-237.

The article first distinguishes four types of discourse in the letter to the Hebrews: hermeneutical, narrative, paraenetic, and argumentative. Then it focuses on Heb 10:5-10 with special attention to the true nature of the sacrifice of Christ on the cross, thus concluding a critique of R. Girard's understanding of Christ's sacrifice [see §§ 30-1227; 31-298, 774]. —D.J.H.

1236. M. R. Miller, "What Is the Literary Form of Hebrews 11?" *JournEvangTheolSoc* 29 (4, '86) 411-417.

Heb 11:1–12:2 is an encomium on Jesus arranged according to the following outline: *prooemium* (11:1-3), genealogy (11:4-38), and epilogue (11:39–12:2). Hebrews has varied the traditional four-part encomiastic outline (see Sirach 44–50) by including the "acts" in both the genealogy and epilogue.—C.R.M.

Catholic Epistles

1237. [Jas 4:18-24] M. L. Soards, "The Early Christian Interpretation of Abraham and the Place of James Within That Context," *IrBibStud* 9 (1, '87) 18-26.

(1) The similarity between Jas 4:18-24 and Jewish interpretation of Abraham is particularly obvious in two points: interpreting Gen 15:6 in relation to Genesis 22, and referring to Abraham as the "friend of God." (2) James either had heard something about Paul or was responding to some kind of Paulinist person, group, or activity.—D.J.H.

1238. R. L. Richardson, "From 'Subjection to Authority' to 'Mutual Submission': The Ethic of Subordination in 1 Peter," *Faith and Mission* [Wake Forest, NC] 4 (2, '87) 70-80.

The Greek term *hypotassesthai* in 1 Peter shifts in meaning from "subjection to authority" to "considerate submission to others" as the author moves from talking about subordination to the state to subordination within the Christian community.—D.J.H.

1 Peter, § 31-1247.

1239. [1 Pet 2:12–3:12] J. H. L. Dijkman, "1 Peter: A Later Pastoral Stratum?" *NTStud* 33 (2, '87) 265-271.

Contrary to the thesis of W. Munro, *Authority in Paul and Peter* (1983), that the main purpose of the *Haustafeln* was to support the major institutions of Greco-Roman society, the call to subjection in 1 Pet 2:12–3:12 reveals many traits and expressions of thought that are so typically Jewish that it is totally out of character to interpret it as a later pro-Roman interpolation attempting to dissociate Christians from Judaism.—C.R.M.

1240. [1 Pet 2:18-25] M.-L. Lamau, "Exhortation aux esclaves et hymne au Christ souffrant dans la 'Première épître de Pierre,'" *MélSciRel* 43 (3, '86) 121-143.

The exhortation to submission addressed to slaves suffering unjust treatment (1 Pet

2:18-20) must be read alongside the hymn to the suffering Christ (1 Pet 2:21-25), especially with reference to the themes of suffering and the opposition between justice and injustice. The hymn itself must be understood in terms of its own hermeneutical undertaking, in relation both to the figure of the Suffering Servant in Second Isaiah and to the nonviolent Jesus portrayed in the Gospels.—D.J.H.

1241. D. E. Johnson, "Fire in God's House: Imagery from Malachi 3 in Peter's Theology of Suffering (1 Pet 4:12-19)," *JournEvangTheolSoc* 29 (3, '86) 285-294.

By consistent employment in 1 Pet 4:12-19 of the imagery of the Lord's coming as a refiner's fire, drawn from Mal 3:1-5, Peter placed his readers' sufferings in the perspective of their identity as the new temple of God. The NIV rendering of the key terms does not allow the reader the possibility of discerning this OT background. Somehow a way should be found to put the "fire" back into *pyrōsis* (v. 12) instead of translating it with the bland "painful trial," and the *oikos tou theou* (v. 17; NIV: "family of God") must again appear as the sanctuary surrounded by associations of awe and holiness.—C.R.M.

1242. F. F. Segovia, "Recent Research in the Johannine Letters," *RelStudRev* 13 (2, '87) 132-139.

A fairly comprehensive overview of the present state of research on the Johannine letters emerges from the recent commentaries by R. E. Brown (1982), F. Fleinert-Jensen (1982), G. Schunack (1982), P. Bonnard (1983), K. Grayston (1984), and S. S. Smalley (1984). On the basis of these six commentaries the article surveys debate on five topics: the genre of 1 John, the structure of 1 John, the opposition behind 1 and 2 John, Diotrephes and the Presbyter, and the letters and the Fourth Gospel. The disagreements on all the traditional issues are a sign of scholarly strength and vibrancy.—D.J.H.

1 John, § 31-1131.

1243. D. E. Hiebert, "Studies in 3 John. Part 2 (of 3 parts): An Exposition of 3 John 5-10," *BiblSac* 144 (574, '87) 194-207.

This installment of a three-part exposition of 3 John [see § 31-783] deals with the first two of the four matters contained in the body of the letter, all of which directly involved the recipient. Vv. 5-8 present the obligation to support the missionaries of the gospel, and vv. 9-10 condemn the hostile activities of domineering Diotrephes.—C.R.M.

1244. J. Fossum, "Kyrios Jesus as the Angel of the Lord in Jude 5-7," *NTStud* 33 (2, '87) 226-243.

Jude 5-7 presents Jesus as the Angel of the Lord, adapting certain Jewish traditions about a divinely delegated intermediary, who not only led the people out of Egypt but also was responsible for the punishment of the people in the wilderness, the imprisonment of the fallen angels, and the destruction of Sodom and Gomorrah. *Iēsous* in v. 5 is undoubtedly the *lectio difficilior* and now may be accounted for by the identification of Jesus with the Angel of the Lord. The variants *kyrios* and *theos* may be explained as substitutions by a copyist not familiar with this identification.—C.R.M.

1245. F. J. Botha, "Die verklaring van die boek Openbaring" [The Interpretation of the Book of Revelation], *NedGerefTeolTyd* 27 (1, '86) 29-37.

A review of the contents of Revelation is presented with reference to seven different perspectives on the role and position of the church in the world.—B.C.L.

1246. R. Duckworth, "Making Sense of the Apocalypse," *Priests & People* [London] 1 (2, '87) 54-56.

Observations are offered on the genre, theme, imagery, and symbolism of Revelation. —C.R.M.

1247. U. Vanni, "La promozione del regno come responsabilità sacerdotale dei Cristiani secondo l'Apocalisse e la Prima Lettera di Pietro," *Gregorianum* 68 (1-2, '87) 9-56.

Having become priests and "kingdom" through Christ (see Rev 1:5; 5:10; 20:6), Christians cooperate with Christ toward the progressive building up of the kingdom on earth and thus mediate between the "mystery" intended by God's design and its concrete actuation in history. Study of 1 Pet 2:4-10 indicates that the common priesthood of Christians includes vertical (holy-priestly) and horizontal (kingly-priestly) dimensions.—D.J.H.

1248. J. H. Ulrichsen, "Dyret i Åpenbaringen. En skisse til tidshistorisk forståelse av kapitlene 13 og 17" [The Beast in Revelation. A Sketch toward a Historical Understanding of Revelation 13 and 17], *NorskTeolTids* 87 (3, '86) 167-177.

The metaphors used in Revelation 13 and 17 describe contemporary rather than eschatological events. Historical study shows that the identity of the beast in these passages must be understood against the background of the legend of *Nero redivivus.*—H.M.

Rev 17, § 31-1248.

1249. [Rev 21–22] A. Feuillet, "Visión de conjunto de la mística nupcial en el Apocalipsis," *ScriptTheol* 18 (2, '86) 407-431.

The mystical marriage of the Lamb of God in Revelation 21–22 is closely related to themes in the Gospel tradition (especially Jn) and illumines it. The marriage feast of the Lamb was anticipated in earlier visions in the book of Revelation: the invitation to the banquet (3:20), the victory of the elect (7:9-17), and the life of the church (12:1-6; 14:1-5).—D.J.H.

1250. M. Wojciechowski, "Apocalypse 21.19-20: Des Titres Christologiques Cachés dans la Liste des Pierres Précieuses," *NTStud* 33 (1, '87) 153-154.

To understand the significance of the twelve precious stones adorning the foundations of the walls of the New Jerusalem, one must interpret the initial letters of the gems in the list with reference to christological titles: *Iēsous Christos Sōtēr, Christos Basileus (kai) Telos (tapeinos), Christos Huios Anthrōpou.*—D.J.H.

BIBLICAL THEOLOGY

1251. R. Morgan, "Gabler's Bicentenary," *ExpTimes* 98 (6, '87) 164-168.

J. P. Gabler's distinction in 1787 between biblical and dogmatic theology is rightly taken as the birth-hour of modern NT theology. But his attempt at remapping theological study also deserves attention for identifying a problem that remains divisive: how to use the Bible responsibly in making doctrinal and ethical decisions.—D.J.H.

1252. C. Nichol, "Updating Adolf von Harnack: The tension between myth and its embodiment: Country Music, The New Testament, and Sexuality," *Colloquium* 19 (1, '86) 33-42.

Harnack argued that the NT presents a kernel of timeless spiritual-ethical truth encumbered by a cultural husk ultimately irrelevant to its truth. Although Harnack's model helps us to see the tension between myth and embodiment, his description of it is ultimately unsatisfactory. We need to look for the kernel of the gospel through the lens of the cultural husk by which it is presented. The essence of Christianity is also conveyed through the husk, this often through aesthetic form.—D.J.H.

1253. B. C. Ollenburger, "What Krister Stendahl 'Meant'—A Normative Critique of 'Descriptive Biblical Theology,'" *HorBibTheol* 8 (1, '86) 61-98.

The two central distinctions made by K. Stendahl with respect to biblical theology, namely, that between descriptive and normative and that between what it meant and what it means, are described and critiqued. The categories by which Stendahl attempted to articulate the distinctive tasks of biblical theology are unhelpful, simply because of the logical problems involved in an understanding of these categories as he uses them. He claims without sufficient argument that historical-critical descriptions exhaust the work of biblical theology. The possibility remains open to consider afresh what biblical theology's interests in the text are, and of reflecting on the descriptive and normative components of the methodologies that serve those interests.—C.R.M.

1254. M. Saebø, "Johann Philipp Gablers Bedeutung für die Biblische Theologie. Zum 200-jährigen Jubiläum seiner Antrittsrede vom 30. März 1787," *ZeitAltWiss* 99 (1, '87) 1-16.

After supplying biographical information about Gabler (1753-1826), the article situates his 1787 inaugural lecture at Altdorf on the distinction between biblical theology and dogmatic theology in the context of his life's work. It concludes with observations about the impact and significance of Gabler's work.—D.J.H.

Christology

1255r. *Bible et christologie* [*NTA* 29, p. 218; § 29-675r].

R. A. Kereszty, "The 'Bible and Christology' document of the Biblical Commission," *IntCathRev/Communio* 13 (4, '86) 342-367.—The Pontifical Biblical Commission's document on the Bible and Christology fails to provide an in-depth analysis of the contemporary christological scene, though one can find many helpful insights in its evaluation of various trends. Its real importance lies in (1) its emphasis on some methodological principles that transcend the historical-critical method in christological research while preserving its valid contribution, and (2) its introduction of the categories of “primary” and “auxiliary language” to explain the normative character of biblical Christology for all subsequent Christologies of the church.—D.J.H.

1256. P. M. Casey, “General, Generic and Indefinite: The Use of the Term ‘Son of Man’ in Aramaic Sources and in the Teaching of Jesus,” *JournStudNT* 29 (’87) 21-56.

Aramaic sources give sufficient evidence for the existence of *br ’nš(’)* as an idiom in making a general statement about oneself (and sometimes also a group of associates) in order to avoid sounding exceptionally exalted or feeling exceptionally humiliated. A core of authentic Son of Man sayings in the Synoptic Gospels (e.g. Mt 12:32/Lk 12:10; Mt 8:20/Lk 9:58; Mk 2:27; Lk 22:48; Mt 11:19/Lk 7:34) turn out on reconstruction to be examples of this idiom. The genuine Son of Man sayings about Jesus’ death (e.g. Mk 14:21; 10:45; 8:31; Lk 22:48), most of them predictions, were further developed in light of the circumstances in which he died. Inauthentic Son of Man statements were then developed on the basis of the term and Jesus’ return being found in Dan 7:13. Further Son of Man sayings about Jesus’ parousia were generated without reference to Dan 7:13.—D.J.H.

1257. D. R. de Lacey, “Jesus as Mediator,” *JournStudNT* 29 (’87) 101-121.

The early church was attracted by the paralleling, if not identifying, of Jesus with certain intermediaries of Jewish thought, primarily those which were developed precisely to explain God’s dealings with the world (e.g. Wisdom). According to Gal 3:20 Jesus the mediator is the means by which humans enter God’s presence.—D.J.H.

1258. W. Harrington, “Christology and Scripture,” *DocLife* 37 (2, ’87) 63-73.

After indicating the thoroughly positive thrust of the Pontifical Biblical Commission’s 1984 statement on Scripture and Christology, the article focuses on the historical setting of Johannine Christology and then offers observations on the traditional Chalcedonian Christology. For all its brilliance and attractiveness the Johannine Christology cries out for the balance of the *theologia crucis* of Mark and Paul.—D.J.H.

1259. D. Jackson, “A Survey of the 1967-1981 Study of the Son of Man,” *RestorQuart* 28 (2, ’85-’86) 67-78.

Due to the publication of at least six major works on the Son of Man, the year 1967 stands out as a watershed. The years 1967-1981 have proven no more fruitful than earlier years in producing a solution to problems regarding origins, meaning, and methods. There is need to follow a literary course that accepts that the only solid evidence for Jesus’ use of the Son of Man is to be found in the Gospels. M. D. Hooker’s *Son of Man in Mark* (1967) holds bright methodological prospects.—D.J.H.

1260. F. Stagg, “The Concept of the Messiah: A Baptist Perspective,” *RevExp* 84 (2, ’87) 247-258.

The article first discusses the rise of Christology, Jesus’ identity and vocation, and his humanity and divinity. Then after situating Christology with regard to the Trinity, it relates Jesus’ messiahship to the kingdom of God, eschatology, and salvation.—D.J.H.

1261. J. Alonso Díaz, "La evangelizacíon de los gentiles como problema de la Iglesia primitiva," *StudOvet* 10 ('82) 95-117.

After comments on Jewish particularism and proselytism in antiquity, the article describes the beginnings of the Christian mission to the Gentiles through the activity of Stephen and Philip, the missionary activity of Barnabas and Paul and the conflicts aroused by it, the outcome of the crisis and the elimination of Paul, and the resurgence of Paulinism after the destruction of Jerusalem. The expansion of Christianity in the Greco-Roman world was first and foremost a necessary adaptation of the gospel to a new culture.—D.J.H.

1262. A. T. M. Cheung, "The Priest as the Redeemed Man: A Biblical-Theological Study of the Priesthood," *JournEvangTheolSoc* 29 (3, '86) 265-275.

Exegetical studies of a biblical-theological nature suggest how the theme of the priest as the redeemed (ideal) man works itself out in Scripture. The discussion proceeds under the following headings: priesthood in the OT, Jesus as the eschatological man-priest, the priesthood of Christ in Hebrews, and the priesthood of all believers. Priesthood has its primary significance in typifying the redeemed (ideal) man.—C.R.M.

1263. P. T. R. Gray, "Ministry in the New Testament and the Early Church," *Consensus* [Waterloo, Ont.] 12 (1-2, '86) 53-70.

Jesus did not establish any authoritative ministry. Certain "apostles" became the first leaders in the midst of various other (charismatic) ministries. Despite reservations, authoritative ministries (elders in Jewish-Christian communities, bishops and deacons in Pauline communities) developed in the second generation. Their teaching authority was seen always in terms of protecting the Christian tradition, not ruling. The development of an authoritative ministry paralleled the development of the NT canon and an orthodox creed, all being part of the same struggle.—D.J.H.

1264. F. Laub, "Sozialgeschichtlicher Hintergrund und ekklesiologische Relevanz der neutestamentlich-frühchristlichen Haus- und Gemeinde-Tafelparänese—ein Beitrag zur Soziologie des Frühchristentums," *MünchTheolZeit* 37 (4, '86) 249-271.

After reviewing research on the NT domestic codes and their possible backgrounds, the article discusses the domestic codes in the context of the *oikos* in antiquity and explores the NT domestic codes as an early Christian creation. Next it traces the development from the early Christian *oikos* to the episcopally directed congregation. Finally it reflects on the *oikos*-church as a new religious community.—D.J.H.

1265. P. O'Leary, "New Testament Foundations for Primacy," *Centro Pro Unione* [Rome] 30 ('86) 44-51.

In seeking NT foundations for primacy we need to look at the pattern of apostolic leadership, especially within the group of apostles. In addition to bearing witness to the primacy of God's word, Paul showed how the preacher of the gospel must break through all human barriers to reach out to those who are on the outside. There is a remarkable consensus in the NT about the preeminent place of Peter. Yet his preeminence does not take him outside the group of apostles. The ecumenical problems focus on how the primacy of Peter is continued in the church.—D.J.H.

1266. R. SCHNACKENBURG, "Charisma und Amt in der Urkirche und heute," *MünchTheol Zeit* 37 (4, '86) 233-248.

The article examines how according to NT witnesses the Holy Spirit is operative in charisms and church offices and how the Spirit correlates those two phenomena. Giving particular attention to 1 Corinthians 12–14 and other Pauline texts, it investigates the relation between (1) charism and the Spirit, (2) church office and the Spirit, and (3) charism and church office under the direction of the Spirit.—D.J.H.

1267. M. VELLANICKAL, "Ecclesial Communion: A Biblical Perspective," *Biblebhashyam* 12 (3, '86) 182-195.

Since the apostles experienced Christ as a life and fellowship, the church that results from sharing this experience must necessarily be a community of fellowship with God and with one another. The theme of ecclesial communion is discussed with reference to the OT, the NT, and church life.—D.J.H.

Various Themes

1268. M. ANDERSON AND P. CULBERTSON, "The Inadequacy of the Christian Doctrine of Atonement in Light of Levitical Sin Offering," *AnglTheolRev* 68 (4, '86) 303-328.

The article seeks to clear away some of the confusion about the Christian doctrine of atonement by examining the function of atonement in the Levitical sacrificial system, tracing the uses of *kapārâ* and related terms in the Hebrew Bible and their equivalents in the Greek NT and other versions, pointing out the inadequacies of the Christian doctrine of atonement, and suggesting how that doctrine might be more precisely understood and applied.—D.J.H.

1269. O. BENETOLLO, "Il peccato originale nella Bibbia," *SacDoc* 31 (5, '86) 472-489.

After discussing the theological characterizations of original sin as *originatum* and *originans*, the article considers hermeneutical issues in Genesis 2–3 and examines its teaching about original sin. Then it focuses on Paul's teachings about the universality of Adam's sin and Christ's redemption according to Rom 5:12-21.—D.J.H.

1270r. E. BISER, *Jesus für Christen* (Freiburg—Basel—Vienna: Herder, 1984) 192 pp.

——, *Paulus für Christen* [*NTA* 30, pp. 359-360].

G. BAUDLER, "Jesus und Paulus für Christen heute," *TheolLitZeit* 112 (1, '87) 9-18.—After describing the nature of the two books, the article takes up five issues raised by them: the function of historical-critical exegesis, the significance of the linguistic form of the biblical texts for their transmission (and the relationship between Jesus and Paul opened up from it), the significance of a biographical presentation of Jesus and the early Christian witnesses for the transmission of faith, the significance of emotional factors in transmitting and learning faith (especially for understanding Jesus' death and resurrection), and Biser's new accents in understanding the essence of Christian faith. The widest possible diffusion of these books could mean a new beginning for Christianity in our time.—D.J.H.

1271. E. R. Carroll, "The New Testament Charisms of the Blessed Virgin Mary," *OneChrist* 22 (4, '86) 356-362.

The NT supplies strong support for regarding Mary as the perfect charismatic. Her charisms included praise, tongues, and intercession.—D.J.H.

1272. C. Colpe, "Jesus und die Besiegelung der Prophetie," *BerlinTheolZeit* 4 (1, '87) 2-18.

The themes of sealing the prophets and rooting out the anointed ones are traced with reference to Jewish apocalypticism, Jesus, Jewish Christianity, early Islam, medieval Manichaeism, and medieval Judaism.—D.J.H.

1273. M. J. Cook, "The New Testament and Judaism: An Historical Perspective on the Theme," *RevExp* 84 (2, '87) 183-199.

There has been a growing consensus concerning the presence of anti-Judaism in the NT, though R. Ruether's claim that a virulent anti-Judaism was intrinsically related to or integral with earliest Christology is unlikely. Three avenues of approaching NT passages that disparage Jews or Judaism should be communicated to Christian laity: (1) The binding nature of sacred texts often really lies with the disposition of the interpreters thereof. (2) Sacred texts may be the product of various types of historical conditioning, an understanding of which may be indispensable in determining the genuine sanctity of any given passage. (3) The sacred values of a religion may in some instances clash with passages of sacred texts and therefore possibly overrule them.—D.J.H.

1274. F. de Coninck, "Le royaume de Dieu comme critique des royaumes des hommes," *FoiVie* 85 (6, '86) 47-72.

The biblical idea of God as king is a critical notion with regard to politics as they are practiced. Far from being disinterested in the political sphere, Jesus was involved in it with means that totally escape those who are customarily employed in that field.—D.J.H.

1275. W. R. Domeris, "Biblical Perspectives on the Poor," *JournTheolSAfric* 57 ('86) 57-61.

The primary category of the poor in the Bible is the literal poor who stand in a special relationship of kinship to the God of Israel who functions as their guardian/redeemer (*gô'ēl*). —D.J.H.

1276. A. Dumas, "Le bonheur. Sujet biblique," *Quatre Fleuves* [Paris] 23-24 ('86) 9-19.

After establishing the earthly character of happiness according to the Bible, the article discusses how the Bible speaks about happiness under four headings: in abundance, exultation, in the midst of adversities and sorrows, and snare and promise.—D.J.H.

1277. N. M. Flanagan, "Mary of Nazareth: Woman for all Seasons. A Marian Creed," *Marianum* 48 (1-2, '86) 154-169.

W. Pannenberg and R. E. Brown were correct in their contention that the NT writers were more interested in Mary as a symbol than as a historical figure. Mary points to the feminine face of God. A seven-point Marian creed concludes the article.—D.J.H.

1278. M. GILBERT, "La Bible et l'homosexualité," *NouvRevThéol* 109 (1, '87) 78-95.

Attitudes toward homosexuality are examined with reference to ancient Near Eastern and Greco-Roman writings, OT texts (Gen 19:1-11; Lev 18:22; 20:13; Wis 14:26), intertestamental Jewish works, NT texts (1 Cor 6:9; Rom 1:26-27; 1 Tim 1:10), and other early Christian writings. The three NT texts denounce both male and female homosexuality; they are not limited to pederasty. Homosexuality cannot be a Christian demeanor.—D.J.H.

1279. J. GOLDSTAIN, "The Law of Christ," *SIDIC* [Rome] 19 (3, '86) 14-15.

Jesus' accomplishment of the Law and the Prophets is a concentration on the law of love, which springs from the ethical tradition of Israel. The Torah of the Messiah does not mean a new Torah replacing the old one but simply the final perfection of the same Torah.—D.J.H.

1280. M.-L. GUBLER, "Niemand kann euch die Freude nehmen . . . (Joh 16,22)," *Diakonia* 18 (1, '87) 4-13.

After singling out resignation and bitterness as enemies of joy in the church, the article discusses biblical perspectives on joy with reference to Isaiah 60, Neh 8:10, Jeremiah 31, Jn 16, Philippians, and other texts.—D.J.H.

1281. F. HAHN, "Schabbat und Sonntag," *EvangTheol* 46 (6, '86) 495-507.

(1) Sabbath and Sunday stand together not only in a historical continuity but also in a very close inner connection. (2) Sabbath and Sunday stand in the light of God's creative activity; they are signs of his goodness for all humankind and the order of life imparted by him. (3) Sabbath is the memorial of God's special history with Israel, which took its beginning in the election of the people and the rescue from Egypt and remained efficacious. (4) Sabbath points beyond creation and election to the fulfillment of God's historical activity. (5) On the basis of Jesus' action and especially his resurrection, Sunday has become the sign for God's saving activity in our world and reminds us that God wishes to impart to us humans life and the future.—D.J.H.

1282. K. KERTELGE, "Maria, die Mutter Jesu, in der Heiligen Schrift. Ein Beitrag zum ökumenischen und innerkatholischen Gespräch," *Catholica* 40 (4, '86) 253-269.

After considering Mary as a theme in present-day theology, the article discusses the NT statements about Mary from the perspective of historical-critical exegesis and with attention to the diversity and tensions in them. Then it sketches a theology of the Mother of Jesus in the spirit of Scripture as model and mother of believers. It concludes with reflections on the possibilities of an ecumenical agreement about Mary in theology and praxis.—D.J.H.

1283. J. LAMBRECHT, "Power as Service," *LouvStud* 12 (1, '87) 54-61.

This biblical-theological reflection on power as service proceeds in three stages: Jesus ("the greatest among you must be your servant"), Mark ("whoever would be great . . ."), and Paul ("servants for Jesus' sake").—D.J.H.

1284. T. LINCOLN, "Outreach to Gentiles and Jews: Further New Testament Reflections," *JournEcumStud* 23 (4, '86) 667-670.

Evangelism is clearly mandated by the church's Scriptures. Even if G. S. Sloyan [§ 31-370] is correct in stating that Gentiles in the primitive church did not proselytize Jews, that fact is irrelevant to the question of contemporary outreach.—D.J.H.

1285. F. J. Moloney, "'The Living Voice of the Gospel' (*Dei Verbum* 8). Some Reflections on the Dynamism of the Christian Tradition," *Salesianum* 48 (2, '86) 225-254.

The expanded version of an article published in *AusCathRec* [§ 31-359].—D.J.H.

1286. L. Monloubou, "La Bible et l'image," *EspVie* 96 (51, '86) 715-719.

The article first examines biblical attitudes toward images in the context of the various ways of encountering God. Then it discusses images of God, the prohibition of images, the golden calf, and Christ as the image or "icon" of God.—D.J.H.

1287. R. Murray, "From Biblical Roots," *Way* 27 (2, '87) 79-88.

After an outline of how prophecy was understood in biblical times and what it has meant in Christian tradition and practice and in current uses of the term, criteria are offered for judging an utterance or action worthy to be called prophetic.—C.R.M.

1288. U. Onunwa, "The Biblical Basis for Some Healing Methods in African Traditional Society," *AfricTheolJourn* 15 (3, '86) 188-195.

The Bible and traditional African society share a comprehensive understanding of health, certain therapeutic techniques, and the idea of sin as a factor in physical illness.—D.J.H.

1289. T. Polk, "In the Image: Aesthetics and Ethics Through the Glass of Scripture," *HorBibTheol* 8 (1, '86) 27-59.

After reflecting on the nature of aesthetics and its relation to ethics, the article focuses on the artificer and the artifact in the Genesis creation accounts, the OT concept of the Law as re-creation, and NT developments of the "image of God" idea (symmetry, irony, and ethics as praise).—D.J.H.

1290. L. Sabourin, "Traits 'protocatholiques' dans le Nouveau Testament," *SciEsp* 38 (3, '86) 301-315.

The "protocatholic" features in the NT are examined under three headings: from kingdom to church, church and ministries, and faith and tradition. The final section reflects on the consequences of "protocatholicism" for understanding the NT canon.—D.J.H.

1291. H. Schützeichel, "Die Einsamkeit Jesu und die Einsamkeit des Christen," *ErbAuf* 63 (1, '87) 24-40.

After describing the solitude of Jesus during his public ministry, the article reflects on his solitude in his passion and death, and suggests consequences for Christians.—D.J.H.

1292. M. Smith, "Salvation in the Gospels, Paul, and the Magical Papyri," *Helios* [Lubbock, TX] 13 (1, '86) 63-74.

The magical papyri and the Synoptic Gospels shared the understanding of salvation as attaining, improving, or perpetuating our good life in this world. Paul seems to have been more concerned with salvation from our present life. Some of Paul's inconsistencies were indigenous to pagan magic as well as to Christianity (which was magical to begin with). —D.J.H.

1293. G. Soares-Prabhu, "The Unprejudiced Jesus and the Prejudiced Church," *Way* 27 (1, '87) 4-14.

We find in the NT the curious paradox of Christ proclaimed as the end of prejudice by an increasingly prejudiced church. Jesus comes across as unusually free from the ethnic, class, and sexist prejudices harbored by people of his time. Yet there is in the NT a clearly defined tendency toward an in-group exclusivism.—D.J.H.

1294. P. Stuhlmacher, "Das neutestamentliche Zeugnis vom Herrenmahl," *ZeitTheol Kirch* 84 (1, '87) 1-35.

The Lord's Supper (see Mk 14:22-25; Mt 26:26-29; Lk 22:14-20) was not simply the Christian version of Passover, nor did it merely grow out of Jesus' fellowship-meals with tax-collectors and sinners. Rather it was the thanksgiving-sacrifice meal of the risen Lord celebrated in the sign of Jesus' death and resurrection that brought believers together for table-fellowship. In 1 Corinthians 10–11 Paul developed the ecclesial significance of the Lord's Supper: The encounter with Christ as Reconciler and Lord finds its highest earthly concretization in the Lord's Supper. Jn 6:52-58 supplies evidence for a vigorous debate in Johannine circles about the nature of the eucharistic elements.—D.J.H.

1295. D. Wenham, "The Kingdom of God and Daniel," *ExpTimes* 98 (5, '87) 132-134.

The book of Daniel (especially chaps. 2 and 7) should be recognized as the primary background for the NT concept of the kingdom of God. This finding lends weight to the opinion of those who see the Son of Man sayings as having a Danielic background.—D.J.H.

1296. J. Wilkinson, "Healing in Semantics, Creation and Redemption," *Scottish Bulletin of Evangelical Theology* [Edinburgh] 4 (1, '86) 17-37.

The biblical understanding of health involves right relationship to God, oneself, other people, and the environment. The article also considers healing on the basis of creation and redemption, as well as healing in the church today.—D.J.H.

1297. D. T. Williams, "The baptism of repentance: A further factor in the Infant Baptism debate," *TheolEvang* 20 (1, '87) 37-49.

Christian baptism should be seen not as a means or a symbol of the removal of sin but rather as a ceremony with essentially the same meaning as its immediate precursor—the baptism of John the Baptist. The latter was a sign of repentance and so signified a determination to leave the old life and commence a new life. In this way the forgiveness of sins became a possibility but was not integral with the meaning of baptism as such.—D.J.H.

1298. D. F. Wright, "The Origins of Infant Baptism—Child Believers' Baptism?" *ScotJournTheol* 40 (1, '87) 1-23.

The baptism of babies in families converted to Christianity may have begun early in the apostolic age, though the baptism of babies born to Christian parents probably did not. The latter practice may have developed out of the emergency baptism of infants sometime in the 2nd century, or out of the inclusion of infants in household conversion-baptisms, or out of the practice of baptizing very young children who could answer for themselves.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1299. J. P. Brown, "The *Templum* and the *Saeculum:* Sacred Space and Time in Israel and Etruria," *ZeitAltWiss* 98 (3, '86) 415-433.

After outlining contacts between the Etruscans and the ancient Near East, the article compares the Roman and Hebrew understandings of space and time with reference to the sacred area or precinct (Latin *templum*) and the sacred age or utmost collective generation (*saeculum*). The sacred precincts had a common name: Latin *templum,* Greek *temenos,* and Hebrew *timnâ.* Rome and Israel agreed in making the *saeculum* 110 years. The shift of *saecula* was marked by portents like a trumpet-sound and a comet; the NT writers wove together the Etrusco-Roman and Hebrew-rabbinic versions of the shift of the *saecula.* —D.J.H.

1300. G. P. Corrington, "Power and the Man of Power in the Context of Hellenistic Popular Belief," *Helios* [Lubbock, TX] 13 (1, '86) 75-86.

The notion of "embodied power" produced the "saviors" of the Hellenistic world: gods, heroes, powerful rulers and benefactors, philosophers, magicians, thaumaturges, and other religious figures. The most successful way to win converts in the Greco-Roman world was to lay claim to power and to demonstrate possession of it by a particular person or group.—D.J.H.

1301. J. Helgeland, "Their World and Ours: Ancient and Modern," *Helios* [Lubbock, TX] 13 (1, '86) 3-15.

A reflection on religion in the Greco-Roman world with reference to C. Geertz's definition of religion as a cultural system.—D.J.H.

1302r. D. Hellholm (ed.), *Apocalypticism in the Mediterranean World and the Near East* [*NTA* 28, pp. 218-219].

F. García Martínez, "Encore l'apocalyptique," *JournStudJud* 17 (2, '86) 224-232.—After situating the collection in its scholarly context, the article reflects on some of its results for studying apocalyptic: (1) To understand Jewish and Christian apocalyptic one must set aside apocalypticism in the history-of-religions sense. (2) The tendency to reduce apocalyptic to a literary genre used in the apocalypses is fruitless. (3) The apocalyptic tradition must be studied with reference to the dates of the different apocalypses and the developments within the apocalyptic tradition. (4) The volume should stimulate a syntagmatic approach to apocalyptic texts in the light of current linguistic theories.—D.J.H.

1303. H. Koester, "La tradition apostolique et les origines du gnosticisme," *RevThéolPhil* 119 (1, '87) 1-16.

After a review of the traditional understanding of the emergence of the idea of apostolic authority, an alternative reconstruction is offered based on a critical assessment of all the available sources, including noncanonical materials. The discussion considers the function of apostolic authority in the early period, the placement of the sayings of Jesus under the cover of apostolic authority, the interpretation of the sayings and the gnostic gospel, and the catholic church and the apostolic gnostic gospel. The conception of apostolic authority applied to the canon and the offices of the primitive catholic church was derived ultimately from the interpretation of the sayings of Jesus in the first stages of gnostic theology.—C.R.M.

1304. A. B. Kolenkow, "'Divine Men' and Society," *Forum* 2 (4, '86) 85-92.

This discussion of ancient "divine men" emphasizes their empowerment by relations to the gods and the limitation of asceticism. The magician's or the prophet's ascesis became the basis of his ability to receive power and to control or bypass the gods. The ascesis in turn became the reason why the society believed the person able to do miracles.—D.J.H.

1305. B. Kriegbaum, "Die verfolgte Kirche der Frühzeit. Überlegungen zu einem nach wie vor aktuellen Thema," *IntKathZeit/Communio* 16 (2, '87) 110-121.

This survey of the persecutions undergone by Christians in the time of the primitive church and in the 2nd and 3rd centuries A.D. gives special attention to their impact on the life and spirituality of the Christians and to the church's relations with the state. In times of persecution the radical character of the Christian calling became manifest.—D.J.H.

1306. A. Wire, "Ancient Miracle Stories & Women's Social World," *Forum* 2 (4, '86) 77-84.

This examination of miracle stories about women from various Mediterranean traditions within three centuries of Jesus' birth focuses on three roles that defined the ancient woman's social identity (daughter, wife or widow, and mother) and then looks at stories that take place outside these roles. These miracle stories indicate five great times of crisis for a woman: engagement, conception, disability, the death of a son, and the entrance of divine power.—D.J.H.

Archaeology

1307. M. Aviam, "The Roman Temple at Kedesh in the Light of Certain Northern Syrian City Coins," *TelAviv* 12 (2, '85) 212-214.

The central "doorway" in the Roman temple at Kedesh in Galilee was in reality a very large window through which the sanctuary and the statue of the deity could be illuminated by the rising sun. Coins from the northern Syrian cities of Orthosia and Caesaria ad Libanum attest the existence of gratings and bars in temple openings.—D.J.H.

1308. E. Ayalon, "Two Wine Presses from the Roman Period at the Haaretz Museum Centre," *TelAviv* 11 (2, '84) 173-182, plate 38.

The two wine-presses excavated on the grounds of the Haaretz Museum Center in Tel Aviv were constructed in the 2nd century A.D. and went out of use about the end of the 2nd or beginning of the 3rd century A.D. These wine-presses represent a definable stage in the development of such installations in the land of Israel and thus contribute to the dating of different components in this development.—D.J.H.

1309. D. Barag, "Tyrian Currency in Galilee," *IsrNumisJourn* 6-7 ('82-'83) 7-13.

Tyrian bronze and silver coins formed a major part of the currency in Galilee in early Roman imperial times. Tyre's coins surpass in considerable number the coins from the local mints of Sepphoris, Tiberias, and nearby Acco-Ptolemais and Caesarea Paneas.—D.J.H.

1310. I. CARRADICE, "Coinage in Judaea in the Flavian Period, A.D. 70-96," *IsrNumis Journ* 6-7 ('82-'83) 14-21, plates 2-4.

The small "prutah," which had been the most widespread bronze coin circulating in Judea before A.D. 70, was no longer produced in the Flavian period. The Roman authorities in Syria and Judea issued provincial coinages that were definitely Roman in character. The only other new bronze coins available to the local inhabitants were the issues of the Herodian client king Agrippa II and a small number of Greco-Syrian cities. These coins also honored the Roman emperor and had fabric and designs typical of Greek imperial coinage.—D.J.H.

1311. D. CHEN, "On the Chronology of the Ancient Synagogue at Capernaum," *Zeit DeutschPalVer* 102 ('86) 134-143.

Pottery recovered under pavements of the earlier synagogue at Capernaum dates to the 4th century A.D. This singular discovery clinches the debate concerning the date of the construction of the present monument. Thus the late-2nd/early-3rd-century A.D. date proposed for the synagogues at Capernaum and elsewhere in Galilee by H. Kohl and C. Watzinger and the long maintained "three types" theory regarding ancient synagogues in Israel prove incorrect.—D.J.H.

1312. M. FISCHER, A. OVADIAH, AND I. ROLL, "The Roman Temple at Kedesh, Upper Galilee: A Preliminary Study," *TelAviv* 11 (2, '84) 146-172, plates 25-37.

The archaeological research so far carried out at Kedesh in Upper Galilee has revealed a rich and elaborate architectural complex consisting of a *temenos* with a temple of the *prostylos hexastylos* type at its center. The architectural decoration is in the Corinthian style with "baroque" characteristics. The temple was the southernmost link in the chain of Roman temples in the Syro-Phoenician region. Its construction began around the beginning of the 2nd century A.D. and continued in stages over a century or so. Both the epigraphical evidence and the two eagles with outspread wings carved on the facade indicate that the temple was dedicated to Baalshamin, the holy sky-god worshipped by the people of Syria and Phoenicia. —D.J.H.

1313. A. KINDLER, "The Status of Cities in The Syro-Palestinian Area As Reflected by Their Coins," *IsrNumisJourn* 6-7 ('82-'83) 79-87.

The numismatic evidence shows that most of the twenty-three Roman *coloniae* in the Near East outside of Asia Minor were founded during the first half of the 3rd century A.D. The few exceptions of earlier foundations were Berytus ca. 14 B.C., Heliopolis ca. 12 B.C., Caesarea Maritima between A.D. 70 and 81, and Aelia Capitolina in A.D. 135. All the cities that were Roman *coloniae* struck coins. But Roman provincial authorities had the right to intervene with the local monetary policy either by encouraging or restricting the activity of the mint.—D.J.H.

1314. R. S. KRAEMER, "Non-Literary Evidence for Jewish Women in Rome and Egypt," *Helios* [Lubbock, TX] 13 (2, '86) 85-101.

Study of funerary inscriptions from Rome indicates that Jewish women in Rome were active participants in the religious life of their communities both at home and in the synagogues. According to the Egyptian papyri, Jewish women were active in the economic and social life of their communities. The nonliterary evidence requires us to rethink our perceptions of Judaism and Jewish women.—D.J.H.

1315. S. T. PARKER, "Peasants, Pastoralists, and *Pax Romana:* A Different View," *Bull AmSchOrRes* 265 ('87) 35-51.

E. B. Banning's conclusion [§ 30-1317] that peaceful "mutualism" generally reigned between sedentary agriculturalists and nomadic pastoralists during the Roman and Byzantine periods in southern Transjordan is not supported by the weight of available evidence. His survey region is too limited to test the hypotheses of mutualism and conflict. He fails to consider many types of evidence—ethnographic, literary, epigraphic, and archaeological—that suggest that conflict between desert and sown was inherent for human relations in the region at least since the Iron Age. He simply refers to the "Roman/Byzantine" period and fails to allow for the likelihood that the balance between conflict and cooperation varied considerably over seven centuries. [The same issue (pp. 52-54) contains a reply by Banning.]—D.J.H.

1316. H. SHANKS, "The Jerusalem Wall That Shouldn't Be There. Three Major Excavations Fail to Explain Controversial Remains," *BibArchRev* 13 (3, '87) 46-57.

Three major excavations have been conducted on the wall that runs parallel to the northern wall of the Old City of Jerusalem. The identifications of this wall as the so-called Third Wall (E. L. Sukenik and L. A. Mayer, S. Ben-Arieh and E. Netzer) or as Titus' circumvallation wall (K. Kenyon) are equally problematic.—D.J.H.

1317. A. ST. CLAIR, "The Torah Shrine at Dura-Europos: A Re-Evaluation," *JahrbAnt Christ* 29 ('86) 109-117, plates 14-15.

The selection and juxtaposition of images in the painting on the Torah shrine of the synagogue at Dura Europos should be interpreted as evoking the Feast of Tabernacles, which was represented as it was celebrated in the past and as it will be celebrated in the future. As such it was a fitting focus for worship in the synagogue, since through the celebration of this feast Jewish hopes for and faith in the messiah's coming and eternal peace were expressed. —D.J.H.

1318. J. E. TAYLOR, "The Cave at Bethany," *RevBib* 94 (1, '87) 120-123.

The cave discovered in 1950 on the grounds of the Sisters of Charity of St. Vincent de Paul at Bethany is best identified as the *hospitium* ("guestroom") of Martha and Mary. It served as a small cave-chapel between the 4th and 7th centuries A.D.—D.J.H.

1319. L. M. WHITE, "The Delos Synagogue Revisited: Recent Fieldwork in the Graeco-Roman Diaspora," *HarvTheolRev* 80 (2, '87) 133-160.

After a review of the discovery of the debated "synagogue" edifice on Delos in the light of recent attention to the origins and development of the synagogue, two new inscriptions from Delos are discussed and the structure of the Delian building is reconsidered. Other houses on the island not only provide precedents for the architecture of the synagogue building but also suggest something of the nature of the synagogue establishment on Delos as a kind of guild or collegial association.—C.R.M.

Dead Sea Scrolls

1320. J. M. BAUMGARTEN, "The calendars of the book of Jubilees and the Temple Scroll," *VetTest* 37 (1, '87) 71-78.

The 364-day calendar derived from the pseudo-scientific lore of *1 Enoch.* In *Jubilees* it found its most extreme advocacy as the bulwark of the Sabbath. *Temple Scroll* likewise accepted it without excluding the exposition of other ancient calendric schemes such as the sequence of pentecontad festivals. In the Qumran library the entire spectrum of calendric traditions was represented and was apparently coordinated with the prevailing luni-solar calendar.—D.J.H.

1321. P. Callaway, "*ʾrbyh* in the Temple Scroll XXIV, 8," *RevQum* 12 (2, '86) 269-270.

Close examination of 11QTemple 24:8 suggests that the resh in the peculiar word *ʾrbyh* (translated by Y. Yadin as "wood logs" or perhaps "pieces [of the sacrifice]") should actually be read as a daleth (J. Maier). A still more coherent rendering emerges from reading the word as *ʾdbyḥ,* and by translating the expression *ʾdbyḥ lbd* in 24:8 either as "to be sacrificed separately" or simply "sacrificed separately."—F.D.W.

1322. P. Callaway, "*Mî ʿad tûmām:* An Abbreviated Gloss?" *RevQum* 12 (2, '86) 263-268.

The expression *mî ʿad tûmām* in CD 2:9, unintelligible in its context, has been restored by some to have originally read *mîyyiśrāʾēl ʿad tûmām.* But this reading does not square fully with the context. Comparison with CD 20:13-14 suggests that a better restoration for 2:9 is *mîyyôm ʿad tûmām.* This reading agrees better with the immediate context (see the reference to "generations" [*dôrôt*] in 2:8) and with other usage in CD. As it stands, *mî ʿad tûmām* may represent an abbreviated gloss based on Deut 2:14 in a document that uses abbreviations elsewhere (see CD 15:1; 19:1).—F.D.W.

1323. P. Callaway, "Source Criticism of the Temple Scroll: The Purity Laws," *RevQum* 12 (2, '86) 213-222.

The only published theory on the literary sources of *Temple Scroll* so far is that of A. M. Wilson and L. Wills [§ 27-1200], who identified five main sources (Calendar Source, Priestly Source, Purity Source, legal material from Deuteronomy, and a fifth group of originally independent documents) as having been joined in stages by redactional seams to form the present text. Closer study of their proposed "Purity" Source (cols. 48:1–51:5a) shows that cols. 45:1–51:10 actually contain many of the same key features, and that even this section cannot be neatly separated from the so-called "Temple" Source in cols. 2–13 and 30–46. Thus one can hardly speak of an independent Purity Source underlying 48:1–51:5a.—F.D.W.

1324. B. J. Capper, "'In der Hand des Ananias . . .' Erwägungen zu 1 QS VI, 20 und der urchristlichen Gütergemeinschaft," *RevQum* 12 (2, '86) 223-236.

Candidates entering Essene property-sharing communities made at first a provisional, but obligatory, transfer of their property to the community. Ananias and Sapphira's property-surrender in Acts 5:1-11 is best understood in the same way, though this interpretation is rare. When Peter asserts that Ananias' property, after sale, remained in his *exousia* (Acts 5:4), the Semitic *Vorlage* must be the legal phrase *byd.* In 1QS 6:20 *byd* indicates the "blocked account" for holding a novice's property. The linguistic parallel supports the thesis that the church of Jerusalem used the Essene system of provisional property-surrender.—F.D.W.

1325. J. Carmignac, "L'Infinitif Absolu chez Ben Sira et à Qumrân," *RevQum* 12 (2, '86) 251-261.

Study of the infinitive absolute in Sirach and the Qumran writings shows that the emphatic use, though still well attested in Sirach, tends to disappear at Qumran. While both preserve the verbal use almost as often as the OT, the adverbial use (often with a preposition) tends to increase. The nominal use, involving the infinitive absolute preceded by *'yn,* seems to be an innovation in Sirach and in the Qumran library by comparison with biblical Hebrew. —F.D.W.

1326. J. Carmignac, "Roi, Royauté et Royaume, dans la Liturgie Angélique," *RevQum* 12 (2, '86) 177-186.

Recent publication of 4QŠirŠabb$^{a\text{-}e}$ [= 4Q400-407] has helped fill a lacuna created by the otherwise striking absence of expressions elsewhere in the Qumran library for the kingship (or kingdom) of God. This new material refers forty-two times to God as king (*mlk*) and twenty times to his sovereignty (*mlkwt*), but never to his active exercise of that status (= reign, *mlwkh*). The six times that "realm" appears (*mmlkwt*), it is always plural; each time it refers to the regions over which a king exercises his power, such usage is connected with the angels and not with God.—F.D.W.

1327. J. Duhaime, "Dualistic Reworking in the Scrolls from Qumran," *CathBibQuart* 49 (1, '87) 32-56.

The Qumran *Community Rule, War Scroll,* and *Damascus Document* have been modified by the addition of short passages introducing two supernatural opponents: the Prince of Light (or Angel of Truth, or Michael) and Belial (or the Angel of Darkness, or the Prince of the domination of ungodliness). After raising methodological questions, the article examines a definition and typology of dualism and sketches a history of research. Then it offers arguments for the presence of secondary dualistic additions in 1QS 3:13, 18b-23a, 23b-25a; 1QM 13:9b-12a; 17:4-8b; and CD 5:17c-19. It concludes by describing work in progress and some questions related to the subject.—D.J.H.

1328. F. García Martínez, "Bibliographie," *RevQum* 12 (2, '86) 293-315.

The first part in this installment of the ongoing bibliography of Qumran research [see § 31-403] provides publication data for Qumran works, related works, collective works, re-editions or translations, and thesis manuscripts. The second part concerns articles and book reviews in periodicals. Altogether 224 items are included.—D.J.H.

1329. E. Jucci, "Il *pesher,* un ponte tra il passato e il futuro," *Henoch* 8 (3, '86) 321-338.

The composition of the Qumran pesharim was based on two fundamental convictions: (1) the complete identification between the community's life and the Scriptures, and (2) the belief that the community lived in decisive times when the Scriptures and their prophecies were being fulfilled.—D.J.H.

1330. E.-M. Laperrousaz, "Brèves remarques archéologiques concernant la chronologie des occupations esséniennes de Qoumrân," *RevQum* 12 (2, '86) 199-212.

Allowing for the limits on numismatic evidence in dating, coins recovered from Qumran suggest that Period I began around 100 B.C. and ended about 67 B.C., toward the close of the Hellenistic period (well before the earthquake in 31 B.C.). Other textual and archaeological data combine with numismatic evidence to support the view that Period II actually occurred in two phases. Period IIa, beginning about 24/23 B.C. and ending in A.D. 6 with the reconstitution of Judea as a procuratorial province, corresponds with the first period of occupation at Ain-Feshka. Carbon dating of the burnt palm beams found at Qumran, which approximates not just when they were finally burned but also when they were originally cut down, suggests that Period IIb lasted from about A.D. 14 to 68, when destruction was visited on this region by Roman forces under Vespasian.—F.D.W.

1331. E.-M. LAPERROUSAZ, "Notes sur l'évolution des conceptions de 'Guerre Sainte' dans les manuscrits de la mer Morte," *RevQum* 12 (2, '86) 271-278.

In the entire Qumran library only 1QM (*War Scroll*) and 11QTemple (*Temple Scroll*) treat war at any length. The different approach to war in each may be explained by the historical circumstances of their composition. *Temple Scroll,* which offers limited rules for war led by the king against strictly human enemies, probably comes from Period I, before the Master was attacked and driven into exile in Damascus about 67-63 B.C. *War Scroll,* which treats warfare in great detail as a final battle of the "sons of light" against all the pagan nations and involves both angelic and human powers, was probably written after such persecution awakened interest in eschatological and messianic speculation within the community. —F.D.W.

1332. E.-M. LAPERROUSAZ, "Sur l'histoire de la communauté essénienne de Qoumrân: Quelques remarques provoquées par une recension," *RevÉtudJuiv* 145 (3-4, '86) 383-384.

The note responds to C. Lambert's request for a synthesis of the history and thought of the Qumran community [see *RevÉtudJuiv* 144 (1-3, '85) 255] by calling attention to what the author has already accomplished in his books and by reflecting on the significance of archaeological criteria for dealing with Qumran materials.—D.J.H.

1333. J. LÜBBE, "A Reinterpretation of 4 Q Testimonia," *RevQum* 12 (2, '86) 187-197.

Study of 4QTestimonia to date has been piecemeal and selective. Reevaluation of the external and internal evidence shows that this text has an overall unity of structure and is directed to contemporary rather than future concerns. Far from being a simple collection of messianic "proof-texts," 4QTestimonia actually represents a self-affirmation by the sect and an emphatic condemnation of its opponents. Any elements of messianic belief are totally subordinate to this contrast of apostasy and fidelity.—F.D.W.

1334. K. A. MATHEWS, "The Paleo-Hebrew Leviticus Scroll from Qumran," *BibArch* 50 (1, '87) 45-54.

After recounting the discovery of 11QpaleoLev, the article gives a material description of the scroll and discusses its scribal practices, script and date (ca. 100 B.C.), spellings, and variant readings [see § 30-1337]. This manuscript, as a witness to the history of the OT text, compromises our expectations and refuses to be classified textually along traditional lines.—D.J.H.

1335. G. W. NEBE, "Der Buchstabenname *YOD* als Ersatz des Tetragramms in 4 Q 511, Fragm. 10, Zeile 12?" *RevQum* 12 (2, '86) 283-284.

M. Baillet's assertion that *ywd* in 4Q*511* 10:12 is an abbreviation for the divine name deserves reexamination since similar usage is otherwise unparalleled at such an early date. Considering the context, which concerns God's judgment on creation, it is far more likely that *ywd* is a scribal error for *ydw* and refers to the familiar OT image of God's chastising hand. Such a scribal error is otherwise well-attested in the Qumran library.—F.D.W.

1336r. C. Newsom, *Songs of the Sabbath Sacrifice* [*NTA* 31, p. 258].

E. Qimron, "A Review Article of *Songs of the Sabbath Sacrifices: A Critical Edition,* by Carol Newsom," *HarvTheolRev* 79 (4, '86) 349-371.—Newsom has given us a good edition of the texts, important initial observations, and even a concordance. The article provides a systematic description of the language of the work, calls attention to a few mistakes in transcription and some possible alternative readings, offers remarks on the translation and commentary, and expresses regret about the many mistakes in the concordance.—D.J.H.

1337r. L. H. Schiffman, *Sectarian Law in the Dead Sea Scrolls* [*NTA* 28, p. 109].

C. Milikowsky, "Law at Qumran. A Critical Reaction to Lawrence H. Schiffman, *Sectarian Law in the Dead Sea Scrolls: Courts, Testimony, and the Penal Code,*" *RevQum* 12 (2, '86) 237-249.—Schiffman's new work on legal texts from Qumran and the Cairo *Damascus Document* treats such subjects as the number and qualifications of judges and witnesses, reproof and punishment, restitution of lost or stolen property, use of the divine names, the sectarian penal code, purity ritual, and communal meal. His judicious use of a broad range of methodologies and list of parallels adds significantly to the scholarly discussion; but his tendency to harmonize different texts and resort to hypothesis in his exegesis sometimes leads to unjustified conclusions, as comments on twenty-seven different passages show.—F.D.W.

1338. Y. Thorion, "Beiträge zur Erforschung der Sprache der Kupfer-Rolle," *RevQum* 12 (2, '86) 163-176.

Building on J. T. Milik's work in the *editio princeps,* this study of the orthography of the Copper Scroll treats full and defective writing, rendering of terminal *a* and *e,* alternation between *r* and final *n* (as well as *'mwt/rgmt*), the gutturals ʿayin and aleph, the use of *ś* and *s,* the plural suffix endings *ym* and *yn,* the use of *š* as a relative pronoun only, the various uses of *šl,* the verb *ṣwp'*, the preposition *mtḥt,* and word order in the use of numbers. The great difficulty in reading this scroll is partly due to poorly-lit photographs; but often even legible words are unintelligible. The group that produced the scroll probably had no real engraver, and so used a workman who was neither fully competent nor fully literate. —F.D.W.

1339. T. Thorion-Vardi, "*Mwr'* in Pešer Habaquq VI, 5," *RevQum* 12 (2, '86) 282.

The word *mwr'* in 1QpHab 6:5 means not just "fear" or "reverence" but "divinity," as the parallel between *'lhykm* and *lmwr'* in Ps 76:12 shows. The parallel between *'lhym* and *pḥd* (the OT synonym for *mwr'*) in Gen 31:42 strengthens this impression. In 1QH 4:26, however, *mwr'* simply means "fear" (see Deut 11:25).—F.D.W.

1340. T. Thorion-Vardi, "Noch zu *kʿs* in 1 Q H IX, 5," *RevQum* 12 (2, '86) 279-281.

The weakening and exchange of the laryngeals and pharyngeals (e.g. aleph and ʿayin) that began in post-exilic Hebrew shows up in various places both in the Qumran scrolls (e.g. 1QS 1:16; 7:14 and 4Q*184* 2:6) and in rabbinic literature. Thus the proposed reading of *'š* for *ʿš* in 1QH 9:5 [§ 29-349] is well-grounded. G. Nebe's alternative [§ 31-407] is imaginative, but is itself based on a rather dubious conjecture.—F.D.W.

1341. E. Tov, "The Orthography and Language of the Hebrew Scrolls Found at Qumran and the Origin of These Scrolls," *Textus* [Jerusalem] 13 ('86) 31-57.

Examination of the language and orthography of the Qumran scrolls in Hebrew shows that the sectarian compositions were written almost exclusively in a particular Qumran manner. Some biblical scrolls and related materials were written in the same "Qumran" mode. But others were written in a manner approximating the Masoretic text. The latter biblical materials were probably brought to Qumran from outside. Two tables conclude the article. —D.J.H.

Jewish Backgrounds

1342. I. T. Abusch, "*Alaktu* and *Halakhah:* Oracular Decision, Divine Revelation," *HarvTheolRev* 80 (1, '87) 15-42.

(1) The Akkadian term *alaktu* means "oracular decision" or "divine revelation." It belongs to the divine sphere and refers to the divine ruling revealed by means of astral signs. The idiom *alaktu lamādu* is coming to know the revelation and announcing its ruling. (2) The word *hilkĕtāʾ* ("going") entered general Aramaic from Akkadian. Akkadian *alaktu* entered or affected Hebrew directly. The meaning "law" was then transferred by Jews from Hebrew *hălākâ* to Aramaic *hilkĕtāʾ*, and Hebrew *lāmad* was translated by Aramaic *yelap.* A term drawn from the realm of divination and denoting an oracular decision revealed by the heavens was more appropriate to express the Jewish understanding of law than a secular juridical term would have been.—D.J.H.

1343. P. S. Alexander, "The Textual Tradition of Targum Lamentations," *Abr-Nahrain* [Leiden] 24 ('86) 1-26.

We possess two complete recensions of *Targum of Lamentations*—one in the western manuscripts, the other in the Yemenite manuscripts. Although the Yemenite recension contains a more consistent and linguistically coherent reading tradition, the western recension is more important with respect to content. A full edition should present the two recensions intact, synoptically, each with its satellite apparatus.—D.J.H.

1344. N. Aminoah, "L'attitude des *ʾAmoraʾim* à l'égard des sources talmudiques antérieures," *RevÉtudJuiv* 145 (1-2, '86) 5-19.

The article examines various versions of anecdotes, sayings, and *sûgiyôt* in seven talmudic tractates. Whereas the amoraim took liberties with the style and details of the anecdotes, they carefully preserved the halakic content of the sayings (though they used their own language and style). In dealing with *sûgiyôt* the amoraim were meticulous about the discourse material but free about the details of the debates.—D.J.H.

1345. S. Bacchiocchi, "Sabbatical Typologies of Messianic Redemption," *JournStudJud* 17 (2, '86) 153-176.

A survey of sabbatical typologies such as the primordial Sabbath, the Sabbath rest, and the Sabbath liberation shows that in biblical and postbiblical times the weekly and annual Sabbaths not only provided personal rest and liberation from social injustices but also epitomized and nourished the hope for future messianic peace, harmony, prosperity, joy, rest, and redemption from sin. The sabbatical-septenary structure of time was used by some to calculate the time of the coming of the messiah. In a sense the Sabbath expressed the goals and aspirations of human life and history.—D.J.H.

1346. M. Bar-Asher, "La langue de la Mishna d'après les traditions des communautés juives d'Italie," *RevÉtudJuiv* 145 (3-4, '86) 267-278.

Four manuscripts of the Mishnah (Kaufmann A 50, Parma De Rossi 138, Paris Heb. 328-329, Florence N.A. 209) that were produced in Italy between ca. A.D. 1050 and 1400 have preserved many linguistic features that go back to the time of the Mishnah itself, when Hebrew was still a living language.—D.J.H.

1347. H. W. Basser, "Josephus as Exegete," *JournAmOrSoc* 107 (1, '87) 21-30.

This analysis of Josephus' method of relating the Eden story (Gen 2:8–3:24) shows that Josephus organized related but scattered biblical passages into coherent units resulting in the concise presentation of a dramatic tragedy illustrating his stated theme: Righteousness leads to prosperity while wickedness leads to doom. He adds nothing significant to the text that cannot be justified by an exegesis of some passage or other and omits those materials that he has used at another point in his narrative or that he believes contain an esoteric reference. His presentation only rarely reflects a simple translation of the Hebrew or Greek versions so that the major part of Josephus' narrative is based upon a complicated exegesis of the biblical text that shows how finely he studied this text. His exegetical ploys expose some of the roots of rabbinic exegetical method and its later development.—C.R.M.

1348. A. I. Baumgarten, "The Pharisaic *Paradosis*," *HarvTheolRev* 80 (1, '87) 63-77.

Over and beyond what was written in the Law of Moses, the Pharisees observed a *msrt*, a *paradosis* that they had received (*paralambanein, qbl*). The *paradosis* of the elders and of the fathers was a deliberate attempt by the Pharisees to give their tradition a pedigree (see *m. 'Abot* 1). In this way they hoped to defend their tradition at a vulnerable point and raise its status from that of a school to the patrimony of the nation. The self-description of the Pharisees, and the responses it provoked among other Jewish groups (e.g. the views of Nicolaus in Josephus *Ant.* 17:41-45; 1QH 4:14-15; Mt 15; Mk 7), illuminate each other and allow us to see more clearly how the Pharisees wanted to appear and were seen by their contemporaries in Palestine prior to the destruction of the Temple.—C.R.M.

1349. J. M. Baumgarten, "The Book of Elkesai and Merkabah Mysticism," *JournStudJud* 17 (2, '86) 212-223.

The article directs attention to Elkesai's affinity with early Jewish mysticism in the following areas: the admonition about the illusion of fire, descriptions of the gigantic measurements of divine beings, and the assurance of advocacy at the great judgment. In terms of halakah Elkesai was substantially within the framework of Jewish practice. In his theological stance he evinced a readiness for accommodation with a variety of prevalent ideas.—D.J.H.

1350. B. Belletti, "Alcune precisazioni sulla teologia di Filone Alessandrino," *StudPat* 33 (2, '86) 385-393.

According to Philo, God is the absolute model to which all created things conform in virtue of the intermediary function of the Logos. The ideas are subordinate to God; God is not an idea.—D.J.H.

1351. M. Black, "The Strange Visions of Enoch," *BibRev* 3 (2, '87) 20-23, 38-42.

1 Enoch holds a special fascination because its main themes (last judgment, Son of Man, resurrection, life to come) form a theological as well as literary and historical bridge between the Hebrew Scriptures and the NT. The authors of Jude and 2 Peter clearly regarded *1 Enoch* as authoritative Scripture.—D.J.H.

1352. D. Boyarin, "Analogy vs. Anomaly in Midrashic Hermeneutic: Tractates Wayyassa and Amaleq in the Mekilta," *JournAmOrSoc* 106 (4, '86) 659-666.

The *Mekilta* tractates *Wayyassa* and *Amaleq* present discussions of texts in Exodus 15–18 in which Rabbi Yehoshua consistently adopts the "analogist" position (i.e. there is a fixed and privileged pairing between the word and its meaning) in opposition to the "anomalist" position of his interlocutors.—D.J.H.

1353. D. Boyarin, "Voices in the Text: Midrash and the Inner Tension of Biblical Narrative," *RevBib* 93 (4, '86) 581-597.

A series of apparently disconnected controversies in *Mekilta deRabbi Ishmael* on Exodus 16 (the manna narrative) contains two coherent readings of the biblical narrative, one in which Israel is represented as justified in asking for bread (Rabbi Yehoshua), and one in which Israel is condemned for this request or rebellion (Rabbi El'azar Hammoda'i). By juxtaposing these two ancient rabbinic readings, the editor of *Mekilta* represented the tension within the biblical narrative and reproduced it in another structure. This interpretation is supported by another *Mekilta* text in which the same rabbi offers two directly opposite readings of the same verse.—D.J.H.

1354. C. Burchard, "The Importance of Joseph and Aseneth for the Study of the New Testament: A General Survey and a Fresh Look at the Lord's Supper," *NTStud* 33 (1, '87) 102-134.

After explaining why NT scholars were slow to discover *Joseph and Aseneth* and what can and cannot be expected from it, the article surveys the use of the work in NT research from 1952 to the present. Then it examines the value of *Joseph and Aseneth* for interpreting NT passages concerning the Lord's Supper, notably Mk 14:22-24 parr., Jn 6, and 1 Corinthians 10–11. Although *Joseph and Aseneth* seems to be irrelevant to the origin of the Last Supper, it can help to explain why the central rite of Christianity was a solemn form of consuming *artos* and *potērion,* why gestures concerning just these two things were remembered from or attributed to Jesus' Last Supper, and why a narrative concerning them was formed at all.—D.J.H.

1355. T. M. Conley, "*Philōn Rhētōr:* A Study of Rhetoric and Exegesis," *Center for Hermeneutical Studies Protocol* [Berkeley, CA] 47 ('84) 1-27.

This investigation of Philo's rhetoric first considers the most important and interesting aspects of his style at the levels of phrases or clauses, sentences, and larger units. Then it discusses Philo's motives and the issues that he meant to address in the "allegories." Finally it treats connections in Philo's writings between rhetoric and hermeneutics. An appendix (pp. 24-27) provides English translations of Greek and Aramaic texts discussed in the article. [The same fascicle contains four responses to the paper (pp. 28-41), a list of participants (p. 42), and a transcript of the discussion of the paper (pp. 43-59).]—D.J.H.

1356. M. J. Cook, “Rabbinic Judaism and Early Christianity: From the Pharisees to the Rabbis,” *RevExp* 84 (2, ’87) 201-220.

Examination of fifteen ways in which rabbinic writings have been alleged relevant to studying various levels in the Gospels (Jesus’ ministry, the apostolic period, the postapostolic period) shows that some of the proposed uses are misleading and others are significantly flawed. The dilemma that most plagues us is the late date of rabbinic literature. In applying rabbinic Judaism to the study of early Christianity we continue to operate only in the realm of possibility or probability but not certainty.—D.J.H.

1357. L. Díez Merino, “La Masora Targúmica,” *EstBíb* 44 (3-4, ’86) 305-317.

After describing the origin of *Targum Onqelos* and its Masorah, the article describes its content, examines the relations of its Masorah with the Tiberian and Babylonian systems, and suggests that it can help in reconstructing a pre-Masoretic text of the OT.—D.J.H.

1358. M. A. Friedman, “Prswm spr ‘l ydy hnḥtw bmqdš: ‘l hbyṭwy ‘ktwb wmwnḥ’ (Publication of a Book by Depositing It in a Sanctuary: On the Phrase ‘Written and Deposited’),” *Lĕšonénu* [Jerusalem] 48-49 (1, ’83-’84) 49-52.

Midrashic sources support S. Lieberman’s finding that books were published in antiquity by depositing them in a sanctuary or public place to safeguard against forgery. A scroll containing new edicts was opened and displayed in a sanctuary or some other public place.—D.J.H.

1359. R. P. Gordon, “Saul’s meningitis according to Targum 1 Samuel XIX 24,” *VetTest* 37 (1, ’87) 39-49.

It was probably for reasons of propriety and decorum that *Targum Jonathan* of 1 Sam 19:24 chose not to give a literal rendering of the Hebrew word *‘ārōm* (“naked”) used to describe Saul’s condition. The targumic term *barśan* may be related to the Arabic *birsām* (“meningitis”), which was ultimately of Persian origin.—D.J.H.

1360. L. L. Grabbe, “The Jewish Theocracy from Cyrus to Titus: A Programmatic Essay,” *JournStudOT* 37 (’87) 117-124.

There is need for a reliable handbook for the entire Second Temple period. The available handbooks and student texts do not usually benefit as they should from specialist studies, tend simply to follow the bias of the sources and to make theological rather than historical judgments, and fail to appreciate the special nature and characteristics of the Second Temple Jewish state.—D.J.H.

1361. J. G. Griffiths, “Egypt and the Rise of the Synagogue,” *JournTheolStud* 38 (1, ’87) 1-15.

It is very likely that the earliest Jewish synagogues arose in Ptolemaic Egypt and that in two respects, the pylon and the basilica, their architecture was sometimes influenced by this environment. Their main purpose, which combined worship and instruction, may well reflect a double emphasis found in Egyptian religious institutions, especially in the Per Ankh, “the House of Life,” an adjunct of the temple that functioned both as a library and as a center of special rites.—C.R.M.

1362. J.-C. INGELAERE, "L'inspiration prophétique dans le judaïsme: le témoignage de Flavius Josèphe," *EtudThéolRel* 62 (2, '87) 237-245.

Brief introductions to and French translations of nineteen texts about prophecy in Josephus' writings are provided under the following headings: the example of Daniel, the gifts of the high priest John Hyrcanus, the personal gift of Josephus, the gifts of the Essenes, the case of the Pharisees, the "false prophets" before the Jewish war, and the prophets of the revolt during the Jewish war. According to Josephus, the prophetic inspiration of the past and of his own time manifested itself through the gift of predicting the future with regard to political or historical matters and without eschatological connotations.—D.J.H.

1363. H. JACOBSON, "Phoenix Resurrected," *HarvTheolRev* 80 (2, '87) 229-233.

Contrary to B. Z. Wacholder and S. Bowman [§ 31-917], not a single argument that Ezekiel the Tragedian was using an eagle as a metaphor for God in *Exagōgē* 254-269 has any substance. There remain good reasons for identifying the *zǭon* as the phoenix. Numerous other specific disagreements with Wacholder and Bowman are outlined.—C.R.M.

1364. J. L. KUGEL, "On Hidden Hatred and Open Reproach: Early Exegesis of Leviticus 19:17," *HarvTheolRev* 80 (1, '87) 43-61.

After a detailed examination of Lev 19:17 within its literary (especially wisdom texts, see Prov 26:24-25; 10:18; 25:9-10) and historical surroundings, diverse interpretations of the verse in various early texts are considered (Sir 19:13-17; *T. Gad* 4:1-3; 6:1-5; 1QS 5:24–6:1; CD 9:2-8; *Sifra* on Leviticus; *Targum ps.-Jonathan*). Two alternative readings of "reproach your neighbor" emerge. The first might be described as the more "natural" reading of v. 17 itself, the "moralistic" or "externalizing" understanding of reproach and its function. It suggests that the Law of Reproach follows the prohibition of "hatred in the heart" because the former helps to prevent the later. The second reading understood v. 17 in the light of vv. 15-16 in a "judicial" sense where reproach was actually part of the judicial procedure. Both alternatives seem to have followed independent careers, surfacing together but in still distinguishable forms in both *T. Gad* and 1QS 5:24–6:1 and finally merging in Mt 18:15.—C.R.M.

1365. R. KÜHSCHELM, "Deuterojesaja und seine Rezeption im NT. Viertes 'Colloquium Biblicum' in Wien," *BibLiturg* 60 (1, '87) 36-42.

The article reports on seven papers (and the discussions inspired by them) prepared for a conference held at Vienna in 1986 on Second Isaiah and its use in the NT. The papers were written by N. Füglister, H. Muszyński, A. Stiglmair, J. Marböck, F. Rozman, B. Tarjányi, and H. Langkammer.—D.J.H.

1366. G. P. LUTTIKHUIZEN, "The Book of Elchasai: a Jewish Apocalypse," *AulaOr* 5 (1, '87) 101-106.

The original *Revelation of Elchasai* was composed in Aramaic by a Jew who lived in northern Mesopotamia during Trajan's Parthian war of A.D. 114-117. It described a vision of two angelic beings of stupendous dimensions, one a male (Hidden Power) and the other a female (Holy Spirit). The book not only announced a cosmic catastrophe and the imminence of the last judgment but also stipulated how the hearers of the revelation should prepare themselves for these eschatological events. More than a century later a Greek version was used by Syrian Judeo-Christians for their religious propaganda in the Christian churches of Rome and Palestine.—D.J.H.

1367. J. Margain, “Notes de lexicographie araméenne. Targum samaritain en Gn 1,” *Sefarad* 44 (2, ’84) 211-216.

The article discusses six Aramaic words in *Samaritan Targum* of Genesis 1: *ryqny* (“empty”) in v. 2, *yʾr* (“herb”) in v. 11, *qmṣ* (“locust”) in v. 20, *bʿlpwš* (“reptile”) in v. 25, *tšbyt* (“likeness”) in v. 26, and *šryr* (“exceedingly”) in v. 31.—D.J.H.

1368. J. Neusner, “Parallel Histories of Early Christianity and Judaism,” *BibRev* 3 (1, ’87) 42-55.

In the 1st century A.D. Christians laid stress on issues of salvation and Pharisees emphasized issues of sanctification. By the 4th century A.D. Jews and Christians were talking about the same issues: the meaning of history, the identity of the Messiah, and the definition of God’s people. These issues would define the foundations of the dispute from that time onward. Thus the impetus for Jewish works like *Genesis Rabbah* and *Leviticus Rabbah* came in part from the encounter with Christianity.—D.J.H.

1369. J. Neusner, “Translation and Paraphrase: The Differences and Why They Matter,” *Hebrew Studies* [Madison, WI] 27 (1, ’86) 26-37.

The English rendition of *Pesikta deRab Kahana* by W. G. Braude and I. J. Kapstein (1975) is a paraphrase based on an eclectic text that finds more sense in the Hebrew original than can be demonstrated to be present. J. Goldin’s translation of *ʾAbot deRabbi Nathan* (1955), despite its literary and philological merits, lacks any sort of reference system and fails to deal with important analytical questions. Their work is contrasted with Neusner’s own translations of the texts.—D.J.H.

1370. J. Neusner, “The Virtues of the Inner Life in Formative Judaism,” *Tikkun* [Oakland, CA] 1 (1, ’86) 72-83.

The emotions encouraged by Judaism in its formative age (e.g. humility, forbearance, accommodation, a spirit of conciliation) corresponded exactly to the social and political requirements of the Jews’ condition in that time. The reason why the same repertoire of emotions persisted with no material change through the unfolding of the writings of the sages of that formative age was the constancy of the Jews’ social and political condition.—D.J.H.

1371. Y. Rash, “Rabbi Éliézer et son fourneau. Les débats des Sages de Yabné,” *Rech SciRel* 74 (4, ’86) 483-509.

With the establishment of the Jewish religious authority at Yavneh after the destruction of the Jerusalem Temple in A.D. 70, apparently minor questions such as the purity of a stove raised basic questions: Could traditions connected with the Temple be preserved, or should they be adapted to new modes of living? Should doctrinal pluralism give way to national unity? These debates brought to the fore strong personalities such as Rabbi Eliezer and Rabban Gamaliel whose conflict is examined in this article.—D.J.H.

1372. J. Ribera i Florit, “La función modificadora de *ʿatid* en arameo,” *AulaOr* 5 (1, ’87) 146-149.

The Aramaic participial form *ʿătîd* derived its function of modifying the verb from

Mishnaic Hebrew. In the Targums it appears not only as a translation device but also in paraphrases. The form entered both western and eastern dialects of Aramaic. In time *'ătîd* became a simple indicator of the future tense.—D.J.H.

1373. A. RICCIARDI, "El reino de Dios en la oración litúrgica judía," *RevistBíb* 48 (4, '86) 239-255.

After explaining the fundamental elements of synagogue worship and Jewish liturgical prayer, the article discusses the eternal reign of God (both present and future) as a central theme of Jewish prayer.—D.J.H.

1374. L. H. SCHIFFMAN, "The Concept of the Messiah in Second Temple and Rabbinic Literature," *RevExp* 84 (2, '87) 235-246.

Two trends of Jewish messianism take their cues from the tradition of the Hebrew Bible. The restorative trend speaks of the restoration of the ancient glories of Israelite independence, whereas the utopian trend speaks of the perfection of society. The two trends at first circulated independently, coming together in the eschatology of the Dead Sea texts, if not earlier. In the aftermath of the destruction of the Temple and the Jewish nation in A.D. 66-73, tannaitic Judaism moved away from the utopianism that had brought on the revolt and moved even further after the failure of the messianic war of Bar Kokhba in A.D. 132-135. Yet in the amoraic period, in Babylonia, such apocalyptic traditions made their appearance in rabbinic Judaism.—D.J.H.

1375. L. H. SCHIFFMAN, "The Rabbinic Understanding of Covenant," *RevExp* 84 (2, '87) 289-298.

The Mishnah and Tosefta speak primarily about covenant as the legal context of circumcision, though the Tosefta already alludes to the other covenants. In the tannaitic midrashim we hear of a series of covenants (with Noah and Abraham, through Moses, with Aaron's sons, etc.). The Talmuds emphasize the dual Torah concept.—D.J.H.

1376. R. SCHMITT, "Ist Philo, Vita Moysis (Mos) II 251 ein Peristasenkatalog?" *NovTest* 29 (2, '87) 177-182.

In Philo's *Vita Moysis* 2:251 the *peristaseis* at the Red Sea are narrated in "staccato" form. They are the obstacles, afflictions, and troubles not of a single person (as in Paul's *peristasis* catalogues) but of an entire people. Philo's narrative can be useful in developing a definition of the *peristasis* catalogue.—D.J.H.

1377. S. SCHWARTZ, "The Composition and Publication of Josephus's *Bellum Iudaicum* Book 7," *HarvTheolRev* 79 (4, '86) 373-386.

Bellum Iudaicum 7 consists of three strata: an early version composed under Titus (A.D. 79-81), a revision under Domitian (82 or 83) containing some new material on Vespasian and Domitian and perhaps some minor revisions of the Ur-book, and a final revision completed early in Trajan's reign containing the Commagene episode and the two stories about the *sicarii* that close the book. These repeated revisions show something of how Josephus worked and also hint at his motivations at different times in his life.—C.R.M.

1378. H. SHANKS, "Don't Let Pseudepigrapha Scare You," *BibRev* 3 (2, '87) 14-19, 34-37.

According to J. H. Charlesworth, one cannot understand Christian origins without understanding the OT Pseudepigrapha. Early Judaism as reflected in the Pseudepigrapha was erudite and sophisticated, alive and full of highly developed metaphysical speculations and introspective perceptions into the psychological complexities of being human. Christianity evolved out of a highly sophisticated and phenomenologically complex Jewish religion and culture, not out of a dying mother.—D.J.H.

1379. B. Standaert, "Les trois colonnes du monde. Continuités et déplacements dans la tradition juive et chrétienne," *CristStor* 7 (3, '86) 441-449.

According to Simeon the Just, the world stands on three pillars: study of the Torah, *'abôdâ* (worship, prayer), and works of mercy. The article examines the interpretation of *m. 'Abot* 1:2 in the Jewish tradition and considers its Christian equivalents in the NT (Acts 2:42; Col 3:12-17) and patristic literature, underlining the importance of cultivating all three values at once.—D.J.H.

1380. M. G. Steinhauser, "The Targums and the New Testament," *TorontoJournTheol* 2 (2, '86) 262-278.

This article aims to introduce the student of theology to the subject of Targums and the NT and the state of targumic studies according to the following outline: What are the targums?, Why is there renewed interest in Targums?, the targumic texts, examples of NT texts related to the Targums, and methodology. In spite of methodological uncertainties, the relation of the Targums to the NT is an area of rich and rewarding research.—C.R.M.

1381. M. E. Stone, "Categorization and Classification of the Apocrypha and Pseudepigrapha," *Abr-Nahrain* [Leiden] 24 ('86) 167-177.

There is no simple formula according to which we may categorize the Jewish literature of the Second Temple period. Before the Pseudepigrapha and similar writings are used as evidence for Second Temple Judaism, they must be examined in the Christian context in which they were transmitted and utilized.—D.J.H.

1382. W. B. Tatum, "The LXX Version of the Second Commandment (Ex. 20,3-6 = Deut. 5,7-10): A Polemic Against Idols, Not Images," *JournStudJud* 17 (2, '86) 177-195.

The Septuagint's version of the second commandment (Exod 20:3-6; Deut 5:7-10) was polemically anti-idolic. Its polemical character stemmed from the use of *eidōlon* ("idol") to render the Hebrew word *pesel* ("sculptured image"). The Septuagint's second commandment addressed neither the issue of making and/or worshipping representations of the God of Israel nor the issue of practicing such visual arts as sculpture and painting—for liturgical or decorative purposes, within or without the cult.—D.J.H.

1383. A. Tosato, "La teocrazia nell'antico Israele. Genesi e significato di una forma costituzionale," *CristStor* 8 (1, '87) 1-50.

Josephus was the first to describe ancient Israel as a theocracy. The initial part of this article describes the Israelite theocracy according to Josephus. The second part traces the constitutional history of Israel from its origins to the days of Josephus: national independence (monarchy), national dependence (divine monarchy), and the great crises of the Hellenistic and Roman eras. The third part proposes an understanding of the Israelite theocracy according to the mind of Josephus.—D.J.H.

1384. W. **Wiefel**, “Das dritte Buch über ‘Moses’. Anmerkungen zum Quaestionenwerk des Philo von Alexandrien,” *TheolLitZeit* 111 (12, ’86) 865-882.

After situating Philo’s questions and answers on Genesis and Exodus within the Philonic corpus, the article surveys modern Christian and Jewish interpretations of Philo and traces the textual history of Philo’s questions and answers (Greek, Latin, Armenian). Then it discusses the life-settings and genres of Philo’s exegetical works, sketches Philo’s views on God and the soul, and asks whether it is profitable to dialogue with Philo.—D.J.H.

Greco-Roman Backgrounds

1385. G. W. **Bowersock**, “*NOUAEMITH*—A Note on ‘An Arabian Trinity,’” *HarvTheol Rev* 79 (4, ’86) 465.

This postscript [see § 31-921] considers the name *n‘ymyt* (“dearest”) attested in Nabataean onomastics with respect to the fourth line of the Froehner text.—C.R.M.

1386. É. **des Places**, “Chronique de la philosophie religieuse des Grecs (1984-1986),” *Bulletin de l’Association Guillaume Budé* [Paris] 45 (4, ’86) 408-423.

This survey [see § 28-1221] of recent research on Greek religious philosophy in antiquity appears under five headings: texts, translations, commentaries; general works; origins; the classical period; and the Hellenistic and Roman periods.—D.J.H.

1387. V. **French**, “Midwives and Maternity Care in the Roman World,” *Helios* [Lubbock, TX] 13 (2, ’86) 69-84.

Relying chiefly on the writings of Pliny the Elder and Soranus, the article describes the different kinds of maternity care found in the Greco-Roman world under five headings: folk medicine, midwives, obstetrics, care of the mother, and care of the newborn after delivery. Most midwives were probably of servile origin or the daughters of lower-class women. —D.J.H.

1388. M. **Harding**, “The Classical Rhetoric of Praise and the New Testament,” *RefTheol Rev* 45 (3, ’86) 73-82.

There appears to be no fruitful link between the classical rhetoric of praise on the one hand and the NT praise of God and the preaching of the gospel on the other. In 2 Corinthians 10–12 Paul vigorously opposed and parodied the rhetorical encomiastic conventions of self-display employed by his adversaries at Corinth.—D.J.H.

1389. E. A. **Judge**, “On Judging the Merits of Augustus,” *Center for Hermeneutical Studies Protocol* [Berkeley, CA] 49 (’85) 1-25.

Judgments about the emperor Augustus are examined under six headings: the first attested verdict on Augustus, the earliest extant writings of Augustus, Augustus on the judgment of the past, Augustus at the last day, a first retrospect on Augustus, and the judgment of history on Augustus. [The same fascicle contains ten responses to Judge’s paper (pp. 26-60), a list of participants and transcript of the discussion inspired by the paper (pp. 61-79), and a select bibliography of Judge’s publications (p. 80).]—D.J.H.

1390. J. S. Lown, "The Miraculous in the Greco-Roman Historians," *Forum* 2 (4, '86) 36-42.

After a survey of some overarching problems with respect to the miraculous in the Greco-Roman historians, brief case studies are presented on Plutarch, Polybius, and Livy. The extreme difficulty in constructing a fixed narrative paradigm in the pagan retelling of the miraculous suggests the plausibility of a new "pagan" paradigm to parallel the "Christian" miracle story, namely, a more free-floating and composite "miracle-cluster account" of portents, omens, visions, dreams, and *mirabilia dictu.*—C.R.M.

1391. R. MacMullen, "Personal Power in the Roman Empire," *American Journal of Philology* [Baltimore, MD] 107 (4, '86) 512-524.

Within the bounds of the Roman empire, principally its central and eastern parts, the article discusses the ordinary inducements to obedience controlled by people who enjoyed "clout." Between the negative and positive forms of inducement persons of local or empire-wide authority built up their power and controlled the world around them.—D.J.H.

1392. L. H. Martin, "Those Elusive Eleusinian Mystery Shows," *Helios* [Lubbock, TX] 13 (1, '86) 17-31.

Contrary to 19th-century evolutionary theories, the soteriological meaning of Eleusinian discourse was linked to agricultural imagery from its beginnings. Eleusinian discourse established the agrarian life as a value in itself over against urban exploitation.—D.J.H.

1393. J. A. North, "Religion and Politics, from Republic to Principate," *JournRomStud* 76 ('86) 251-258.

Five recent books on Roman religion and politics are discussed: P. Moreau, *Clodiana Religio* (1982); H. H. Scullard, *Festivals and Ceremonies of the Roman Republic* (1981); A. Wardman, *Religion and Statecraft Among the Romans* (1982); B. MacBain, *Prodigy and Expiation* (1982); and J. Scheid, *Religion et piété à Rome* (1985). The argument has moved a long way from W. Fowler's notion of a paralyzed Roman state religion that was miraculously revived by Augustus. Religion in Rome should be seen not as an independent force but as an integral part of the system, sharing in its political-social character and in the changes that it underwent.—D.J.H.

1394. R. E. Oster, "'Show me a denarius': Symbolism of Roman Coinage and Christian Beliefs," *RestorQuart* 28 (2, '85-'86) 107-115.

The choice of visual symbols on ancient Roman coins was premeditated and typically reflected ever changing propagandistic needs. Denarii featuring the Julian comet of 44 B.C. and symbols of Roman global supremacy illustrate the value of studying early Christian beliefs in the light of Roman numismatic iconography.—D.J.H.

1395. D. Scott, "Buddhist attitudes to Hellenism: A review of the issue," *StudRel/SciRel* 15 (4, '86) 433-441.

The encounter between Hellenism and Buddhism lasted from the Aśokan period (ca. 250 B.C.) through the Kushan and into the Kushano-Sasanian period (respectively the 1st to the 3rd and the 3rd to the 4th centuries A.D.). The Buddhist sources for this encounter are the various Aśokan edicts, Taranatha's history, and art from northwest India. Buddhism responded to Hellenism, particularly its philosophical and theistic strands. Their encounter forms an early example of East looking at West.—D.J.H.

1396. J. L. SEBESTA, "Textbooks in Greek and Latin: 1987 Supplementary Survey," *Classical World* [Pittsburgh, PA] 80 (3, '87) 185-191.

The headings under Greek and Latin in this survey of textbooks [see § 30-1376] are author/genre; beginner's books; grammars and grammatical aids; readers; composition; dictionaries and word lists; NT Greek; and later Latin. Sections on language books and on paleography and a list of publishers are included.—D.J.H.

1397. L. R. SHEHADEH, "Syria I: The Graeco-Roman Period. A Geo-Historical Study," *NESTTheolRev* 8 (1, '87) 9-23.

Ever since the term "Syria" was erroneously and confusingly introduced by the Greeks in the 6th century B.C., classical writers showed a great deal of variety in defining and delimiting what the term signified to them. Except for a very short period under the Romans, the term "Syria" never denoted one united geopolitical whole.—D.J.H.

1398. J. C. TRAUPMAN, "1987 Survey of Audio-Visual Materials in the Classics," *Classical World* [Pittsburgh, PA] 80 (4, '87) 245-309.

This survey of films, filmstrips, slides, pictures, posters, replicas, recordings, software, etc. pertaining to the classics [see § 30-1377] appears under ten general headings: world history, ancient civilizations, Greco-Roman civilization, Greek civilization, Greek language and literature, Roman civilization, Latin language and literature, postclassical, for the elementary schools, and miscellaneous. A directory of publishers is included.—D.J.H.

1399. C. W. TUCKER, "Greek and Latin Literature in Translation," *Classical Journal* [Tallahassee, FL] 82 (2, '87) 164-177.

This list of English translations of Greek and Latin writings is divided as follows: anthologies of Greek and Latin literature, Greek literature (anthologies, authors), and Latin literature (anthologies, authors). A list of publishers and their addresses is supplied.—D.J.H.

1400. D. ULANSEY, "Mithraic Studies: A Paradigm Shift?" *RelStudRev* 13 (2, '87) 104-110.

In spite of problems with his "Iranian hypothesis," F. Cumont's vision of the nature of Mithraism remained virtually unchallenged for a full seventy years. The 1970s brought sharp criticisms of Cumont's approach and the emergence of the paradigm of the Mithraic tauroctony as a star-map.—D.J.H.

1401. D. ULANSEY, "Mithras and Perseus," *Helios* [Lubbock, TX] 13 (1, '86) 33-62.

The discovery of an astronomical connection between the figure of Mithras and the constellation Perseus provides support for A. L. Frothingham's hypothesis of a connection between the cult of Mithras, whose origin Plutarch traced to Cilicia, and the Cilician Perseus-cult. Mithraism probably began in the response of a group of Stoic intellectuals at Tarsus to the discovery of the precession of the equinoxes by Hipparchus around 125 B.C.—D.J.H.

1402. A. WALLACE-HADRILL, "Image and Authority in the Coinage of Augustus," *Journ RomStud* 76 ('86) 66-87, plates I-II.

After considering the function of coin design in general, the article shows how poorly the conventional contrast of function between obverse and reverse squares with the observable facts of Augustan coinage, examines the emergence of a numismatic idiom suitable to the new regime, and considers the significance of the nonmonarchical elements that persisted. An appendix discusses the date of the first Augustan college of *monetales.*—D.J.H.

The Early Church

1403. R. Bauckham, "The Parable of the Vine: Rediscovering a Lost Parable of Jesus," *NTStud* 33 (1, '87) 84-101.

Acts of Thomas 146 alludes to a parable of Jesus about a vine that is now nowhere extant. The reconstructed parable echoes OT descriptions of the world-tree (see Ezek 31:3-9; Dan 4:10-11, 20) and resembles the description of the eschatological Israel in 1QH 6:15-16. Possible traces of the parable may be identified in *Odes of Solomon* 38:17-19, *Book of Thomas the Contender* 144:19-36, and *Gospel of Thomas* 9, 40. It has a good claim to be an authentic parable of Jesus both on the grounds of its similarity to the parable of the Mustard Seed (Mk 4:30-32 parr.; *Gospel of Thomas* 20) and the Seed Growing by Itself (Mk 4:26-29), and on the grounds of its early attestation in 1 Cor 3:6-9 and Jn 15.—C.R.M.

1404. G. P. Corrington, "The 'Divine Woman'? Propaganda and the Power of Chastity in the New Testament Apocrypha," *Helios* [Lubbock, TX] 13 (2, '86) 151-162.

The 2nd- and 3rd-century A.D. apocryphal Acts contain stories of miracle-working ascetic women whose power to perform miracles was dependent on their celibacy. This article seeks to recover the stories of these "divine women," to establish the connection between female celibacy and miracle-working in these texts, and to show the purposes that these miracle stories served. While female asceticism was not unknown in antiquity, the particular connection of it to miracle-working was a unique phenomenon.—D.J.H.

1405r. J. D. Crossan, *Four Other Gospels* [*NTA* 29, p. 342].

D. F. Wright, "Four other gospels: review article," *Themelios* 12 (2, '87) 56-60.—The article assesses Crossan's treatments of *Gospel of Thomas,* Egerton Papyrus 2, *Secret Gospel of Mark,* and *Gospel of Peter.* The gauntlet thrown down by H. Koester and R. Bauckham to analyze the Gospel tradition in primitive Christianity without isolating the canonical Gospels from other Gospel material deserves to be taken up more happily than it has been by Crossan. Meanwhile the traditional evaluation of the apocryphal Gospels ought not to be hastily discarded, even if it requires qualifications, particularly in the light of *Gospel of Thomas.*—D.J.H.

1406. M. de Jonge, "The Future of Israel in the Testaments of the Twelve Patriarchs," *JournStudJud* 17 (2, '86) 196-211.

That *Testaments of the Twelve Patriarchs* presents a basically consistent view of the future of Israel is established by examining passages dealing with the future resurrection of the patriarchs, the sin-exile-return passages, some Levi-Judah passages, and *Testament of Dan* 5:10–6:10. The work shows a great concern for Israel's final salvation and the definite promise that Israel will share in God's salvation if it obeys God's commandments and/or believes in Jesus Christ.—D.J.H.

1407. K. Gamber, “Die ‘Eucharistia’ der Didache,” *EphLiturg* 101 (1, ’87) 3-32.

The eucharistic prayers in *Didache* 9–10 reflect an Agape-Eucharist based on Jesus’ farewell-meal and the Jewish fellowship meal. The introductory cup was followed by the eucharistic breaking of bread; the eucharistic cup (“cup of blessing”) was offered only after the Agape to those who were present. The unity of Agape and Eucharist was maintained in Jewish-Christian circles in Egypt into the 5th century A.D.—D.J.H.

1408r. R. J. Hoffmann, *Marcion: On the Restitution of Christianity* [*NTA* 29, pp. 110-111.]

G. May, “Ein neues Markionbild?” *TheolRund* 51 (4, ’86) 404–413.—No one since A. von Harnack has produced such a comprehensive and thoroughly new interpretation of the achievements and significance of Marcion. If Hoffmann’s theses were tenable, our interpretation of early church history would have to be rewritten. In spite of good individual observations, however, the book as a whole is unsuccessful. Hoffmann founders on his basic methodological errors. He has neglected to sort out the traditions about Marcion according to their origin and worth with the result that old traditions are called into question and later, clearly legendary accounts are uncritically taken at face value. Hoffmann’s new picture of Marcion is largely a product of fantasy.—C.R.M.

1409. R. Hvalvik, “Barnabas 9. 7-9 and the Author’s Supposed Use of *Gematria*,” *NTStud* 33 (2, ’87) 276-282.

It is quite misleading to characterize the interpretation of Abraham’s 318 men in *Barnabas* 9:7-9 (see Gen 14:14) as *gematria*. The author’s interpretation is based on the fact that the letters signify numbers, but it is entirely the letters that are of interest. The author reflected on the number’s symbol (*tiē*) and recognized the abbreviation for *Iēsous* and a symbol for the cross. Thus 9:7-9 seems to be an important witness to the origin of *nomina sacra*. —C.R.M.

1410. H. Lichtenberger, “Täufergemeinden und frühchristliche Taüferpolemik im letzten Drittel des 1. Jahrhunderts,” *ZeitTheolKirch* 84 (1, ’87) 36-57.

Evidence from *Sibylline Oracles* 4 and Josephus allows the conclusion that the preaching of John the Baptist was known in Rome at the end of the 1st-century independent of early Christian tradition and that a circle closely connected with John’s message existed there. Acts 19:1-7 offers a further example in Ephesus of a diaspora community of disciples of John the Baptist. The mission territory of early Christianity and the expansion of John’s followers, therefore, converged to some extent. Thus the controversy between these two groups found in the Gospels should not be located in the Jordan valley but in the context of the Baptist diaspora where the Gospels themselves originated. The article concludes with observations on the significance of the Baptist movement for early Christianity.—C.R.M.

1411. H. E. Lona, “Der Sprachgebrauch von *sarx, sarkikos* bei Ignatius von Antiochien,” *ZeitKathTheol* 108 (4, ’86) 383-408.

The concept of *sarx* figures prominently in Ignatius’ theology. The article first examines texts in Ignatius’ letters that use *sarx* in relation to Jesus (his Davidic descent, appearance *en sarki*, subordination to the Father, etc.) and then considers christological statements that use *sarx/sarkikos* along with *pneuma/pneumatikos*. Next it discusses Ignatius’ ecclesiological uses of *sarx: enōsis*, abiding in Jesus Christ, and peace *en sarki kai pneumati*. The third section reflects on Ignatius' anthropological uses of *sarx:* the human reality, *sarx-pneuma* and human activity, and the inadequacy of the flesh.—D.J.H.

1412. D. R. MacDonald, "From Audita to Legenda. Oral and Written Miracle Stories," *Forum* 2 (4, '86) 15-26.

An oral tale told by women to justify their teaching and baptizing had its first literary version in *Acts of Paul,* was separated from that Acts to become a cult document, and was rewritten in apostolic vitae, sermons, monastic devotional documents, etc. for half a millennium. At each stage the function, form, and contextualization of the story was altered significantly, but it is clear that each stage represents a diachronic variation of the same tale. The article closes with five theses concerning the transmission of miracle stories, each illustrated by NT miracle stories.—C.R.M.

1413. F. Manns, "L'origine judéo-chrétienne de la prière 'Unde et memores' du Canon Romain," *EphLiturg* 101 (1, '87) 60-68.

The Jewish-Christian origin of the *Unde et memores* prayer in the Roman canon [see § 24-317] is indicated by its literary structure, the allusion to the sacrifice of Isaac (*hostiam puram*), and other features.—D.J.H.

1414. G. Schöllgen, "Die Didache als Kirchenordnung. Zur Frage des Abfassungszweckes und seinen Konsequenzen für die Interpretation," *JahrbAntChrist* 29 ('86) 5-26.

Didache was not intended to provide a comprehensive church order dealing with church life as a whole or even its most important spheres. Rather it was a polemical pamphlet intended to correct misunderstandings about particular problems and to draw up new rules for changing circumstances. Recognition of the literary character of the work casts doubt on complicated theories of its literary development and historical reconstructions of church life based on putative stages in the literary development.—D.J.H.

1415. R. F. Stoops, "If I Suffer . . . Epistolary Authority in Ignatius of Antioch," *HarvTheolRev* 80 (2, '87) 161-178.

This investigation of Ignatius' understanding of his letter writing concludes that the condemnation of Ignatius did not create a radically new kind of authority, that of a martyr, but gave him an opportunity to give final and decisive proof that God had spoken and continued to speak through him. Ignatius understood his situation and letter writing in large part on the model provided by Paul, who, for Ignatius, was someone worthy of being listened to not only because he was one of the apostles but also because he was attested as a disciple who had in fact attained to God.—C.R.M.

Early Church, § 31-1154.

Gnosticism

1416. T. Baarda, "The sabbath in the parable of the shepherd. (*Evangelium Veritatis* 32 18-34)," *NedTheolTijd* 41 (1, '87) 17-28.

The retelling of the parable of the shepherd in *Gospel of Truth* and its functioning as a proof text for the exhortation to the gnostics to be missionaries in this world (31:35–32:49) is examined in order to ascertain the precise meaning of *sabbaton* (32:35). Although scholars have usually interpreted the word in a positive sense as the perfect day (the pleroma), the present analysis suggests a negative implication for Sabbath as the creation of the Demiurge, the world, the cosmos. Gnostic believers are themselves the perfect day and represent the revealing, lifegiving activity of the Son, who also worked on the Sabbath, that is, in this world.—C.R.M.

1417. R. CAMERON, "Parable and Interpretation in the Gospel of Thomas," *Forum* 2 (2, '86) 3-39.

After a consideration of previous investigations on the parables in *Gospel of Thomas,* a formal analysis of the parables in *Apocryphon of James* is presented that highlights the fact that *Gospel of Thomas* preserves its parables without any of the elaborate allegorical applications attested by *Apocryphon of James.* In *Gospel of Thomas* parables were explicated through interpretive introductions, explanatory conclusions, or suggestive interpolations within the parables themselves. By these means individuals and communities appropriated for themselves the hermeneutical power of the parabolic tradition. *Gospel of Thomas* is an important source of as well as witness to the origins and development of this activity. —C.R.M.

1418. A. CAMPLANI, "Alcune note sul testo del VI codice di Nag Hammadi: La predizione di Hermes ad Asclepius," *Augustinianum* 26 (3, '86) 349-368.

After a brief introduction to *Asclepius 21-29* (NHC VI,*8*), the article suggests corrections of the Coptic text on the basis of comparison with the Latin version at five points: 71:23-29; 74:25-28; 75:22-32; 75:17-22; and 75:13-17.—D.J.H.

1419. M. DESJARDINS, "The Sources for Valentinian Gnosticism: A Question of Methodology," *VigChrist* 40 (4, '86) 342-347.

There is a scholarly tendency to view the Nag Hammadi and patristic sources for Valentinian gnosticism in roughly the same manner as Pauline scholars view Paul's letters and Acts. But the absolute primacy of the Nag Hammadi sources is questionable on internal and external grounds. The Nag Hammadi sources are probably less "primary" than Paul's letters are, and the patristic sources in some respects more "primary" than Acts is.—D.J.H.

1420. K. KING, "Kingdom in the Gospel of Thomas," *Forum* 3 (1, '87) 48-97.

After showing that kingdom language in *Gospel of Thomas* is used nonapocalyptically and concerned self-definition, the article suggests that the language and mythology of wisdom uniquely suited the social and ethical needs of the Thomas community. Then on the basis of a clearer grasp of "Thomas'" social interests and theological emphases the kingdom sayings in *Gospel of Thomas* are divided into three categories: (1) sayings invented by "Thomas," (2) traditional sayings to which "Thomas" has added kingdom language, and (3) traditional sayings already containing kingdom language. In the first two categories the use of kingdom language is secondary. In the third category it is "authentic" and may reasonably be considered to belong to the earliest layer of the Jesus tradition.—C.R.M.

1421. D. M. PARROTT, "Gnosticism and Egyptian Religion," *NovTest* 29 (1, '87) 73-93.

The influence of Egyptian religion on the origin and development of gnosticism has been neglected by scholars. An examination of the Nag Hammadi tractate *Eugnostos* makes it possible to see that it was significantly affected by distinctively Egyptian religious conceptions of the *Urzeit.* The influence of *Eugnostos* on subsequent gnostic systems suggests that it was at least one route by which Egyptian religion influenced gnosticism at its core.—D.J.H.

1422. M. Roberge, "Anthropogonie et anthropologie dans la *Paraphrase de Sem* (NH VII, 1)," *Muséon* 99 (3-4, '86) 229-248.

After presenting an analysis of the eschatology and anthropology of *Paraphrase of Shem* (NHC VII,*1*) from clearer texts (focusing on the pneumatic, noetic, and psychic classes of humanity), the article examines the cosmogonic and anthropogonic myth that concerns the greater portion of the tractate (1,16b–2,19a), with particular attention to the elements that clarify its anthropology. Although complex, the myth is quite coherent and its anthropological terminology consistent with the rest of the tractate. Comparisons of *Paraphrase of Shem* with Valentinian gnosis and the *Corpus Hermeticum* demonstrate the importance of this document for the history of gnosticism. An appendix considers clouds or celestial sphere. —C.R.M.

1423. H.-M. Schenke, "Gnosis: Zum Forschungsstand unter besonderer Berücksichtigung der religionsgeschichtlichen Problematik," *VerkForsch* 32 (1, '87) 2-21.

After discussing two nongnostic Nag Hammadi documents (*Teachings of Silvanus, Book of Thomas*), the article focuses on history-of-religions problems associated with the gnostic Nag Hammadi writings: the discovery of Sethianism, Simon Magus and "Simonian" elements, and the (gnostic) metamorphoses of Wisdom.—D.J.H.

Gnosticism, § 31-1075.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

Actes du premier colloque international. Bible et informatique: Le texte, Debora 3, Travaux de Linguistique Quantitative 37 (Paris—Geneva: Champion-Slatkine, 1986, paper) 453 pp. Bibliographies. ISBN: 2-05-100769-1.

The proceedings of a conference held in September 1982 and sponsored by the Association Internationale "Bible et Informatique" (A.I.B.I.) in conjunction with the faculty of theology of the Catholic University of Louvain-la-Neuve, the papers in this volume describe the various automated databases on biblical texts as well as principles and methods for building them, communicate exegetical results derived from automated biblical databases, present documentary databases that may be useful for biblical scholars, reflect on the consequences and requirements linked to the use of computers in biblical exegesis, and call for cooperation on an international scale. The contributors include F. I. Andersen, P. M. Bogaert, J. Cook, J. P. Louw, Y. T. Radday, M. E. Stone, and G. E. Weil. E. Tov's address on the new generation of biblical research involving the use of computers concludes the volume.

K. Aland and B. Aland, *The Text of the New Testament. An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism,* trans. E. F. Rhodes (Grand Rapids: Eerdmans, 1987, $29.95; Leiden: Brill) xviii and 338 pp., 65 plates, 6 charts. Bibliographies. Indexed. LCN: 86-16531. ISBN: 0-8028-3620-8 (Eerdmans), 90-04-08367-7 (Brill).

The English version of *Der Text des Neuen Testaments* [*NTA* 27, p. 320] represents a revision of the original German edition, especially in the descriptive list of minuscule manuscripts in the third chapter. Other changes include some adaptation of bibliographic references for English readers and additions of English illustrative examples. The handbook is divided into seven parts: the editions of the NT, the transmission of the Greek NT, the manuscripts of the Greek NT, the early versions of the NT, introduction to the use of the modern editions, resources, and introduction to the praxis of NT textual criticism (selected passages).

D. E. Aune, *The New Testament in Its Literary Environment,* Library of Early Christianity 8 (Philadelphia: Westminster, 1987, $22.95) 260 pp. Bibliographies. Indexed. LCN: 86-18949. ISBN: 0-664-21912-8.

Aune, professor of religious studies at St. Xavier College in Chicago and author of *Prophecy in Early Christianity and the Ancient Mediterranean World* (1983), seeks to compare the literary genres and forms found in the NT with those of the literary cultures of the ancient Mediterranean world, particularly Hellenism. The seven chapters in his presentation concern the genre of the Gospels (nonliterary and literary "parallels"), the Gospels as ancient biography and the growth of the Jesus literature, Lk-Acts and ancient historiography, the generic features of Lk-Acts and the growth of the "apostle" literature, letters in the ancient world, early Christian letters and homilies, and Revelation and ancient revelatory literature.

M. H. Bacon, *Let This Life Speak. The Legacy of Henry Joel Cadbury* (Philadelphia: University of Pennsylvania Press, 1987, $27.50) xvi and 253 pp. Illustrated. Bibliography. Indexed. LCN: 86-14669. ISBN: 0-8122-8045-8.

Bacon, the author of several books on Quaker history and biography, describes Professor Cadbury as a beloved and central figure in three major communities: NT scholarship, Quaker history, and social activism. Her story of Cadbury's life (1883-1974) includes chapters on his education and early teaching career, his life as a scholar, his achievements as a mature teacher and scholar ("conscience in the classroom"), and his translating the NT.

D. L. BARR, *New Testament Story. An Introduction* (Belmont, CA: Wadsworth Publishing Company, 1987) xix and 379 pp., 13 figs., 4 tables. Illustrated. Bibliographies. Indexed. LCN: 86-18969. ISBN: 0-534-07284-4.

After discussing storytelling in earliest Christianity, Barr introduces the NT writings according to the following outline: the earliest Christian literature (the Thessalonian correspondence), Paul's letters to his followers (Philemon, Philippians, Galatians, 1–2 Corinthians), Paul's address to those outside his circle (Romans), Paul for a new day (Colossians, Ephesians, 1–2 Timothy, Titus), "stories told" (approaches to understanding the Gospels), God's kingdom in a tragic world (Mk), the book of the new community (Mt), the Gospel as heroic narrative (Lk-Acts), irony and the Spirit (Jn, 1–3 John), the dawn of a new day (Revelation), and echoes of other stories (James, Jude, Hebrews, 1–2 Peter). The final chapter reflects on the meanings that Christians found in the NT documents after they were collected into a canon. Barr teaches in the department of religion at Wright State University in Ohio.

J. BECKER (ED.), *Die Anfänge des Christentums. Alte Welt und neue Hoffnung* (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1987, cloth DM 49.80, paper DM 45.80) 280 pp. Bibliographies. ISBN: 3-17-007773-2 (cloth), 3-17-001902-3 (paper).

After a foreword and an introduction by Becker, the volume presents C. Burchard's discussion of Jesus of Nazareth and three chapters on the first Christian generation: C. Colpe on the earliest Jewish-Christian community, K. Löning on the Stephen-circle and its mission, and Becker on Paul and his communities. Then it provides four chapters on the postapostolic period: J. K. Riches on the Synoptics and their communities, P. Lampe and U. Luz on post-Pauline Christianity and pagan society, U. B. Müller on apocalyptic currents, and C. K. Barrett on Johannine Christianity.

M. P. BROWN, *To Hear the Word. Invitation to Serious Study of the Bible* (Macon, GA: Mercer University Press, 1987, cloth $29.95, paper $14.95) vii and 231 pp. Illustrated. Bibliographies. Indexed. LCN: 86-31082. ISBN: 0-86554-251-1 (cloth), 0-86554-252-X (paper).

Brown, professor of Bible at Rhodes College (formerly Southwestern at Memphis, TN), attempts to prepare readers of the Bible for what they find there by way of a few prolegomena. Thus he treats how the Bible came to be, how the Bible came to be Scripture, the texts of the Bible and their transmission, the Bible in English translations, how the Bible has been and is interpreted, and how the Bible can be "word of God."

L. CERFAUX, *Recueil Lucien Cerfaux. Etudes d'exégèse et d'histoire religieuse,* Tome 3, Bibliotheca Ephemeridum Theologicarum Lovaniensium 71 (Leuven: Leuven University Press—Peeters, 1985, paper 1,600 Bel. fr.) lxxx and 458 pp. Bibliography. Indexed. ISBN: 90-6186-187-X.

The initial two volumes of *Recueil Lucien Cerfaux* were published in 1954. The third volume appeared in 1962 [*NTA* 8, p. 144]. This new edition of the third volume includes memorial appreciations of Cerfaux by A. Descamps and J. Coppens, as well as a twenty-page bibliography of Cerfaux's publications. The twenty-six articles appear under four headings: the border-areas of Christianity (five articles); the Gospels—criticism and theology (seven); primitive Christianity (six); and *horae Paulinae* (eight). The topics include the influence of Qumran on the NT (1959), the kingdom parables in *Gospel of Thomas* (1957), the Synoptic problem (1954), the title *apostolos* in the NT (1960), prayer in primitive Christianity (1958), the Christian condition and freedom according to Paul (1956), and Pauline soteriology (1961).

G. H. CLARK, *God's Hammer. The Bible and Its Critics* (2nd ed.; Jefferson, MD: Trinity Foundation, 1987, paper $6.95) x and 212 pp. Indexed. ISBN: 0-940931-99-0.

The eleven essays in this volume concern how one knows that the Bible is inspired (1963), the Bible as truth (1957), verbal inspiration yesterday and today (1956), the Evangelical Theological Society tomorrow (1966), special divine revelation as rational (1958), revealed religion (1969), Holy Scripture (1963), the concept of biblical authority (1979), K. Hamilton's theory of language and inspiration (1972), the nature of truth (1980), and the Reformed faith and the Westminster Confession (1955). H. Lindsell has provided a three-page foreword.

A. Descamps, *Jésus et l'église. Études d'exégèse et de théologie,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 77 (Leuven: Leuven University Press—Peeters, 1987, paper 2,500 Bel. fr.) xlv and 641 pp., plate. Bibliography. Indexed.

The seventeen papers in this volume concern method in biblical theology (1959), the christological import of historical research on Jesus (1975), progress and continuity in the criticism of the Gospels and Acts [§ 15-68], the history of the title "Son of Man" and its relation to Mk (1974), the Sermon on the Mount [§ 26-87], the eschatology of Jesus (1981), redaction and Christology in the Matthean passion account (1972), the structure of the Gospel resurrection accounts [§ 4-621], the resurrection of Jesus and the *croyable disponible* (1976), the new Christology (1981), H. Küng's Christology (1979), the origin of the institutional church according to the NT (1979), the origins of ministry in Jesus' thought [§§ 16-467; 17-57], the origins of the Eucharist (1970), Cenacle and Calvary according to H. Schürmann [§ 24-391r], the Gospel texts on marriage [§§ 23-470; 24-965], and theology and Magisterium (1976). Also included are a bibliography of Descamps's exegetical and theological writings and J. Giblet's nineteen-page appreciation of Descamps as a Louvain exegete and theologian.

J. Drane, *Introducing the New Testament* (San Francisco: Harper & Row, 1987, $19.95) 479 pp. Illustrated. Bibliography. Indexed. LCN: 86-45804. ISBN: 0-06-062069-2.

This introduction to the NT is an expansion and adaptation of three books: *Jesus and the four Gospels* [*NTA* 24, p. 79], *Paul* [*NTA* 22, p. 97], and *Early Christians* [*NTA* 26, pp. 310-311]. Drane is lecturer in religious studies at Stirling University in Scotland.

R. Earle, *Word Meanings in the New Testament* (Grand Rapids: Baker, 1987, $24.95) xvii and 487 pp. Indexed. ISBN: 0-8010-3434-5.

This one-volume edition combines material published in six smaller volumes between 1974 and 1984 [see *NTA* 19, p. 115; 22, p. 216; 25, p. 301]. Earle, distinguished professor of NT emeritus at the Nazarene Theological Seminary in Kansas City, MO, provides brief discussions of key words in the NT in which he seeks out the meaning of the Greek terms and offers interpretations drawn from a wide range of biblical scholarship.

P. Gisel, *Croyance incarnée. Tradition - Écriture - Canon - Dogme,* Lieux Théologiques 9 (Geneva: Labor et Fides, 1986, paper) 166 pp. Indexed. ISBN: 2-8309-0074-X.

Gisel, professor of theology at the University of Lausanne and author of *Vérité et histoire* (2nd ed., 1983), begins by situating his notion of "incarnated belief" in the context of modern theology. Then after discussing witness as a category of the human, he focuses on the issues of tradition, Scripture, canon, and dogma. He concludes by describing Christian faith as a regime of the incarnation.

J. Gnilka and H. P. Rüger (eds.), *Die Übersetzung der Bibel—Aufgabe der Theologie. Stuttgarter Symposion 1984,* Texte und Arbeiten zur Bibel 2 (Bielefeld: Luther-Verlag, 1985, DM 54) 315 pp. ISBN: 3-7858-0294-3.

This volume presents lectures and discussions on biblical translation under the following headings: basic issues in translation from linguistic and theological perspectives (by W. Wilss, K. Reiss, Rüger, A. Schenker, O. Fuchs), examples from the practice of German translation of the Bible (B. Lohse, J. Scharbert, J. de Waard), comments on translating Job 16 and Isaiah 1 (M. Wandruszka, H. Donner, K.-P. Hertzsch, A. Stock) and Mt 13:24-52 and Romans 8 (K. Haacker, Hertzsch, Stock), and summary and evaluation of the symposium (the editors). The appendix provides theses on translation, an article by Reiss, and translations of pertinent texts.

C. E. HAUER AND W. A. YOUNG, *An Introduction to the Bible. A Journey Into Three Worlds* (Englewood Cliffs, NJ: Prentice-Hall, 1986, $29.95) xviii and 333 pp., 6 maps. Illustrated. Bibliography. Indexed. LCN: 85-9510. ISBN: 0-13-478488-X.

This introduction to the study of the Bible examines the historical world out of which the Bible emerged and through which it came to us, the literary world(s) created by the Bible, and the contemporary world in which we read and try to understand the Bible. After orienting readers to the goals and methods of biblical study, it treats the Torah, the Prophets, the Writings, after the Tanak, the Gospels, Acts, and the Letters. A six-page annotated bibliography is included. L. H. Silberman has provided a two-page foreword. The authors teach at Westminster College in Fulton, MO.

J. A. HEWETT, *New Testament Greek. A Beginning and Intermediate Grammar* (Peabody, MA: Hendrickson Publishers, 1986, $14.95) xv and 234 pp. Indexed. ISBN: 0-913573-32-9.

Intended for those who wish to learn Greek and to read a Greek NT, this textbook proceeds from the basic structures of the verb and noun to the more complex constructions. Forms and vocabulary are introduced at a rate such that by the end of two semesters (thirty weeks) or an intensive summer program the student will have covered all the grammar and vocabulary necessary to enter basic Greek exegesis courses. Individual chapters contain vocabulary lists, grammatical explanations, paradigms, and exercises.

Illustrated Dictionary & Concordance of the Bible, ed. G. Wigoder (New York: Macmillan, 1986, $100) 1070 pp. Illustrated. LCN: 86-16318. ISBN: 0-02-916380-3.

Prepared by an international team of scholars, this volume provides information about places and persons mentioned in the OT and the NT as well as major religious concepts and general topics. In the margin next to the entry it lists the biblical references related to the subject. Photographs, maps, outlines of biblical books, and a chronological chart are included. The general editor worked with S. M. Paul on the OT material, B. T. Viviano on the NT, and E. Stern on biblical archaeology. The contributors include D. Barag, J. H. Charlesworth, D. N. Freedman, M. Gilbert, J. Murphy-O'Connor, D. Senior, S. Talmon, and E. Tov.

D. JASPER, *The New Testament and the Literary Imagination* (Atlantic Highlands, NJ: Humanities Press International, 1987, $19.95) xiv and 111 pp. Bibliography. Indexed. LCN: 86-18519. ISBN: 0-391-03482-0.

Jasper, chaplain and fellow of Hatfield College, Durham (UK), seeks to stimulate an imaginative response to the NT writings through increased awareness of their literary dimensions. The eight chapters in his presentation concern attending to the text, the sense of history, imagination and metaphor, the story told, holding to the tradition, proverbial wisdom, fictions and fantasy, and the NT and the literary critic. S. McFague has contributed a four-page foreword.

J. JÓNSSON, *Humour and Irony in the New Testament. Illuminated by Parallels in Talmud and Midrash,* Beihefte der Zeitschrift für Religions- und Geistesgeschichte 28 (Leiden: Brill, 1985, 80 gld.) 315 pp. Bibliography. Indexed. ISBN: 90-04-07500-3.

The reprint of a work published in 1965 contains a new two-page foreword by K. Stendahl and a fourteen-page epilogue by the author. After considering the nature of humor and irony, it treats religious humor, Greek and Roman humor, humor in the OT, and humor in the Talmuds and Midrashim. Next it discusses examples of humor attributed to Jesus in the Synoptic Gospels and the Fourth Gospel. Cases of humor in Acts, Paul's letters, and other NT writings are also examined. The appendix provides exegetical notes on Pauline texts.

Jónsson concludes that three major types of humor are represented in the NT: rabbinic humor and irony (Synoptic Gospels), divine irony (Jn), and emotional humor (Paul's letters, Acts).

E. Käsemann, *Exegetische Versuche und Besinnungen. Auswahl* (Göttingen: Vandenhoeck & Ruprecht, 1986, paper DM 28) 194 pp. ISBN: 3-525-53574-0.

The ten articles reprinted from the two-volume edition of Käsemann's *Exegetische Versuche und Besinnungen* (1960, 1964) deal with the concern and distinctiveness of Paul's teaching about the Last Supper, ministry and community in the NT, the problem of the historical Jesus, the NT and church unity, sentences of holy law in the NT, the beginnings of Christian theology, primitive Christian apocalypticism, the righteousness of God according to Paul, worshipping God in everyday life, and Paul and early catholicism. W. Schrage has provided a two-page preface.

N. P. Madsen, *Bible Reader's Toolbox* (St. Louis, MO: CBP Press, 1987, paper $7.95) 168 pp., 7 maps. LCN: 86-24523. ISBN: 0-8272-0214-8.

Madsen, associate professor of religion at McKendree College in Lebanon, IL, attempts to structure the flood of information about the Bible, to help individuals and groups to examine various biblical books with up-to-date tools, and to help readers value the Bible as the word of God. After explaining why one should read the Bible, he describes the reader's "tool box" and gives hints about using the tools efficiently. Then he provides a guide for the books of the OT, Apocrypha, and NT.

A. J. Mattill, *Ingersoll Attacks the Bible* (Gordo, AL: Flatwoods Free Press, 1987, paper $3) 45 pp. Bibliography.

Mattill seeks to bring together, organize, and summarize criticisms of the Bible scattered throughout the writings of the American free-thinker, R. G. Ingersoll (1833-99). Ingersoll contended that the Bible is cruel, produces cruelty, is contradictory, unscientific, filthy, degrading to women, opposes liberty, etc.

R. E. McNally, *The Bible in the Early Middle Ages*, Scholars Press Reprints and Translations Series (Atlanta: Scholars Press, 1986, paper $9.95) v and 121 pp. Bibliographies. Indexed. LCN: 85-11897. ISBN: 0-89130-912-8.

The reprint of a work originally published in 1959, this volume first describes the study of the Bible in the early Middle Ages with reference to sources, methods, and problems. Then it provides bibliographic information about 240 biblical commentaries (general, OT, NT) produced between A.D. 650 and 1000. The late Professor McNally taught at Woodstock College in Maryland and Fordham University.

C. R. Mercer, *Norman Perrin's Interpretation of the New Testament. From "Exegetical Method" to "Hermeneutical Process,"* Studies in American Biblical Hermeneutics 2 (Macon, GA: Mercer University Press, 1986, $24.95) xi and 139 pp., plate. Bibliography. Indexed. LCN: 86-28510. ISBN: 0-86554-219-8.

Mercer, assistant professor of religious studies at East Carolina University, seeks to demonstrate that the basic issue in Perrin's scholarly career was the proper method in NT exegesis and that the underlying theological motive for his work was his quest for a foundation for faith [see § 30-941]. His presentation is divided into three parts: the development of an exegetical methodology, rethinking the teaching of Jesus, and Perrin and American biblical hermeneutics.

C. Mesters, *Fiore senza difesa. Una spiegazione della Bibbia a partire dal popolo*, trans. E. Demarchi, Spiritualità del Nostro Tempo (Assisi: Cittadella Editrice, 1986, paper 14,000 L) 272 pp.

The Italian version of a work published in Portuguese in 1983, this book explains how to read the Bible profitably, describes the interpretation of the Bible in some base-communities in Brazil, outlines a new way of reading the Bible, reflects on reading the gospel of life, and outlines how biblical theology is done in Brazil today.

J. MYŚKÓW, *Zagadnienia apologetyczne* (Warsaw: Akademia Teologii Katolickiej, 1986, paper) 338 pp. Bibliography. Indexed.

This investigation of apologetic problems treats nine topics: apologetics as the study of the credibility of the fact of revelation, the genres of revelation and the forms in which it has been transmitted, miracle as sign and criterion of revelation, the credibility of Christian sources for knowing Christ, the sayings of Jesus and his extraordinary personality, the resurrection of Christ according to the NT, the genesis and nature of the church, the primacy and infallibility of the bishop of Rome, and the kerygmatic mandate of Jesus and its consequences.

M. A. NOLL, *Between Faith and Criticism. Evangelicals, Scholarship, and the Bible in America,* Confessional Perspectives (San Francisco: Harper & Row, 1987, $19.95) xiv and 255 pp., 6 tables. Bibliography. Indexed. LCN: 86-45822. ISBN: 0-06-066302-2.

Noll, professor of history at Wheaton College in Illinois, describes this book as a historical essay on evangelical interaction with critical biblical scholarship in America over roughly the last century. Thus he treats response to criticism (1880-1900), decline (1900-35), Great Britain as an alternative (1860-1937), return (1935-74), the recent achievement, the standpoints of evangelical scholarship, contemporary uncertainties, and assessment and projection. The appendix provides a survey of evangelical biblical scholars.

R. NORTH (ED.), *Elenchus Bibliographicus Biblicus of Biblica* 65 [1984] (Rome: Pontifical Biblical Institute Press, 1987, paper) 872 pp. Indexed. ISSN: 0392-7423.

Bibliographic information for more than 14,000 items is given here under the following headings: bibliography, introduction, critical texts and versions, exegesis of the entire OT or with the NT, OT historical books, OT didactic books, OT prophetic books, general NT exegesis, NT commentaries—Gospels, Acts, Johannine corpus, Paul, Catholic epistles, biblical theology, biblical philology, Apocrypha—Qumran—Judaica, gnosis and parabiblical religion, history of the biblical Middle East, archaeology, biblical geography, and history of biblical study.

J. PAINTER, *Theology As Hermeneutics. Rudolf Bultmann's Interpretation of the History of Jesus,* Historic Texts and Interpreters in Biblical Scholarship (Sheffield, UK: Sheffield Academic Press, Almond Press, 1987, cloth £25 or $37.50, paper £10.95 or $16.50) xiv and 265 pp. Bibliography. Indexed. ISBN: 1-85075-050-5 (cloth), 1-85075-051-3 (paper).

Painter, head of the division of religious studies at La Trobe University in Melbourne, Australia, and author of *John: Witness and Theologian* (1975), provides an introduction to Bultmann's theology in five chapters: existentialism and Bultmann's theology, hermeneutics and history, signals of transcendence, the transcendent word of grace, and faith and understanding. Painter argues that Bultmann's theology is best understood from the perspective of his work as a NT exegete and that Bultmann's attempt to establish the existential basis of theological knowledge was sound.

A. PENNA, *Introduzione alla Bibbia. Guida alla lettura del Vecchio e del Nuovo Testamento,* Studio 123 (Milan: Arnoldo Mondadori Editore, 1986, paper 16,000 L) 196 pp. Bibliography. ISBN: 88-0028456-2.

This introduction to the Bible contains chapters on the milieu in which the OT took shape, the milieu in which the NT took shape, the structure and composition of the Bible, the evaluation and interpretation of the Bible, and fundamental concepts of the Bible. It also provides a plan for reading important biblical texts. Penna is coauthor of *Il protestantesimo* (1981).

H. RÄISÄNEN, *Raamattunäkemystä etsimässä* (Helsinki: Gaudeamus, 1984, paper) 188 pp. ISBN: 951-662-356-5.

Räisänen, author of *Paul and the Law* (1983) and *The Torah and Christ* (1986), has gathered nineteen articles in Finnish. After a discussion of modern biblical exegesis, the papers appear under four headings: the Gospels and Jesus (five), Christian-life questions (four), principles of biblical interpretation (four), and exegetical sermons (five).

J. A. SANDERS, *From Sacred Story to Sacred Text. Canon as Paradigm* (Philadelphia: Fortress, 1987, $18.95) xx and 200 pp. Bibliography. LCN: 85-45483. ISBN: 0-8006-0805-4.

The complement and sequel to *Torah and Canon* (1972) and *Canon and Community* (1984), the nine essays in this collection deal with the nature and function of the canon (1976), Torah and Christ [§ 20-356], canonical hermeneutics (1976), biblical criticism and the Bible as canon (1977), true and false prophecy (1977), Torah and Paul (1976-77), text and canon (1979), canonical context and canonical criticism (1980), and from sacred story to sacred text. Sanders is professor of intertestamental and biblical studies at the School of Theology at Claremont, CA, and professor of religion at Claremont Graduate School.

H. SCHWEIZER, *Biblische Texte verstehen. Arbeitsbuch zur Hermeneutik und Methodik der Bibelinterpretation* (Stuttgart–Berlin–Cologne–Mainz: Kohlhammer, 1986, paper DM 34) 199 pp. Bibliographies. Indexed. ISBN: 3-17-009392-4.

Schweizer, an OT specialist who introduces students to the OT and NT at the University of Tübingen, first makes a plea for a linguistic-critical reading of the Scriptures. Then after discussing hermeneutics and methodology, he explains various exegetical methods with special attention to syntax, semantics, pragmatics, text grammar, text linguistics, and text pragmatics. Next he examines Hosea 1 with the help of these approaches. Finally he gives Hebrew and German examples for the categories of semantics.

Scripture: Meaning and Method. Essays presented to Anthony Tyrrell Hanson for his seventieth birthday, ed. B. P. Thompson (Hull, UK: Hull University Press, 1987, paper £19.50) xviii and 245 pp., plate. Bibliography. Indexed. ISBN: 0-85958-460-7.

The initial eight articles in this *Festschrift* for Professor Hanson appear under the heading "meaning": B. Gerhardsson on *eleutheria* ("freedom") in the Bible, W. E. Sproston on the "Scripture" in Jn 17:12, F. F. Bruce on Stephen's apologia, C. K. Barrett on Paul shipwrecked, M. E. Thrall on the offender and the offense–a problem of detection in 2 Corinthians, E. Best on fashions in exegesis with reference to Eph 1:3, O. Betz on firmness of faith (Heb 11:1; Isa 28:16), and M. Wilcox on the bones of Joseph (Heb 11:22). The remaining six articles appear under "method": L. L. Grabbe on fundamentalism and scholarship with reference to Daniel, I. Ellis on F. D. Maurice's anticipations of a synchronic approach to Scripture, R. N. Whybray on OT theology as a "nonexistent beast," B. Lindars on *Joseph and Aseneth* and the Eucharist, J. W. McKay on the OT and Christian charismatic/prophetic literature, and J. L. North on Philo's appreciation of Pindar. Also included are a photograph of the honoree, a foreword by the editor, Hanson's *curriculum vitae,* and a list of his publications.

J. TAYLOR, *As It Was Written. An Introduction to the Bible* (New York–Mahwah, NJ: Paulist, 1987, paper $7.95) iv and 164 pp., 3 maps, chart. Bibliography. LCN: 86-18665. ISBN: 0-8091-2843-8.

The purpose of this book is to introduce the Bible to Catholics who want to begin to read the Scriptures and need help in getting started. After discussing the Bible as a book, there follow seventeen chapters–eleven for the OT and six for the NT–in which every biblical book is discussed according to its order in the Catholic canon. The main focus is the meaning of each book for the Catholic Christian today. The final two chapters discuss the Bible as

God's book and the church's book. Questions for study or discussion are supplied. Taylor teaches in the Marist seminary and novitiate in New Zealand.

Theologische Versuche XVI, ed. J. Rogge and G. Schille (Berlin: Evangelische Verlagsanstalt, 1986, paper DM 19) 205 pp.

Of the twelve articles in this fascicle [see *NTA* 31, p. 95], those most pertinent to NT studies are by G. Baumbach on the process of receiving "Abraham our father" into early Christianity, W. Vogler on Jesus' so-called imminent expectation, and W. Trilling on marriage and divorce in the NT. The other contributors are E.-J. Waschke, K.-W. Tröger, T. Vogel, E. Koch, G. Wiederanders, G. Steege, W. Wittenberger, W. Pfüller, and K. Coblenz.

Through Christ's Word. A Festschrift for Dr. Philip E. Hughes, ed. W. R. Godfrey and J. L. Boyd (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1985, paper $10.95) vii and 252 pp., 2 plates. Bibliographies. ISBN: 0-87552-274-2.

The initial five articles in this *Festschrift* honoring Professor Hughes on his 70th birthday concern the NT: H. N. Ridderbos on the Word became flesh, L. Morris on love in the Johannine epistles, F. F. Bruce on the social identity of early Christians, C. Spicq on Rev 18:17, and M. Silva on semantic change in the Greek Bible. Also included are three OT studies, six historical and theological studies, a photograph of the honoree, and a bibliography of his writings (compiled by C. Ellestadt and Boyd).

W. WEREN AND N. POULSSEN (EDS.), *Bij de put van Jakob. Exegetische opstellen,* Theologische Faculteit Tilburg—Studies 5 (Tilburg: Tilburg University Press, 1986, paper 20 gld.) ix and 154 pp. ISBN: 90-361-9731-7.

Of the seven articles (all in Dutch) in this collection, five directly concern NT texts: Weren on halakah and Mt 5:17-48, J. Bastiaens on Mt 5:38-39, P. de Maat on "like an heir" in Mk 10:13-16, G. Bouwman on the miraculous catch of fish in Lk 5:1-11, and R. J. Peeters on *imitatio Christi* in 1 Pet 3:13–4:6.

P. M. ZEHR, *Biblical Criticism in the Life of the Church* (Scottdale, PA—Kitchener, Ont.: Herald Press, 1986, paper $6.95) 109 pp. Bibliographies. LCN: 85-24762. ISBN: 0-8361-3404-4.

After describing his personal pilgrimage with the Bible, Zehr explains the principles and practice of textual criticism, discusses various aspects of higher criticism (literary, form, historical, redaction), and reflects on the relation between biblical criticism and the church. The appendixes treat the use of biblical criticism, the meaning of inspiration (by H. S. Bender), and resources for Bible study. Zehr has served in various pastoral and administrative tasks in the Mennonite church in the USA.

GOSPELS—ACTS

S. A. AL-ASSIOUTY, *Théorie des sources. Évangiles et Corans, apocryphes logia et ḥadîths forgés,* Recherches comparées sur le Christianisme Primitif et l'Islâm Premier 1 (Paris: Letouzey & Ané, 1987, paper 60 F) v and 82 pp.

Al-Assiouty compares the fundamental sociojuridical principles of primitive Christianity and early Islam with regard to primary sources and their supplements. The three sections in his comparison concern the primary sources (Gospels and Quran), the secondary sources (logia and ḥadîth), and other sources (Acts, epistles, biographies; the *consensus omnium;* personal effort).

O. BATTAGLIA, *Le parabole del Regno. Ricerca esegetica e pastorale sulle sette parabole del cap. 13 di Matteo,* Ricerche Teologiche (Assisi: Cittadella Editrice, 1985, paper 13,000 L) 219 pp. Bibliography.

Battaglia, professor of exegesis at the Istituto Teologico di Assisi, presents ten essays on the kingdom parables in Mt 13. The chapters concern the parables in Mt, Jesus speaks in parables, the pedagogy of Jesus' parables, the kingdom of heaven is like . . . , the parable of the sower, the parable of the weeds, the little mustard seed, a handful of leaven, the treasure and the invaluable pearl, and the fish-net.

M. BENÉITEZ, *"Esta salvación de Dios" (Hech 28,28). Análisis narrativo estructuralista de "Hechos,"* Publicaciones de la Universidad Pontificia Comillas de Madrid, Estudios 35 (Madrid: UPCM, 1986, paper) xxiii and 784 pp. Bibliography. ISBN: 84-85281-59-4.

After reviewing scholarship on the aim of Acts and outlining the method of narrative analysis according to the principles of structuralist semiotics, Benéitez divides Acts into seventeen segments and examines each segment in turn (2:5-47; 3:1–4:4; 4:5-31; 4:32–5:16; etc.), leaving 1:1–2:4 to the end. Then he analyzes the personages and the configuration of personages. Finally he offers a synthesis of the analysis and describes the *logos* of God as a "personage" in Acts. Benéitez's narrative analysis of Acts 1:1-12 recently appeared in *Miscelanea Comillas* [§ 30-1155].

F. H. BREUKELMAN, *Bijbelse Theologie.* Deel 3,1: *De theologie van de Evangelist Mattheüs* (Kampen: Kok, 1984, paper 37 gld.) 236 pp. ISBN: 90-242-0721-5.

The initial volume in this project was described in *NTA* 25, p. 313. This volume first explores why Matthew began his Gospel with the material contained in chapters 1–2. Then it provides exegetical analyses of the two parts of the overture (Mt 1:1-17; 1:18–2:23) and focuses on *anachōrein* as the keyword of Mt 2:13-23, *proskynein autǭ* as the key to 2:1-12, and *kalein to onoma autou* as the key to 1:18-25. Three appendixes are included. Breukelman is professor emeritus on the theological faculty at the University of Amsterdam.

T. J. CARLISLE, *Beginning with Mary. Women of the Gospels in Portrait* (Grand Rapids: Eerdmans, 1986, paper $5.95) xx and 100 pp. LCN: 86-11570. ISBN: 0-8028-0914-3.

Like its companion on the OT, *Eve and After,* this volume presents poems on women of the NT. They appear under five headings: Mary, Mother of Jesus; ten women Jesus helped/healed; women on the fringes; women of Jesus' parables and other teachings; and the eleven other women disciples (besides Mary). Carlisle is pastor emeritus of Stone Street Presbyterian Church in Watertown, NY.

M. DE JONGE (ED.), *L'Évangile de Jean. Sources, rédaction, théologie,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 44 (Leuven: Leuven University Press—Peeters, 1987, paper 1,500 Bel. fr.) 416 pp. Indexed. ISBN: 90-6186-231-0.

The unaltered reprint of the volume containing the twenty-four papers prepared for the 1975 session of the Journées Bibliques de Louvain [*NTA* 22, p. 87].

I. DE LA POTTERIE, *La passion de Jésus selon l'évangile de Jean. Texte et Esprit,* Lire la Bible 73 (Paris: Cerf, 1986, paper 89 F) 212 pp. ISBN: 2-204-02602-6.

The French version of *Het passieverhaal volgens Johannes* [*NTA* 30, pp. 93-94], this volume first discusses the Johannine vision of Jesus' passion and death, and considers the composition of the Johannine passion account. Then it provides an exposition of the major sections of the Johannine passion narrative: Jesus in the garden (18:1-11), the questioning before Annas and Peter's denial (18:12-27), Jesus before Pilate (18:28–19:16a), Golgotha (19:16b-37), and epilogue (19:38-42). An appendix explains some principles for the Christian interpretation of Scripture.

É. DELEBECQUE, *Les deux Actes des Apôtres,* Études Bibliques, Nouvelle série 6 (Paris: Gabalda, 1986, paper 496 F) 427 pp. Bibliography. Indexed. ISBN: 2-85021-018-8.

After introducing the problem posed by the two Greek versions of Acts, the volume presents on facing pages French versions of the long (Western) text and the short (Eastern) text. Then Delebecque argues that Luke was responsible for both texts and that the Western text represents a later revision by Luke [§ 31-1151r]. He discusses the Lukan vocabulary of the Western text, the hapaxlegomena of the long text, the quality of language in the Western text, the retouches, the storytelling, the suppressions, the changes, the additions, the figure of Paul, Paul's voyages, Paul's mission, the author and the dates, and assimilation to Jesus. C. Spicq has provided a three-page preface. Delebecque is also the author of *Les Actes des Apôtres* (1982).

A. DENAUX AND M. VERVENNE, *Synopsis van de eerste drie evangeliën* (Turnhout: Brepols, 1986, 875 Bel. fr.; Leuven: Vlaamse Bijbelstichting) lxv and 332 pp.

The 53-page introduction to this new synopsis of the Synoptic Gospels in Dutch reflects on the history and nature of synopses and explains the Synoptic problem and the solutions to it. Then the volume provides in parallel columns the texts of the Synoptic Gospels (Mt, Mk, Lk), using different type-faces to illustrate agreements and divergencies in wording. A twelve-page table of parallel texts concludes the volume. The project has been assessed in review articles by F. Neirynck [§ 31-537r] and J. Lambrecht [§ 31-1043r].

C. J. DEN HEYER, *De messiaanse weg.* Vol. 2, *Jezus van Nazaret* (Kampen: Kok, 1986, paper 44.90 gld.) 270 pp. Indexed. ISBN: 90-242-4114-6.

The first volume in this project was described in *NTA* 29, pp. 101-102. After chapters on the quest for the historical Jesus and the world in which Jesus lived, this volume focuses on Jesus' life and teaching: his origin and birth, the unknown years of his youth, John the Baptist, the baptism of Jesus and the gift of the Spirit, Abba, the kingdom of God, seeking for the lost, Jesus and the Torah, parables and miracles, the Son of Man, and the passion and death. The author teaches NT studies at the Theologische Hogeschool in Kampen.

J. D. M. DERRETT, *New Resolutions of Old Conundrums. A Fresh Insight into Luke's Gospel* (Shipston-on-Stour, Warwickshire, UK: P. Drinkwater, 1986, paper £15) xviii and 240 pp. Bibliography. Indexed. ISBN: 0-946643-17-2.

Derrett, author of *The Anastasis* (1982) and *The Making of Mark* (1985), attempts to discover Luke's motives and interests from analysis of individual "difficult" Lukan passages and their Synoptic parallels: the debacle at Machaerus (Lk 3:19-20; 9:7-9); love and the doorkeeper (12:35-38); the thief in the night (12:39-40); losing life and saving it (9:24-27); differential beatings (12:47-48a); the Galileans and the tower (13:1-5); the Nazarenes (4:16-30); the Lord's blessing on a grateful sinner (7:36-50); Martha and Mary (10:38-41); and sun, rain, and benevolence (6:35). The three excursuses concern the opening into life (Jn 10:1-30), cataclysm now, and forgiveness in Lk-Acts. The two appendixes treat Luke's stories and his pseudo-Hellenism. Derrett concludes that Jesus saw himself as the harbinger of the end, yet the end had already occurred when all that was implied by the OT prophets was in evidence for those with eyes to see and ears to hear.

C. H. DODD, *La Tradition historique du quatrième évangile,* trans. M. and S. Montabrut, Lectio Divina 128 (Paris: Cerf, 1987, paper 328 F) 559 pp. Indexed. ISBN: 2-204-02632-8.

The French version of *Historical Tradition in the Fourth Gospel* [*NTA* 8, p. 287], this study argues that the Fourth Evangelist used an early tradition about Jesus that was independent of the Synoptic tradition. The thesis is first tested with reference to the Johannine passion narrative, the story of Jesus' ministry, and the accounts about John the Baptist and the first disciples. Then attention is given to Jesus' sayings in the Fourth Gospel: discourses and dialogues, sayings common to Jn and the Synoptic Gospels, parabolic forms, sentences in series, and predictions. M. Montabrut has provided a three-page preface for this edition.

L. Doohan, *Mark. Visionary of Early Christianity* (Santa Fe, NM: Bear & Co., 1986, paper $9.95) viii and 173 pp. Bibliography. Indexed. LCN: 86-72485. ISBN: 0-939680-33-5.

Doohan, author of *Luke: The Perennial Spirituality* (1982) and *Matthew: Spirituality for the 80s and 90s* (1985), describes Mark as a genius, a prophet, and an irritant, who will always disturb our comfortable, unquestioned lives. The six chapters in his introduction to Mk concern Mark as author, the world of Markan Christianity, Mark's purpose, Mark's portrait of Jesus, discipleship in Mk, and the kingdom of God. Doohan concludes that Mark's Gospel provides a spirituality for a time of uncertainty.

B. D. Ehrman, *Didymus the Blind and the Text of the Gospels,* The New Testament in the Greek Fathers 1 (Atlanta: Scholars Press, 1986, cloth $21.95) xii and 288 pp. Bibliography. LCN: 86-24845. ISBN: 1-55540-083-3 (cloth), 1-55540-084-1 (paper).

Based on a doctoral dissertation submitted to Princeton Theological Seminary in 1985, this textual analysis of the Gospel quotations in the writings of Didymus the Blind focuses on three issues: How can the textual affinities of Didymus' Gospel quotations and allusions best be determined? What are these affinities? What does Didymus' Gospel text reveal about the transmission of the NT in Alexandria? After reflecting on methodological problems in studying Didymus as a witness to the Gospels, the volume gives an inventory of Didymus' Gospel quotations and allusions (with critical apparatus). Then it situates these texts with the help of quantitative analysis and the group-profile method. Ehrman concludes that Didymus was a strong representative of the late Alexandrian text.

R. Feldmeier, *Die Krisis des Gottessohnes. Die Gethsemaneerzählung als Schlüssel der Markuspassion,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 21 (Tübingen: Mohr-Siebeck, 1987, paper DM 78) xii and 299 pp. Bibliography. Indexed. ISBN: 3-16-144972-X.

The slightly revised version of a doctoral dissertation directed by M. Hengel and accepted in 1986 by the Evangelical faculty of theology at the University of Tübingen, this investigation of the Markan account of Jesus in Gethsemane (Mk 14:32-42) first considers its NT parallels in Mt 26:36-46 and Lk 22:39-46, the Fourth Gospel, and Heb 5:7. Next it provides a literary-critical and form-critical analysis of Mk 14:32-42 and then explores the tradition-historical background of the Markan narrative (Jesus' sorrow and distress, his falling down, his prayer, God's silence, etc.). Finally it considers the place of the pericope in the Gospel and gives an exposition of the entire text under the heading "the crisis of God's Son."

K. Füssel, *Drei Tage mit Jesus im Tempel. Einführung in die materialistische Lektüre der Bibel für Religionsunterricht, Theologiestudium und Pastoral* (Münster: Edition liberación, 1987, paper DM 34.80) 172 pp. Illustrated. Bibliography. ISBN: 3-923792-20-4.

After explaining what the materialist reading of the Bible is and aims to achieve, Füssel discusses Palestinian society – its economic and social structure, political system, ideological-cultural system, class structure – in the 1st century A.D. Then he presents a materialist reading of Jesus' three days in the Temple according to Mk 11:7–13:2. Finally he focuses on the praxis of the Jesus-movement according to Mk, with particular attention to pedagogical issues. A 58-page appendix provides materials that illustrate or support statements made during the reading of the Gospel text.

H. Geist, *Menschensohn und Gemeinde. Eine redaktionskritische Untersuchung zur Menschensohnprädikation im Matthäusevangelium,* Forschung zur Bibel 57 (Würzburg: Echter Verlag, 1986, paper DM 64) xv and 517 pp. Bibliography. Indexed. ISBN: 3-429-01039-X.

The slightly revised version of a doctoral dissertation directed by R. Schnackenburg and accepted in 1985 by the Catholic theological faculty at Würzburg, this volume first considers the relevance of the Son of Man texts in Mt and surveys the Son of Man concepts in Judaism up to the time of the Gospel's composition. Then it provides a literary and theological analysis of the Matthean Son of Man texts: redaction-theologically significant Son of Man passages

(13:36-43; 28:16-20; 16:13-28; 24:3–25:46), Son of Man sayings newly introduced at the redactional level (10:23; 19:28-29; 26:2), the redactional reworking of the Son of Man sayings from the Q tradition (8:20; 11:19; 12:32; 12:40; 5:11-12; 10:32-33), the redactional reworking of sayings from the remaining Markan tradition (9:6; 12:8; 17:22-23; 20:18-19; 26:24, 45, 64), and pertinent motifs without the Son of Man designation. Finally it discusses the relation of the Matthean Son of Man concept to other christological expressions in the Gospel and explores the relevance of the Son of Man tradition for Matthew and his community.

I. Gomá Civit, *The Song of Salvation. The Magnificat: The Song of Mary,* trans. Sr. Mary of Jesus (Middlegreen, Slough, UK: St Paul Publications, 1986, paper £5.95) 159 pp. ISBN: 0-85439-260-2.

The English version of *El Magnificat: Cántico de la salvación* [*NTA* 27, p. 330], this "thoughtful reading" of Lk 1:46-55 is divided into three parts: God and Mary (vv. 46-50), God and the humble (vv. 51-53), and God and Israel (vv. 54-55). Also included are a prelude, an introduction, a recapitulation, and complementary notes.

P. Grelot, *L'origine des évangiles. Controverse avec J. Carmignac,* Apologique (Paris: Cerf, 1986, paper 82 F) 154 pp., 2 figs. Indexed. ISBN: 2-204-02608-5.

In *La naissance des Évangiles Synoptiques* [*NTA* 29, p. 87] J. Carmignac argued that Mt, Mk, and the sources for Lk were composed in a Semitic language (most likely Hebrew) and then translated into good Greek. Grelot criticized Carmignac's work in a fifteen-page appendix to *Évangiles et tradition apostolique* [*NTA* 29, p. 90]. In this full-scale critique of Carmignac's work Grelot discusses methodological problems, criteria for determining the Hebrew origin of the Gospels, the Synoptic problem, the patristic evidence, the question of dates, and the Gospels in the living tradition.

G. R. Habermas and A. G. N. Flew, *Did Jesus Rise from the Dead? The Resurrection Debate,* ed. T. L. Miethe (San Francisco: Harper & Row, 1987, $14.95) xvi and 190 pp. Bibliography. LCN: 85-45355. ISBN: 0-06-063549-5.

This volume presents the proceedings of a debate held in May 1985 at Liberty University in Lynchburg, VA, regarding the historicity of the resurrection of Jesus. The first part provides the formal debate (and related materials) in which Flew argued the negative case and Habermas the positive case. Also included are the transcripts of a discussion that continued the debate (Flew, Habermas, Miethe, and W. D. Beck), three responses to the debate (W. Pannenberg, C. Hartshorne, J. I. Packer), and some final thoughts by Habermas.

A. E. Haefner, *Short Essays in Christian Beginnings* (Waverly, IA: privately published, 1986, paper) vii and 64 pp.

The three papers in this collection concern four NT explanations of the origin of the belief that Jesus is alive, four ways in which the name Jesus is used in Acts, and Peter's rationale for the apotheosis of Jesus. Three appendixes are included. The booklet is available from the author at 900 5th Avenue NW, Waverly, IA 50677.

H.-J. Klauck, *Judas—ein Jünger des Herrn,* Quaestiones Disputatae 111 (Freiburg—Basel—Vienna: Herder, 1987, paper DM 36) 160 pp. Bibliography. Indexed. ISBN: 3-451-02111-0.

After outlining seven types of interpretation that have been applied to Judas (incarnation of evil, symbolic figure of subversion, etc.), Klauck provides exegetical analyses of NT texts about Judas: the Synoptic tradition, the Fourth Gospel, and the special traditions about Judas' death. Next he treats the extracanonical evidence: Apostolic Fathers, NT Apocrypha, and Judas legends. Referring to the "chaos of interpretations" surrounding Judas, Klauck concludes that Judas should be viewed as a disciple of Jesus who found himself entangled in a deep human conflict.

A. Kodjak, *A Structural Analysis of the Sermon on the Mount,* Religion and Reason 34 (Berlin—New York—Amsterdam: Mouton de Gruyter, 1986, DM 98) x and 234 pp., 18 charts. Indexed. LCN: 86-24201. ISBN: 0-89925-159-5, 3-11-010833-X.

Kodjak argues that the Sermon on the Mount was an abbreviated version of Jesus' standard sermon about the kingdom of heaven and his modeling system of the world, repeated with necessary adjustments by his disciples in their mission. After explaining his viewpoint and method, Kodjak presents a structuralist analysis of the eighteen pericopes in the sermon: the beatitudes (Mt 5:3-12), salt and light (5:13-16), old law (5:17-20), but I say to you (5:21-48), secret righteousness (6:1-6, 16-18), the Lord's Prayer (6:7-15), etc. Also included are a concluding chapter on the structure and method of Jesus' standard sermon, two appendixes (on the standard sermon's relation to the Sermon on the Plain and the parable of the sower), and eighteen charts. Kodjak describes himself as neither a professional theologian nor even a devoted Christian but rather a student of Russian literature with some experience in structural analysis and interest in modern semiotics.

G. M. Lamsa, *Gospel Light. An Indispensable Guide to the Teachings of Jesus and the Customs of His Time* (San Francisco: Harper & Row, 1986, paper $12.95) x and 422 pp. Indexed. ISBN: 0-06-064928-3.

The reprint of a book first published in 1936, this volume discusses difficult and important passages in the Gospels in the light of the Aramaic language and Near Eastern customs and life. For each Gospel it provides a brief introduction and essays on matters such as prayer (Mt 6:7), leaven of the Pharisees (Mt 16:6), the fatal cup (Mt 26:39), fishers of men (Mk 1:17), scribes (Lk 5:21), the prodigal's mother (Lk 15:22-23), the best man (Jn 3:29), and the door of the sheep (Jn 10:7).

E. G. Lawler, *David Friedrich Strauss and His Critics. The Life of Jesus Debate in Early Nineteenth-Century German Journals,* American University Studies: Series 7, Theology and Religion 16 (New York—Bern—Frankfurt/M.: Peter Lang, 1986, $21.95) iv and 164 pp. Bibliography. Indexed. LCN: 86-7245. ISBN: 0-8204-0292-7.

Lawler, who teaches in the department of German and Russian at Drew University in Madison, NJ, approaches Strauss's *Leben Jesu* (1835) through the criticism levelled against it in German theological and philosophical journals in the first half of the 19th century. After a biographical sketch of Strauss, she considers the sources of Strauss's concept of myth under four headings: the "mythic school," F. C. Baur, the "mythic principle," and *Das Leben Jesu.* Then she examines critical responses to *Das Leben Jesu* according to this outline: the work seen as destructive criticism, dogmatic assumptions precluding acceptance of the mythic view, speculative and empirical presuppositions found operative in Strauss, and the concept of myth and the myth-forming process.

M. Y.-H. Lee, *Jesus und die jüdische Autorität. Eine exegetische Untersuchung zu Mk 11,27–12,12,* Forschung zur Bibel 56 (Würzburg: Echter Verlag, 1986, paper DM 39) vi and 275 pp. Bibliography. ISBN: 3-429-01018-7.

The slightly revised version of a doctoral dissertation directed by K. Stock and accepted by the theological faculty at Innsbruck in 1984, this investigation of Jesus' controversies with the Jewish authorities in Mk 11:27–12:12 first looks at the context of the passage and gives a literary analysis (with particular attention to its structure). Next it examines the individual parts of the text: the introductory statement (11:27), the queries of the Jewish authorities (11:28), Jesus' counterquestion (11:29-30), the interlude regarding the motivation of the answer of the Jewish authorities (11:31-32), their answer and Jesus' reply (11:33), and Jesus' spontaneous speech in parable form (12:1-12). The final section considers the meaning of Mk 11:27–12:12 in its Markan context. Lee concludes that the text responds to the question about Jesus' identity by focusing on his *exousia.*

G. Lüdemann, *Das frühe Christentum nach den Traditionen der Apostelgeschichte. Ein Kommentar* (Göttingen: Vandenhoeck & Ruprecht, 1987, cloth DM 72, paper DM 48) 285 pp. Bibliography. ISBN: 3-525-53577-5 (cloth), 3-525-53578-3 (paper).

After an essay on the historical value of Acts, Lüdemann presents for each pericope in Acts (1:1-14; 1:15-26; 2:1-13; 2:14-47; etc.) a four-part commentary: structure, redaction, traditions, and history. His aim is to draw conclusions about the historical value of the material in each pericope. The five excursuses treat the question of an interpolation in Acts 1:3ff., the list of nations in Acts 2:9-11, the Cornelius story and Lk 7:1-10 parr., the "God-fearers" and "proselytes" in Acts, and Paul's Roman citizenship. Lüdemann is the author of *Paulus, der Heidenapostel* (2 vols.; 1980, 1983).

M. R. Mansfield, *"Spirit and Gospel" in Mark* (Peabody, MA: Hendrickson Publishers, 1987, paper $7.95) x and 191 pp. Bibliography. Indexed. ISBN: 0-913573-43-4.

Based on a doctoral dissertation directed by L. E. Keck and presented to Vanderbilt University in Nashville, this study contends that "Spirit and gospel" is a permeating, interlocking concept in Mk in which the function of neither component is fully intelligible apart from the other. After an introduction to Mk, the volume identifies the references to "Spirit and gospel" in the prologue (1:1-15), the body of the Gospel (1:16–13:37), and the passion and resurrection narratives (14:1–16:8). Then it discusses the pre-A.D. 70 church at Rome as a bridge between Paul and Mark. Mansfield, professor of NT at Oral Roberts School of Theology in Tulsa, OK, concludes that by using traditions derived from and attributed to the historical Jesus Mark shifted the locus of authority for the church's practice from current prophetic leaders to the gospel empowered by Jesus/risen Christ/Holy Spirit.

J. Marcus, *The Mystery of the Kingdom of God,* SBL Dissertation Series 90 (Atlanta: Scholars Press, 1986, $17.95) xiv and 272 pp., 10 charts. Bibliography. Indexed. LCN: 86-3837. ISBN: 0-89130-983-7 (cloth), 0-89130-984-5 (paper).

Prepared as a doctoral dissertation under the direction of J. L. Martyn and accepted in 1985 by Columbia University, this investigation of Mark's intention in composing Mk 4:1-34 provides for each pericope an English translation, a literary analysis (structure, composition history), and an exegesis. It appears according to the following outline: introduction (vv. 1-2), the parable of the sower and its interpretation (vv. 3-9, 13-20), the "parable theory" (vv. 10-12, 33-34) [see § 29-955], the sayings about the lamp and the measure (vv. 21-25), the parable about the seed growing secretly (vv. 26-29), and the parable of the mustard seed (vv. 30-32). Marcus concludes by discussing the structure of Mk 4:1-34 as a whole, giving a sequential reading of the text, and considering its place in the Gospel.

É. Massaux, *Influence de l'Évangile de saint Matthieu sur la littérature chrétienne avant saint Irénée,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 75 (Leuven: Leuven University Press—Peeters, 1986, paper 2,500 Bel. fr.) xxvii and 850 pp. Bibliography. Indexed.

The reissue of Massaux's 1950 Louvain doctoral dissertation, this volume examines the influence of Mt on the earliest ecclesiastical writings (*1 Clement, Barnabas,* Ignatius' letters), later Christian writings (*2 Clement,* Polycarp, apocalypses, noncanonical Gospels, agrapha, gnostic writings), and the Apologists (Aristides, Justin, Tatian, Apollinaris of Hierapolis, Athenagoras, Theophilus of Antioch) and *Didache.* The new edition features F. Neirynck's nine-page introduction situating the work in the context of recent scholarship, a reprint of Massaux's 1952 article on the text of the Sermon on the Mount used by Justin, and B. Dehandschutter's 52-page bibliographic supplement.

H. Mentz, *Das Markus-Evangelium neu erzählt* (Göttingen: Vandenhoeck & Ruprecht, 1986, paper DM 18.80) 122 pp. Illustrated. Bibliography. ISBN: 3-525-60370-3.

In twenty-five brief chapters Mentz retells the story told in Mk in order to make its original intentions clearer and more intelligible for people today. The chapters concern the prologue, the cross, Christ's birth, the gathering of disciples around Jesus, the Twelve, Jesus' teaching and preaching, etc. A three-page chart indicates where various parts of the Gospel are treated in Mentz's retelling.

W. E. MILLS, *A Bibliography of the Periodical Literature on the Acts of the Apostles: 1962–1984,* Supplements to Novum Testamentum 58 (Leiden: Brill, 1986, 56 gld.) xxx and 115 pp. Indexed. ISBN: 90-04-08130-5.

This supplement to A. J. and M. B. Mattill's *Classified Bibliography of the Literature on the Acts of the Apostles* (1966) gives bibliographic information for 991 articles published in more than 300 journals. The items are arranged in alphabetical order according to authors' names. Cross-references to related articles are supplied. Also included are a journal index, a Scripture index, and a subject index. Mills is the author of *Glossolalia: A Bibliography* (1985).

D. E. OAKMAN, *Jesus and the Economic Questions of His Day,* Studies in the Bible and Early Christianity 8 (Lewiston, NY–Queenston, Ontario: Edwin Mellen Press, 1986, $59.95) xv and 319 pp., 5 figs. Bibliography. Indexed. LCN: 86-23518. ISBN: 0-88946-608-4.

Prepared as a doctoral dissertation directed by H. Waetjen and accepted by the Graduate Theological Union in Berkeley, CA, this volume first investigates the general character of production in 1st-century Palestine and the general character of economic distribution in the Palestine of Jesus. Then it explores the Jesus tradition from an economic perspective: production and the reign of God in the parables of growth, the realities of economic distribution and the words of Jesus, and the economic dimension in Jesus' ministry. The two appendixes concern (1) the nature and difficulties of the study of the historical Jesus, and (2) a computer program in Basic to assist in the study of ancient weights, measures, coins, and subsistence. Oakman concludes that Jesus' historical context reflects a social and economic situation in which exploitative urbanism, powerful redistributive central institutions like the Roman state and the Jewish Temple, concentration of land holdings in the hands of a few, rising debt, and disrupted horizontal relations in society were becoming the norm.

G. O'COLLINS, *Jesus Risen. An Historical, Fundamental and Systematic Examination of Christ's Resurrection* (New York–Mahwah, NJ: Paulist, 1987, $16.95) vi and 233 pp. Bibliography. Indexed. LCN: 86-18660. ISBN: 0-8091-0393-1.

O'Collins, dean of the theological faculty at the Gregorian University in Rome and author of *The Resurrection of Jesus Christ* (1973) and *What Are They Saying About the Resurrection* (1978), first examines how Christians understood and interpreted the resurrection of the crucified Jesus in the patristic era, the Middle Ages, and the 20th century. Then he explores seven themes that arise from the historical survey: the resurrection as a real event, Easter faith, the Easter revelation, redemption through the resurrection, Easter promise and hope, Easter and love, and communicating the resurrection. An appendix treats the luminous appearances of the risen Christ.

D. B. PEABODY, *Mark As Composer,* New Gospel Studies 1 (Mercer, GA: Mercer University Press, 1987, $38.95) xix and 216 pp., 265 tables. Bibliography. Indexed. LCN: 86-8658. ISBN: 0-86554-197-3.

Peabody, who teaches in the department of religion at Nebraska Wesleyan University in Lincoln, attempts to achieve two goals: (1) the collection and systematic display of potentially redactional features of the text of Mk as a whole, and (2) the isolation of those redactional features within this larger body of potentially redactional material that have the highest probability of coming from the hand of the author/composer of the Gospel. After stating the problem of isolating the redactional features of the author of Mk and suggesting a method for solving that problem, Peabody applies his method and displays his results. Then he summarizes the work, draws conclusions, and makes suggestions for further research. The study is based on a doctoral dissertation directed by W. R. Farmer and accepted by Perkins School of Theology in Dallas, TX.

C. A. PERRY, *The Resurrection Promise. An Interpretation of the Easter Narratives* (Grand Rapids: Eerdmans, 1986, paper $8.95) ix and 139 pp. Bibliography. LCN: 86-24344. ISBN: 0-8028-0249-4.

Perry, provost of Washington Cathedral, argues that the disciples' actual experience of the presence of Jesus as Lord among them brings the NT resurrection narratives into relationship. After discussing "on the third day he rose again," he considers Paul's testimony in 1 Cor 15:8, the encounters at the tomb, the appearance narratives, the Emmaus account, the appearance by the lake (Jn 21), the appearance to Mary Magdalene and the women, the presence of Jesus as Lord then and now, and the pattern as paradigm. The appendixes present (1) an examination of W. Pannenberg's case for the resurrection as a historic event and (2) four sermons preached in Washington Cathedral.

R. PESCH, *Die Apostelgeschichte.* 1. Teilband, *Apg 1-12,* Evangelisch-Katholischer Kommentar zum Neuen Testament 5/1 (Zurich—Einsiedeln—Cologne: Benziger, 1986, paper DM 85; Neukirchen-Vluyn: Neukirchener) 371 pp. Bibliographies. ISBN: 3-545-23112-7 (Benziger), 3-7887-0774-7 (Neukirchener).

In his 36-page introduction to Acts, Pesch discusses the book's title, its place in Luke's two-volume work, authorship, place and date of composition, etc. Then he provides for individual pericopes a bibliography, the German text, literary analysis, verse-by-verse commentary, and summary. Five major parts of Acts 1–12 are distinguished: the exposition of the second volume (1:1-11), the time of waiting for the Holy Spirit (1:12-26), the witness of the apostles in Jerusalem (2:1–6:7), the spread of the church beyond Jerusalem (6:8–9:31), and the beginning of the Gentile mission (9:32–12:25). The three excursuses concern the apostolate of the Twelve in Lk-Acts, the miracle stories in Acts, and baptism and receiving the Spirit in Acts. The second volume will be published in the near future.

J. A. T. ROBINSON, *The Priority of John,* ed. J. F. Coakley (Oak Park, IL: Meyer-Stone Books, 1987, paper $19.95) xvi and 443 pp. Bibliography. Indexed. ISBN: 0-940-989-01-8.

The paperback edition of a work described in *NTA* 31, p. 236.

A. SAND, *Das Evangelium nach Matthäus,* Regensburger Neues Testament (Regensburg: F. Pustet, 1986, DM 96) 679 pp. Bibliography. Indexed. ISBN: 3-7917-1007-9.

In his eighteen-page introduction to Mt, Sand discusses the literary and theological distinctiveness of the Gospel, the question of sources, authorship and addressees, language and setting, and date and place of composition. Then after considering the structure of the Gospel as a whole, he presents an exposition in five parts: the coming of the Messiah (1:1–4:16); Jesus' activity in Galilee (4:17–16:20); on the way to Jerusalem (16:21–20:34); Jesus' days in Jerusalem (21:1–26:2); and Jesus' suffering and death, his resurrection, and the missionary command of the risen Lord (26:3–28:20). Eighteen excursuses (on the theological distinctiveness of Matthew's infancy narrative, the OT fulfillment quotations in Mt, etc.) are interspersed throughout the commentary. Sand is professor of NT on the Catholic theological faculty at the Ruhr-Universität in Bochum.

J. T. SANDERS, *The Jews in Luke-Acts* (Philadelphia: Fortress, 1987, paper $19.95) xviii and 410 pp. Bibliography. Indexed. LCN: 84-45926. ISBN: 0-8006-1969-2.

Sanders, professor of biblical studies at the University of Oregon and author of *Ethics in the New Testament* (1975), aims to make as clear as possible how the author of Lk-Acts portrayed the Jews and to explain why he did so. He first attempts to delineate Luke's presentation of various groups: the Jewish leaders, Jerusalem, the Jewish people, the Pharisees, and the periphery (outcasts, Samaritans, proselytes, God-fearers). Then he proceeds "commentary-like" through Lk and Acts, tracing the interplay of the various themes discussed in the first part. He concludes that, "in Luke's opinion, the world will be much better off when 'the Jews' get what they deserve and the world is rid of them."

J. A. SANFORD, *The Kingdom Within. The Inner Meaning of Jesus' Sayings* (rev. ed.; San Francisco: Harper & Row, 1987, paper $8.95) v and 188 pp. Bibliography. Indexed. LCN: 86-45827. ISBN: 0-06-067054-1.

The revised version of a work published in 1970, this volume attempts to relate the insights of depth psychology to Jesus' sayings. After considering the personality of Jesus and the treasure of the kingdom of God, Sanford probes the inner meaning of Jesus' sayings: entering the kingdom, the price of discipleship, the Pharisee in each of us, the inner adversary, the role of evil and sin in the way, the faith of the soul, the lost coin, and the coming of the kingdom. Sanford is a Jungian analyst and Episcopal priest.

Y. SAOÛT, *Cette activité libératrice. . . . Étude des Actes des Apôtres. Les disciples de Jésus devant le pouvoir, l'avoir, le savoir* (Paris: Mame, 1984, paper 135 F) 359 pp. Bibliography. ISBN: 2-7289-0179-1.

Drawing on many years of teaching and pastoral activity in Cameroon, Saoût uses Acts as a means of opening up the liberating power of the gospel to Third World people today. The eighteen chapters in his book are grouped under five headings: to us have come the mighty acts of God, the apostles and power, the apostles and having, the apostles and knowing, and the Spirit of God and of Jesus in the midst of human beings. Many chapters focus on particular texts in Acts (e.g. 6:1–8:4; 12:1-23; 8:26-40).

R. SCHNACKENBURG, *Matthäusevangelium 16,21–28,20,* Die Neue Echter Bibel, Kommentar zum Neuen Testament mit der Einheitsübersetzung 1/2 (Würzburg: Echter Verlag, 1987, paper DM 34) 142 pp. Bibliography. ISBN: 3-429-01069-1.

The first volume in this commentary on Mt was described in *NTA* 30, p. 232. This volume treats the way to Jerusalem (16:21–20:34), the days in Jerusalem (21:1–25:46), and the passion and resurrection of Jesus (26:1–28:20). It provides for each pericope the Einheitsübersetzung text and an exposition below.

G. SCHWARZ, *"Und Jesus sprach." Untersuchungen zur aramäischen Urgestalt der Worte Jesu,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 118 (2nd ed.; Stuttgart–Berlin–Cologne–Mainz: Kohlhammer, 1987, paper DM 69) x and 362 pp. Bibliography. Indexed. ISBN: 3-17-009713-X.

Schwarz, the author of *Jesus "der Menschensohn"* (1986), seeks to prove that the return to the Aramaic stage of the Gospels is a useful exegetical method. He first provides a catalogue of thirty Aramaic words taken over into the Greek text of the Gospels and examines sixteen Gospel texts in which retroversion into Aramaic allows us to perceive either Aramaisms and/or errors in translation and/or variant traditions reflecting different Greek versions of the Aramaic original. Next he considers the poetic devices in Jesus' Aramaic poetry: parallelism of members, rhythm, rhyme, and word-plays. Then he provides emendations and retroversions for twenty-five Synoptic texts, along with observations on the poetic qualities of these texts. Three appendixes and a fifteen-page glossary giving Greek-Aramaic-German equivalences are included.

A. SCHWEITZER, *Storia della ricerca sulla vita di Gesù,* trans. F. Coppellotti, Biblioteca di storia e storiografia dei tempi biblici 4 (Brescia: Paideia, 1986, paper 70,000 L) 776 pp. Bibliographies. Indexed.

This Italian edition of Schweitzer's *Geschichte der Leben-Jesu-Forschung* [*NTA* 29, p. 93] contains J. M. Robinson's introduction to the 1966 German edition as well as E. Grässer's new thirteen-page preface prepared for the Italian version.

T. Stramare, *Matteo divorzista? Studio su* Mt. *5,32 e 19,9,* Studi Biblici 76 (Brescia: Paideia, 1986, paper 10,000 L) 96 pp.

Stramare, professor of biblical theology at the Pontifical Lateran University in Rome, first outlines the exegetical problems related to the exceptive clauses in Mt 5:32; 19:9, discusses the various solutions proposed by scholars, and makes some necessary clarifications. Then he argues on the basis of OT and NT evidence about endogamy that the Matthean exceptions for *porneia* referred to mixed marriages between Jews (or Christians) and pagans.

C. Tresmontant, *Évangile de Matthieu* (Paris: O.E.I.L., 1986, paper 182 F) 507 pp., plate, 3 maps. ISBN: 2-86839-088-9.

Following the principles adopted in *Évangile de Jean* (1984) and *Apocalypse* (1984), this volume provides a new French version of Mt according to sense-lines and without capitalization and punctuation. Thus Mt 28:19 is rendered as follows: "allez donc/ et enseignez toutes les nations/ et plongez-les [dans les eaux]/ au nom du père/ et du fils/ et de l'esprit saint." Also included are an eight-page foreword, 259 pages of explanatory notes, and a two-page final note.

V. Volkoff, *Lecture de l'Évangile selon saint Matthieu* (Paris: Julliard, 1985, paper 75 F) 345 pp. Indexed. ISBN: 2-260-00394-X.

In this meditative commentary on Mt, Volkoff presents a literal French translation of one or several verses along with exegetical and spiritual reflections. For example, with regard to Mt 27:17 (". . . Barabbas or Jesus who is called the Christ") he observes that the police always carefully note surnames.

L. Wehr, *Arznei der Unsterblichkeit. Die Eucharistie bei Ignatius von Antiochien und im Johannesevangelium,* Neutestamentliche Abhandlungen, Neue Folge 18 (Münster: Aschendorff, 1987, DM 98) xvi and 400 pp. Bibliography. Indexed. ISBN: 3-402-03640-1.

Accepted as a doctoral dissertation by the Catholic theological faculty at Munich in 1985, this investigation of the understanding of the Eucharist in Jn 6 and Ignatius' letters takes its title from Ignatius' expression *pharmakon athanasias* (*Ephesians* 20:2; see Jn 6:53). After discussing the authenticity of Ignatius' letters and the question of their dependence on the Fourth Gospel, it examines the individual references to the Eucharist in the Ignatian corpus and Jn 6, and then offers a history-of-religions comparison with reference to other works. Wehr concludes that the Johannine redactor and Ignatius applied an existing understanding of the Eucharist to their own situations.

EPISTLES–REVELATION

L. Aejmelaeus, *Wachen vor dem Ende. Die traditionsgeschichtlichen Wurzeln von 1. Thess 5:1–11 und Luk 21:34–36,* Schriften der Finnischen Exegetischen Gesellschaft 44 (Helsinki: Finnish Exegetical Society, 1985, paper) vi and 157 pp. Bibliography. Indexed. ISBN: 951-95185-9-2.

After delineating the problem of the relation between 1 Thes 5:1-11 and Lk 21:34-36 and providing word-statistics for both texts, Aejmelaeus discusses the distinctiveness of 1 Thes 5:1-11 and the tradition-history of various motifs in it (the thief in the night, the birth-pangs, day and night, etc.). Next he examines the tradition-historical roots of Lk 21:34-36 and concludes that Lk 21:34-36 should be viewed as the gathering-place of various traditions and as an abbreviating paraphrase of 1 Thes 5:1-11.

J. Allaz et al., *Chrétiens en conflit. L'Épître de Paul aux Galates. Dossier pour l'animation biblique,* Essais Bibliques 13 (Geneva: Labor et Fides, 1987, paper) 207 pp., map, table. Bibliographies. ISBN: 2-8309-0086-3.

This volume aims to familiarize readers of Paul's letter to the Galatians with the situation of conflict in the Galatian church and with the apostle's person and language (especially his rhetoric). After an introduction to the letter and a survey of approaches to Galatians, it considers the text under four headings: Paul's gospel (1:1–2:21), filiation-adoption (3:6–4:7), law and liberty (5:1–6:10), and models of life (3–4). A summary of the letter's message and various pieces of documentation are also included. The team responsible for the project consisted of Allaz, F. Bovon, M. Durrer, M. Payot, C. de Pury, B. Rordorf, P. Roulet, and U. Ruegg.

F. J. Botha et al., *Guide to the New Testament.* Vol. 5, *The Pauline Letters: Introduction and Theology,* trans. D. R. Briggs (Pretoria: N. G. Kerkboekhandel Transvaal, 1985, R 24.50) xvii and 342 pp. Bibliographies. ISBN: 0-7987-0402-0.

The English version of a volume published in Afrikaans [*NTA* 29, p. 95]; a review article by E. A. C. Pretorius was summarized in § 30-674r. After chapters on the Pauline letters and Paul's chronology, it treats the individual letters (Romans, 1 Corinthians, 2 Corinthians, etc.) and then deals with aspects of the theology of Paul's letters. The authors are Botha, J. C. Coetzee, I. J. du Plessis, A. B. du Toit (ed.), B. C. Lategan, G. M. M. Pelser, and J. H. Roberts.

M. Brisebois, *Saint Paul. Introduction to St Paul and his Letters,* trans. P. Jenkins (Middlegreen, Slough, UK: St Paul Publications, 1986, paper £5.25) viii and 142 pp. Bibliographies. ISBN: 0-85439-243-2.

The English version of a work published in French [*NTA* 29, p. 330], this introduction to Paul and his letters first presents the man, his life, and his work. Then it deals with Paul's literary style and offers some basic ideas necessary before embarking on a serious study of Pauline theology. Brisebois is assistant lecturer on the faculty of theology at the University of Montreal.

U. Brockhaus, *Charisma und Amt. Die paulinische Charismenlehre auf dem Hintergrund der frühchristlichen Gemeindefunktionen,* TVG Wissenschaftliche Taschenbücher 8 (Wuppertal: R. Brockhaus, 1987, paper DM 19.80) 260 pp. Bibliography. Indexed. ISBN: 3-417-29708-7.

The reprint of a work described in *NTA* 17, p. 249, this volume first reviews scholarly discussion about charisms and church offices in early Christianity, surveys early references to church offices, and discusses the charisms (see 1 Corinthians 12–14 and Rom 12:3-8) and their place in church life.

M. Carrez, *La deuxième Épître de Saint Paul aux Corinthiens,* Commentaire du Nouveau Testament, deuxième série 8 (Geneva: Labor et Fides, 1986, paper 48 Sw. fr.) 260 pp. Bibliographies. Indexed. ISBN: 2-8309-0070-7.

In his 29-page introduction to 2 Corinthians Carrez discusses the text of the letter, its literary history, and structure. Then he provides a literary presentation of 2 Corinthians, sketches the community at Corinth, and considers the theological contributions of 2 Corinthians. Next he gives for individual pericopes a French translation, bibliography, and verse-by-verse comments. Three major parts of the letter are distinguished: the apostolic ministry, its difficulties, and its reality (1:12–7:16); the collection for the church of Jerusalem (8:1–9:15); and the authority of the apostolic ministry expressed in weakness (10:1–13:10). Four excursuses are included. Carrez teaches NT at the Protestant theological faculty in Paris and biblical Greek at the Institut Catholique de Paris.

T. C. De Kruijf, *De brief van Paulus aan de Romeinen,* Het Nieuwe Testament (Boxtel: Katholieke Bijbelstichting, 1986, paper 75 gld.) 300 pp. Bibliography. ISBN: 90-6173-349-9.

After a brief introduction to Paul's letter to the Romans, De Kruijf provides for each pericope general comments, a Dutch translation, and a verse-by-verse exposition. He distinguishes three major parts in the letter: "righteousness on the basis of faith" (1:18–4:25), "may we have peace with God" (5:1–11:36), and "with many one body in Christ" (12:1–15:13). In addition to expositions of the introduction to the letter (1:1-17) and its conclusion (15:14–16:27) there are seven excursuses (on the righteousness of God, atonement, Abraham, etc.) and final observations about the structure of Romans and Paul's purpose.

J. ESQUERDA BIFET, *La vida es un si,* Pedal 179 (Salamanca: Ediciones Sigueme, 1986, paper) 144 pp. Bibliography. ISBN: 84-301-0995-1.

After an introduction to reading the letter to the Hebrews, the volume presents reflections on it according to the following outline: Jesus as God's yes to humanity (1:1–2:18), Jesus as humanity's yes to God (3:1–5:10), Jesus' yes to the Father (5:11–10:18), the yes of the Christian life (10:19–12:13), and the yes of a renewed church (12:14–13:25).

Z. I. HERMAN, *Liberi in Cristo. Saggi esegetici sulla libertà dalla Legge nella Lettera ai Galati,* Spicilegium Pontificii Athenaei Antoniani 27 (Rome: Antonianum, 1986, paper 25,000 L) 234 pp. Bibliography. Indexed.

This examination of the theme of freedom in Paul's letter to the Galatians first discusses the explicit affirmations about freedom from the Law in the present (see Gal 2:3-5; 3:25-29; 4:31). Then it explores the consequences of this freedom for the Christian in the present (see 2:19-21; 5:13; 6:15; 4:8-10). Finally it considers the gift of the Spirit as the foundation of freedom (see 3:2-5; 4:6; 5:5; 5:18). The final section also appeared as an article in *Antonianum* [§ 29-642].

N. HUGEDÉ, *Saint Paul et Rome,* Le Monde Romain (Paris: Belles Lettres, 1986, paper 95 F; Desclée de Brouwer) 236 pp., 16 plates. ISBN: 2-251-33312-6 (BL), 2-220-02624-8 (DDB).

Hugedé, author of *Saint Paul et la Grèce* (1982), examines Paul's relations with Rome under three major headings: the Roman project, the recourse to Caesar, and the final combat. Using data from Acts and Paul's letters, he gives particular attention to Paul's travels and his status as a Roman citizen. A chronological chart of Paul's life is provided.

N. HYLDAHL, *Die paulinische Chronologie,* Acta Theologica Danica 19 (Leiden: Brill, 1986, 50 gld.) viii and 136 pp. Indexed. ISBN: 90-04-07908-4.

After introducing the problems involved in determining the chronology of Paul's life and activities ("persons, letters, and journeys"), Hyldahl presents his own approach to these issues in chapters on Timothy in Philippi and Corinth, Paul and Philemon, Paul and the Galatians, Titus and Paul in Corinth, Paul and the Thessalonians, and the collection for Jerusalem. Hyldahl gives particular attention to the significance of the sabbatical year A.D. 54-55 in working out the chronology of Paul's career.

B. C. JOHANSON, *To All the Brethren. A Text-Linguistic and Rhetorical Approach to 1 Thessalonians,* Coniectanea Biblica, New Testament Series 16 (Stockholm: Almqvist & Wiksell International, 1987, paper) xiv and 230 pp. Bibliography. Indexed. ISBN: 91-22-00865-9.

Presented as a doctoral dissertation to the University of Uppsala in 1987, this volume seeks to achieve as valid as possible a reconstructive understanding of the capacity of meaning of 1 Thessalonians as an act of communication in its initial communicative context. By way of a wholistic and text-centered analysis and interpretation of the accessible text-context features, of text-internal part-whole relations, and of situation-related features of intertextuality, it reaches the following general conclusions: The bulk of persuasive strategies are directed to solving the issues arising from the situation reflected in 1 Thes 4:13–5:11. The integrity of 1 Thessalonians is substantiated. The text gives evidence of a rich, creative intertextuality of overlapping structures and functions.

S. P. KEALY, *The Apocalypse of John,* Message of Biblical Spirituality 15 (Wilmington, DE: Michael Glazier, 1987, cloth $16.95, paper $12.95) 260 pp. Bibliography. Indexed. LCN: 85-45557. ISBN: 0-89453-565-X (cloth), 0-89453-581-1 (paper).

After describing Revelation as a modern book, Kealy discusses some ways of approaching it and situates it in its own world. In the commentary he seeks to draw out the spiritual meaning of the book: prologue—an invitation to happiness (1:1-3), introduction to the vision on Patmos (1:4-20), seven letters to a very human church (2:1–3:22), the "in-between" time of the church (4:1–16:21) etc. A concluding chapter discusses some of the ways in which Revelation has been seen through the ages: millenarianist interpretation, recapitulation, world history, etc. Kealy is the author of *Mark's Gospel: A History of Its Interpretation* (1982).

J. J. KILGALLEN, *First Corinthians. An Introduction and Study Guide* (New York—Mahwah, NJ: Paulist, 1987, paper $5.95) 147 pp., 3 figs., 3 maps. LCN: 86-20521. ISBN: 0-8091-2847-0.

After a fifteen-page introduction to 1 Corinthians and comments on 1 Cor 1:1-9, this volume presents the RSV text and an exposition of the letter with reference to ten problems: divisions within the Corinthian church (1:10–4:21), incest and the community's indifference (5:1-13), Christian use of pagan courts (6:1-11), immoral sexual liaisons (6:12-20), proper understanding of celibacy and marriage (7:1-40), idol worship (8:1–11:1), women not covering their heads at worship (11:2-16), a lack of appreciation of the Holy Eucharist (11:17-34), gifts of the Holy Spirit (12:1–14:40), and the misunderstanding about Christian resurrection (15:1-58). The letter's ending (16:1-24) is also treated. Kilgallen is professor of NT at Loyola University in Chicago.

I. KITZBERGER, *Bau der Gemeinde. Das paulinische Wortfeld oikodomē/(ep)oikodomein,* Forschung zur Bibel 53 (Würzburg: Echter Verlag, 1986, paper DM 48) x and 357 pp., tables. Bibliography. Indexed. ISBN: 3-429-01052-7.

The revised version of a doctoral dissertation directed by W. Beilner and accepted in 1984 by the theological faculty at Salzburg, this investigation of the Pauline idea of the church as a building first explains the linguistic method of word-field analysis. Then it examines the individual occurrences of *oikodomē* and *(ep)oikodomein* in Paul's letters (Rom 14:19; 15:2, 20; etc.) and compares it with related or opposing word-fields. Then after explaining the various dimensions (theological, christological, missionary, dynamic and eschatological) of the *oikodomē/(ep)oikodomein* word-field, it traces the development of this word-field in Ephesians.

D. R. MACDONALD, *There is No Male and Female. The Fate of a Dominical Saying in Paul and Gnosticism,* Harvard Dissertations in Religion 20 (Philadelphia: Fortress, 1987, paper $14.95) xxiii and 132 pp. LCN: 86-45200. ISBN: 0-8006-7075-0.

The revision of a doctoral dissertation directed by G. W. MacRae and accepted by Harvard Divinity School in 1978, this volume suggests that the traditional features of Gal 3:27-28 were due to Paul's dependence on a dominical saying preserved in *Gospel of the Egyptians, 2 Clement,* and *Gospel of Thomas:* "When you tread upon the garment of shame, and when the two become one, and the male with the female neither male nor female." The author first articulates the meaning of the dominical saying, its ritual performative setting, its philosophical roots, and its currency among Christian gnostics. Then he shows how Paul opposed this theology and sacramentology when writing 1 Corinthians. Finally he discusses how Paul's arguments with the Corinthians conform to his alteration of the dominical saying in Galatians 3. He concludes that "there is no male and female" was Paul's vision of sexual equality in his communities as they should be, not a witness to conditions as they were.

A. J. Malherbe, *Paul and the Thessalonians. The Philosophic Tradition of Pastoral Care* (Philadelphia: Fortress, 1987, paper $8.95) xi and 120 pp. Indexed. LCN: 86-45918. ISBN: 0-8006-1963-3.

An expanded version of the 1985 Haskell lectures delivered at Oberlin College in Ohio, this investigation of 1 Thessalonians examines the process by which Paul first converted the Thessalonians, shaped them into a community, and continued to exercise his care for them after he had been separated from them. The final chapter discusses the Thessalonians as a Christian community in a pagan society. Malherbe, professor of NT criticism and interpretation at Yale University and author of *Moral Exhortation* (1986), seeks to illuminate Paul's pastoral strategy by comparing it to that of contemporary moral philosophers.

P. U. Maynard-Reid, *Poverty and Wealth in James* (Maryknoll, NY: Orbis, 1987, paper $8.95) vii and 136 pp. Indexed. LCN: 86-23506. ISBN: 0-88344-417-8.

Maynard-Reid, the chairman of the department of religion at the West Indies College of Andrews University, first discusses social stratification in the 1st century A.D. and then investigates "poor and rich" in Jewish and Christian literature. Next he focuses on particular texts in the letter of James: the great reversal (1:9-11), favoritism and the poor (2:1-13), the merchant class and the poor (4:13-17), and the rich agriculturalists and the poor (5:1-6).

J. Pfammatter, *Epheserbrief. Kolosserbrief,* Die Neue Echter Bibel, Kommentar zum Neuen Testament mit der Einheitsübersetzung 10, 12 (Würzburg: Echter Verlag, 1987, paper DM 19.80) 87 pp. Bibliographies. ISBN: 3-429-01071-3.

Pfammatter, professor of NT at Chur in Switzerland and author of *Die Kirche als Bau* (1960), provides for the letters to the Ephesians and Colossians a brief introduction, a bibliography, the Einheitsübersetzung text, and an exposition below. He discerns the following outline in Ephesians: address and greeting (1:1-2), God's plan of salvation (1:3–2:22), the apostle and the community (3:1-21), and various admonitions (4:1–6:20), and final word and blessing (6:21-24). He treats Colossians under these headings: address and greeting (1:1-2), God's plan of salvation (1:3-23), the apostle and community (1:24–2:23), words of warning to the baptized (3:1–4:6), and the epistolary conclusion (4:7-18).

W. E. Phipps, *Paul Against Supernaturalism. The Growth of the Miraculous in Christianity* (New York: Philosophical Library, 1987, $17.95) 180 pp. Indexed. LCN: 85-19228. ISBN: 0-8022-2501-2.

Phipps, chairman of the department of religion and philosophy at Davis and Elkins College in West Virginia and author of *Encounter through Questioning Paul* (1982), focuses on the spiraling growth of supernaturalism in the early centuries of Christianity. The five chapters in his presentation appear under these headings: the thirst for unnatural happenings; from sexual to asexual birth; the growth of a materialized resurrection; astrology, angelology, and Christology; and superman and Jesus. Phipps concludes that Paul's Christology stood in sharp contrast to magical views of the universe.

H. Ritt, *Offenbarung des Johannes,* Die Neue Echter Bibel, Kommentar zum Neuen Testament mit der Einheitsübersetzung 21 (Würzburg: Echter Verlag, 1986, paper DM 28) 123 pp. Bibliography. ISBN: 3-429-01042-X.

After an eleven-page introduction to interpreting the book of Revelation, this volume provides the text of the Einheitsübersetzung, marginal cross-references to other biblical texts, and extensive notes below. The following general outline is adopted: the book's beginning (1:1-20); the letters to the seven churches (2:1–3:22); the apocalyptic major section – the end-time events, the judgment, the fulfillment (4:1–22:5); and the book's conclusion (22:6-21). Ritt is professor of NT on the Catholic theological faculty at the University of Bonn and also teaches at the University of Münster.

S. S. SCHATZMANN, *A Pauline Theology of Charismata* (Peabody, MA: Hendrickson Publishers, 1987, paper $7.95) x and 117 pp. Bibliography. Indexed. ISBN: 0-913573-45-0.

The slightly revised version of a doctoral dissertation directed by J. W. MacGorman and accepted in 1981 by Southwestern Baptist Theological Seminary in Fort Worth, TX, this volume first analyzes *charisma* as a distinctive Pauline concept and examines all sixteen Pauline occurrences of it (Rom 1:11; 5:15, 16; 6:23; 11:29; etc.). Then it considers the *charismata* as the church's equipment for service, as ministerial function, and as expression of authority. Schatzmann, chairman of the theology department and associate professor of NT at Oral Roberts University in Tulsa, OK, concludes that Paul understood Christian existence and community to be charismatic.

J. L. SEGUNDO, *The Humanist Christology of Paul*, trans. J. Drury, Jesus of Nazareth Yesterday and Today 3 (Maryknoll, NY: Orbis, 1986, paper $14.95; London: Sheed and Ward, £10.50) ix and 244 pp. Bibliography. Indexed. LCN: 86-8480. ISBN: 0-88344-221-3 (Orbis), 0-7220-4270 (S&W).

The English version of the second part of *Historia y actualidad: Sinópticos y Pablo* (1982), this volume first considers Paul's transition to Christology and then focuses on Romans 1–8: sin as the enslaver of paganism (1:16-32); sin as the enslaver of Judaism (2:1-28); between Law and faith (3:1-31); Abraham as the first synthesis of the Christian (4:1-25); Adam, Christ, and victory (5:1-20); the new life of the Christian (6:1–7:13); the divided human being (7:14-25); and death defeated (8:1-39). Also included are conclusions about Christ and the human being, an appendix on Paul's key and Latin America today, notes, and the English text of Rom 1:16–8:39.

M. L. SOARDS, *The Apostle Paul. An Introduction to His Writings and Teaching* (New York—Mahwah, NJ: Paulist, 1987, paper $8.95) iv and 225 pp., 3 maps. Bibliographies. Indexed. LCN: 86-25463. ISBN: 0-8091-2864-0.

Soards, associate professor of NT at United Theological Seminary in Dayton, OH, seeks to assist students in thinking about Paul's life, letters, and theology. He divides his introduction to Paul into five parts: Paul the man—life and work; Paul the apostle—work, travels, and letters; the undisputed letters; the letters of the Pauline heritage; and Pauline theology. An appendix treats Pauline pseudepigrapha and pseudepigraphy.

C. H. TALBERT, *Reading Corinthians. A Literary and Theological Commentary on 1 and 2 Corinthians* (New York: Crossroad, 1987, $17.95) xxiii and 188 pp. LCN: 86-23971. ISBN: 0-8245-0804-1.

Like *Reading Luke* (1982), this volume is concerned to understand large thought units and their relation to Pauline thought as a whole. Its close reading of 1 Corinthians appears under the heading "setting the record straight": putting preachers in their place (1:1–4:21), separation for the sake of salvation (5:1-13), the costs of going to court (6:1-11), etc. Then it treats 2 Corinthians according to the following general outline: the sorry necessity of self-praise (10–13), laying a foundation for future requests (1–7), and reasonable requests of an attested apostle (8–9). Talbert is professor of religion at Wake Forest University in Winston-Salem, NC.

G. THEISSEN, *Psychological aspects of Pauline Theology*, trans. J. P. Galvin (Philadelphia: Fortress, 1987, $34.95) xiii and 433 pp. Bibliography. Indexed. LCN: 86-45196. ISBN: 0-8006-0789-9.

The English version of *Psychologische Aspekte paulinischer Theologie* [*NTA* 28, p. 94], this volume deals with theoretical problems of psychological exegesis, the disclosure of unconscious motives through Pauline theology, the veil of Moses and the unconscious aspects of the Law, Law and sin—raising the conflict to consciousness according to Rom 7:7-23, glossolalia as language of the unconscious, and wisdom for the perfect as higher consciousness (1 Cor 2:6-16). Theissen is professor of NT at the University of Heidelberg.

W. Trilling, *A Conversation with Paul* (New York: Crossroad, 1987, $12.95) x and 116 pp. LCN: 86-29207. ISBN: 0-8245-0806-8.

The English version of *Mit Paulus im Gespräch* [*NTA* 28, p. 94], this book aims to start a conversation with Paul and to introduce a Catholic readership to this conversation in the light of its traditions and sensibilities. The topics include Paul's experience of the risen Lord, the two eras, an old Adam and a new Adam, Jesus' death, resurrection, God's righteousness and justification, the age of the Spirit, life in the Spirit and in Christ, the body of Christ, and Jesus' life and death in us.

A. von Dobbeler, *Glaube als Teilhabe. Historische und semantische Grundlagen der paulinischen Theologie und Ekklesiologie des Glaubens,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 22 (Tübingen: Mohr-Siebeck, 1987, paper DM 78) xiii and 348 pp. Bibliography. Indexed. ISBN: 3-16-145121-X.

The abbreviated version of a doctoral dissertation directed by K. Berger and accepted in 1984 by the theological faculty at the University of Heidelberg, this investigation of Paul's understanding of faith as "sharing in" first focuses on the believer's participation in God's activity: the events of revelation, the Spirit of God, and atonement and forgiveness of sins. The second part considers the believer's participation in the community of the redeemed: righteousness and election, power and grace, invisible things, life outside the power of sin, and the community of the redeemed. The third part deals with the Greek term *pistis:* its religious use, the transformation of its profane use, and the Pauline concept of the believer's receptiveness.

BIBLICAL THEOLOGY

M. Bacchiega, *Simbologia del "figlio dell'uomo,"* Altair, Esoterismo e Religione 28 (Foggia: Bastogi, 1985, paper 12,000 L) 93 pp.

Bacchiega, author of *I mostri dell'Apocalisse* (1982), contends that the title "Son of Man" and the idea of Jesus' divine sonship receive expression in the phrase "bastard of God." The first part considers the NT evidence regarding Mary, the angel Gabriel, and Joseph. The second part reflects on the Son of Man symbol in biblical and extrabiblical evidence, and the third part explores the truth involved in describing Jesus as Son of God and "bastard of man."

M. Barth, *Das Mahl des Herrn. Gemeinschaft mit Israel, mit Christus und unter den Gästen* (Neukirchen-Vluyn: Neukirchener, 1987, paper DM 48) viii and 275 pp. Indexed. ISBN: 3-7887-0796-8.

Barth, professor emeritus of NT at the University of Basel and author of *The People of God* (1983), maintains that the meal instituted by Jesus Christ is something other and better than a sacrament. He discusses the biblical evidence about the Lord's Supper under four headings: community with Israel, community with the crucified and coming one, the community of guests with one another, and the witness of Christ according to Jn 6.

O. S. Brooks, *The Drama of Decision. Baptism in the New Testament* (Peabody, MA: Hendrickson Publishers, 1987, paper $11.95) xiv and 177 pp. Bibliography. Indexed. ISBN: 0-913573-40-X.

The title of this book capsulizes its thesis: Baptism is the drama of decision. After describing the religious milieu of 1st-century Palestine and John the Baptist's baptism, it focuses on the Synoptic accounts of Jesus' baptism in the Jordan River. Then it considers texts pertaining to baptism in Acts, the Fourth Gospel, Paul's letters, and 1 Peter. Brooks, professor of NT studies at Golden Gate Baptist Theological Seminary in California, concludes that the substance of the baptismal decision is faith in Jesus Christ as the bringer of salvation from God.

R. E. BROWN, *L'église héritée des apôtres,* trans. M.-F. Brunet, Lire la Bible 76 (Paris: Cerf, 1987, paper 90 F) 269 pp. Bibliography. ISBN: 2-204-02655-7.

The French version of *The Churches the Apostles Left Behind* [*NTA* 28, p. 322], this book traces the development of the churches in the subapostolic period by analyzing the Pastorals, Colossians and Ephesians, Lk-Acts, 1 Peter, the Fourth Gospel, the Johannine epistles, and Mt.

M. CALLAWAY, *Sing, O Barren One. A Study in Comparative Midrash,* SBL Dissertation Series 91 (Atlanta: Scholars Press, 1986, cloth $14.95) xii and 157 pp. Bibliography. Indexed. LCN: 86-15554. ISBN: 0-89130-994-2 (cloth), 0-89130-995-0 (paper).

The major ideas in this investigation of the barren matriarch motif in the OT and NT can be summarized as follows: (1) The motif in Genesis (Sarah, Rebecca, Rachel) is a literary device in the service of the Yahwist's themes of obstacles to the promise and of Yahweh's integrity in fulfilling the promise. (2) The story of Hannah in 1 Samuel 1–3 adds two elements: The woman is a symbol of the whole people, and the child's birth is a response to prayer and faithfulness. (3) The barren matriarch as a symbol for the people reached its fullest expression in Isa 49:19-21; 51:1-3; 54:1-3. (4) Third Isaiah, Baruch, and *4 Ezra* portray Jerusalem as the mother of the Jews against the background of Jerusalem's destruction. (5) The idea of spiritual fruitfulness introduced in Wisdom was fully developed by Philo with his notions of barrenness and virginity. (6) Luke used the tradition of the barren woman (Elizabeth) as a midrashic clue with which to signify Jesus' virginal conception as a prefiguration of the resurrection. (7) For Paul, what was prefigured in Sarah and Jerusalem has been given in Jesus' death and resurrection. (8) The rabbinic midrashim associated with the barren woman the future of Zion, prayer, raising up the lowly, and the world to come. This 1979 Columbia doctoral dissertation was directed by J. A. Sanders and G. M. Landes.

J. W. CONN (ED.), *Women's Spirituality. Resources for Christian Development* (New York–Mahwah, NJ: Paulist, 1986, paper $11.95) viii and 327 pp. LCN: 85-62869. ISBN: 0-8091-2752-0.

The twenty-three articles in this collection are arranged under four headings: issues in women's spirituality (three), women's psychological development (six), characteristics of religious development (eight), and revisioning the tradition of Christian spirituality (six). The contribution most directly pertinent to the NT is by E. Schüssler Fiorenza on the Sophia-God of Jesus and the discipleship of women. Other contributors include S. M. Schneiders, C. Gilligan, E. Tetlow, J. Fowler, E. A. Johnson, and B. Cooke.

C. B. COSTECALDE, *Aux origines du sacré biblique* (Paris: Letouzey & Ané, 1986, paper) 156 pp. Bibliography. ISBN: 2-7350-0138-5.

This investigation of the "sacred" in ancient Near Eastern literature and the Hebrew Bible shows that the dominant idea was not separation but rather relationship and belonging. The first part of the volume examines the root *qdš* and its derivatives in the West Semitic milieu and in cuneiform writings. The second part focuses on the uses of *qdš* and related terms in the OT and explores their significance for understanding the biblical concept of the holy. H. Cazelles has provided a preface, and J.-M. Nicole a postface.

O. CULLMANN, *Unsterblichkeit der Seele oder Auferstehung der Toten? Antwort des Neuen Testaments* (Stuttgart: Quell, 1986, paper DM 9.80) 72 pp. Indexed. ISBN: 3-7918-2177-6.

This revised edition of the German version [see *NTA* 7, p. 276] of Cullmann's classic essay on immortality of the soul and resurrection of the dead according to the NT includes precisions at several points in order to avoid misunderstandings.

P. DACQUINO, *Storia del matrimonio cristiano alla luce della bibbia* (Leumann-Torino: Elle Di Ci, 1984, paper 28,000 L) 718 pp. Bibliographies. Indexed. ISBN: 88-01-15795-9.

Dacquino, professor of biblical studies at the Istituto Pastorale di Torino and author of *La*

Chiesa alla luce della Bibbia (1974), divides his presentation of the history of Christian marriage in light of the Bible into five parts: marriage and its celebration in the OT, the marriage celebration in the Greek and Roman world, the marriage celebration of Christians, structure and themes of the marriage blessing (analysis of formulas), and the biblical vision of marriage.

A. FALATURI, J. J. PETUCHOWSKI, AND W. STROLZ (EDS.), *Three Ways to the One God. The Faith Experience in Judaism, Christianity, and Islam,* trans. J. Griffiths, V. Green, and J. Maxwell (New York: Crossroad, 1987, $17.95) 173 pp. LCN: 86-72308. ISBN: 0-8245-0818-1.

The English version of *Drei Wege zu dem einen Gott* (1976), the twelve papers in this volume include contributions by M. Brocke on the "imitation of God" in Judaism and F. Mussner on the development from Jesus the "prophet" to Jesus the "Son." The other contributors are H. Gross, A. H. Friedlander, Falaturi, Petuchowski, E. Gräf, M. Winter, H. Askari, W. Dantine, E. Mveng, and R. Friedli.

J. GALOT, *Christ, qui es-tu? Christologie I: Le témoignage de l'Écriture* (Louvain: Editions Sintal, 1985, paper 625 Bel. fr.) 217 pp.

The French version of the first part of a work published in English under the title *Who Is Christ? A Theology of the Incarnation* [*NTA* 25, p. 314]. After pointing out the general problems and methodological issues of Christology, it considers the essential features of Christology according to Scripture: the dynamism of incarnation in the old covenant, the faith of the primitive community, Jesus' testimony about his own identity, kenosis and glory, and essential characteristics of the biblical Christ.

L. GARMUS (ED.), *Trabalhador e trabalho,* Estudos Bíblicos 11 (Petropolis, Brazil: Editora Vozes, 1986, paper) 122 pp. Bibliographies.

This biblical-pastoral supplement to *RevistEclBras* 46 (183, '86) contains nine articles on various aspects of work according to the Bible. Two pertain directly to the NT: U. Wegner on Mt 20:1-15, and D. J. Walker and L. Z. Konzen on the letter of James. Also included are studies by M. Schwantes on work and the worker in the Bible, V. da Silva on work as celebration, and M. F. Giuliani on work as biblical reality.

L. GARMUS (ED.), *Unidade e conflitos na Igreja à luz do novo testamento,* Estudos Bíblicos 12 (Petrópolis, Brazil: Editora Vozes, 1986, paper) 54 pp.

This biblical-pastoral supplement to *RevistEclBras* 46 (184, '86) contains articles by S. Gallazzi on the project and place of unity in the church, F. Rubeaux on the unity of Christians according to Jn 17, L. Mosconi on Paul's fidelity to Jesus Christ and to the kingdom in the midst of conflicts, I. T. Frigerio on the conflicts in the church of Corinth according to 1 Corinthians, and N. Masi on Christ the man of conflicts.

M. GOURGUES AND G.-D. MAILHIOT (EDS.), *L'Altérité. Vivre ensemble différents: Approches pluridisciplinaires,* Recherches, nouvelle série 7 (Montreal: Bellarmin, 1986, paper $15 Can.; Paris: Cerf) 455 pp. ISBN: 2-89007-601-6 (Bellarmin), 2-204-02544-5 (Cerf).

The twenty-two papers in this collection treat the theme of "otherness" in a bicultural context (two papers) and from the perspectives of philosophy and human sciences (five), exegesis and biblical theology (four), Christian faith and practice (five), ecclesial communion (five), and male-female identity (one). Two studies directly concern the NT: L. Caza on being a disciple and apostle according to the manner of Mary Magdalene, and Gourgues on the "other" in the example story of the good Samaritan (Lk 10:29-37).

J. A. GRASSI, *Healing the Heart. The Transformational Power of Biblical Heart Imagery* (New York—Mahwah, NJ: Paulist, 1987, paper $7.95) v and 137 pp. Bibliography. LCN: 86-25132. ISBN: 0-8091-2862-4.

Grassi, professor of religion at Santa Clara University in California, explores the deep significance of "heart" language and images in the Bible, and points out important avenues of practical application in teaching, healing, and personal transformation related to the healing image of the heart. Besides chapters on heart imagery in general and in the OT, the book contains four chapters on the NT: Paul's secret as the heart-spirit transformation, Matthew's heart catharsis, Luke and the one heart in God and humanity, and the beloved disciple and the heart of Christ in the Fourth Gospel.

W. E. HULL, *The Christian Experience of Salvation,* Layman's Library of Christian Doctrine 9 (Nashville, TN: Broadman, 1987) 154 pp. Bibliographies. Indexed. LCN: 84-20501. ISBN: 0-8054-1639-0.

Hull, who taught NT at the Southern Baptist Theological Seminary from 1955 to 1975 and is now pastor of First Baptist Church in Shreveport, LA, traces the drama of salvation as it unfolds in human experience according to the NT. He presents the material in four parts: the choice (repentance, faith, confession), the change (regeneration, adoption, conversion), the consequences (forgiveness, justification, redemption, reconciliation), and the challenge (life, sanctification, consummation).

G. LINDESKOG, *Das jüdisch-christliche Problem. Randglossen zu einer Forschungsepoche,* Acta Universitatis Upsaliensis, Historia Religionum 9 (Stockholm: Almqvist & Wiksell International, 1986, paper 139 S. kr.) 241 pp., plate. Bibliography. ISBN: 91-554-1915-1.

Lindeskog was professor of NT exegesis at Åbo Academy in Finland from 1964 to 1974 and author of *Die Jesusfrage im neuzeitlichen Judentum* (1938, reprinted 1973). This volume represents his ongoing involvement in the dialogue between Christianity and Judaism until his death in 1984. It treats early Judaism and its directions, Jesus the Jew, the year A.D. 70 and its consequences, Jewish Christianity, Paul, Deuteropaulinism, messianology and Christology, christianizing—rejudaizing—judaizing, Jewish and Christian liturgy, anti-Judaism in the NT, the problem of theodicy, and dialogue. The book was edited for publication by K.-J. Illman and N. Martola.

G. LOHFINK, *The Work of God Goes On,* trans. L. M. Maloney, The Bible for Christian Life (Philadelphia: Fortress, 1987, paper $4.95) 79 pp. LCN: 86-45202. ISBN: 0-8006-2026-7.

The English version of *Gottes Taten gehen weiter* [*NTA* 30, pp. 113-114], the six essays in this collection describe the self-understandings of various NT communities: the work of God goes on (Acts 4–5), the glory of the works of God (Jn 2:1-12), the prayer of praise as response to the work of God (Lk 1:46-55), God works through people (Isa 61:1-3), God creates a new society (Jn 11:45-53), and the joy of the eyewitnesses (Lk 10). Lohfink is professor of NT at the University of Tübingen.

N. LOHFINK, *Das Jüdische am Christentum. Die verlorene Dimension* (Freiburg—Basel—Vienna: Herder, 1987, paper DM 29.80) 268 pp. ISBN: 3-451-20994-2.

The ten essays in this volume concern faith and form according to P. Handke, the vision of a human state (1985), the Jewish dimension in Christianity (1987), the kingdom of God and political power (1987), God's reign and the economy [§ 30-1288], God on the side of the poor [§ 30-343], the faith and the next generation (1983), the "pre-personal" evil (1981), the God of the Bible and peace on earth (1984), and the Bible as library and book (1984).

F. MUSSNER, *Die Kraft der Wurzel. Judentum—Jesus—Kirche* (Freiburg—Basel—Vienna: Herder, 1987, DM 44) 192 pp. Bibliography. ISBN: 3-451-20954-3.

The five articles under the heading "Judaism" deal with the Jewish understanding of living the Torah; the Law, Abraham, and Israel according to Galatians and Romans [§ 29-215]; the "hardening" and salvation of Israel according to Romans 9–11 (1986); theological "reparation" exemplified by the interpretation of Galatians [§ 20-198]; and praying, speaking, and thinking in Jewish categories. Seven articles appear under the heading "Jesus": the Messiah Jesus [§ 28-890]; why the Messiah Jesus must have been a Jew; "pure" and "impure" according to Judaism and Jesus-early church; the challenge of Jesus; the trial of Jesus; the "non-Judaism" in Jesus and the origin of Christology; and what new has come into the world through Jesus of Nazareth according to the NT. Under "church" there are essays on the ecclesiology of Rom 11:11-24; the identity of the "whole seed" in Rom 4:16; the NT as a document of the process of the church's separation from Judaism; and freedom according to Hegel, Marx, and Paul. Also included are a bibliography of Mussner's publications on the church and Judaism and a list a recent books related to Christian-Jewish dialogue. Mussner is the author of *Traktat über die Juden* (1979).

V. N. OLSEN (ED.), *The Advent Hope in Scripture and History* (Washington, DC–Hagerstown, MD: Review & Herald Publishing Association, 1987, $22.95) 245 pp., fig. Indexed. LCN: 86-22088. ISBN: 0-8280-0311-4.

The eleven articles in this volume examine how Christ's first and/or second coming has been understood from OT times to the present. The three articles most pertinent to NT study concern advent hope in apocalyptic literature (N.-E. Andreasen), in the NT (H. E. Fagal), and in early Christianity (P. J. Landa). A glossary of technical terms is included.

B. PALMER (ED.), *Medicine and the Bible* (Exeter, UK: Paternoster, 1986, paper £7.95) 272 pp. Bibliographies. Indexed. ISBN: 0-85364-423-3.

The first two articles in this volume are by biblical scholars: D. J. Wiseman on medicine in the OT world, and C. J. Hemer on medicine in the NT world. The remaining seven articles are by A. S. Darling on whether the Levitical code teaches hygiene or holiness, S. G. Browne on leprosy in the Bible, D. R. Millar on the value of human life, R. Winter on homosexuality, A. C. P. Sims on demon possession, R. F. Hurding on healing, and D. M. Jackson on conscience and modern medicine.

S. PINCKAERS AND C. J. PINTO DE OLIVEIRA (EDS.), *Universalité et permanence des Lois morales*, Études d'Éthique Chrétienne 16 (Fribourg: Editions Universitaires, 1986, paper 58 Sw. fr.; Paris: Cerf) 454 pp. ISBN: 2-8271-0316-8 (EU), 2-204-02480-5 (Cerf).

The twenty-three papers on the universality and permanence of moral laws are divided into four parts: Sacred Scripture (four); the Fathers, theologians, and the magisterium (eight); contemporary philosophy and theology (nine); and the universality and permanence of the moral law in gospel law (two). The four articles in the first part are by M. Gilbert on the universality of moral norms according to Scripture, M. Vellanickal on the objectivity of moral judgment in the light of Scripture, A.-L. Descamps on the Sermon on the Mount, and J. Dupont on the symbolic language of Jesus' ethical directives in the Sermon on the Mount.

J. S. POBEE AND B. VON WARTENBERG-POTTER (EDS.), *New eyes for reading. Biblical and theological reflections by women from the third world* (Oak Park, IL: Meyer-Stone Books, 1987, paper $6.95) viii and 108 pp. ISBN: 0-940-989-07-7.

Written by women from Africa, Asia, and Latin America, the eighteen essays in this volume express the theological and spiritual discoveries made by the women as they reflected on biblical texts and their own situations in the church. They appear under two headings: new eyes for reading (twelve), and new eyes for seeing (six). The contributors include E. Tamez on Hagar as the woman who complicated the history of salvation, E. Dominguez on NT reflections on political power, and V. Fabella on the mission of women in the church in Asia.

K.-G. Sandelin, *Wisdom as Nourisher. A Study of an Old Testament Theme, Its Development within Early Judaism and Its Impact on Early Christianity,* Acta Academiae Aboensis, Humaniora 64,3 (Åbo: Åbo Akademi, 1986, paper FIM 85) 274 pp. Bibliography. Indexed. ISBN: 951-649-323-8.

Sandelin, the author of *Die Auseinandersetzung mit der Weisheit in 1. Korinther 15* (1976), attempts to show how the idea of Wisdom as nourisher developed from its earliest appearance in the OT and early Palestinian Judaism (Prov 9:1-6; Sir 14:20–15:10; 11QPs^a 154) to its manifestations in Hellenistic Judaism (Prov 9:1-6 LXX; Wisdom; Philo's writings; *Joseph and Aseneth*). Then he explores how the idea of Wisdom as nourisher may have influenced early Christian writings (1 Cor 10:1-13; Jn 4:10; 7:37; 6:27, 33-35; *Didache* 9–10). An appendix considers Prov 9:1-6 in early rabbinic writings.

E. Schweizer, *Jesus Christ. The Man from Nazareth and the Exalted Lord. The 1984 Sizemore Lectures in Biblical Studies at Midwestern Baptist Theological Seminary,* ed. H. Gloer (Macon, GA: Mercer University Press, 1987, cloth $18.95, paper $9.95) v and 96 pp. Indexed. LCN: 86-33268. ISBN: 0-86554-225-2 (cloth), 0-86554-226-0 (paper).

The four lectures on NT Christology in this volume deal with modern approaches to Christology, kerygmatic answers in the NT, narrative answers in the NT, and Jesus of Nazareth as God's Christ. Also included is a revised and enlarged English version of Schweizer's reflections on his experiences with R. Bultmann and other teachers [see § 30-475].

H. Schweizer (ed.), *". . . Bäume braucht man doch!" Das Symbol des Baumes zwischen Hoffnung und Zerstörung* (Sigmaringen: Thorbecke, 1986, paper DM 32) 247 pp. Illustrated. Bibliographies. ISBN: 3-7995-4096-2.

After a four-page foreword by the editor, the volume provides thirteen articles on the tree-symbol under three headings: use and misuse of the tree symbol (three), examples from history (eight), and the present problematic (two). The article most pertinent to the NT is by G. Lohfink on the relation between nature and society according to Jesus with reference to the mustard seed and the cosmic tree (Mk 4:30-32 parr.).

J. E. M. Terra (ed.), *A mulher na Bíblia,* Revista de Cultura Bíblica, vol. 10, nos. 39-40 (São Paulo: Edições Loyola, 1986, paper) 160 pp.

After a five-page introduction by the editor, this fascicle [see *NTA* 30, p. 368] presents articles by J. B. Kipper on women in the OT, C. Minette de Tillesse on marriage and covenant, N. Brasil Pereira on the humility or humiliation of Mary, J. Salvador on women in Lk-Acts, M. C. Nogueira on women in Jewish life, A. Charbel on burning questions regarding women in the Pauline writings, Terra on El as Semitic deity and God of Israel, Terra on the theological concept of inculturation, and P. A. Maia on the passion of John and the passion of Christ.

C. P. Thiede (ed.), *Das Petrusbild in der neueren Forschung,* TVG Monographien und Studienbücher 316 (Wuppertal: R. Brockhaus, 1987, paper DM 29.80) x and 229 pp., 5 figs. ISBN: 3-417-29316-2.

The nine articles on aspects of the Peter-figure in this collection appear in German: E. M. B. Green on 2 Peter reconsidered (1961), H. N. Ridderbos on Peter's speeches in Acts (1962), S. Dockx on the chronology of Peter's life (1984), F. Neugebauer on the meaning and significance of 1 Peter [§ 24-930], J. G. Strange and H. Shanks on the house of Peter at Capernaum [§ 27-755], M. Hengel on Peter and the Gentile mission (1984), G. Maier on the church in Mt (1984), I. H. Marshall on Acts 12 as the key to understanding Acts, and Thiede on Babylon (Rome) as the "other place" [§ 31-780]. Thiede has provided a four-page introduction.

H.-J. VENETZ, *C'est ainsi que l'Église a commencé. Regard sur le Nouveau Testament,* trans. J.-P. Bagot, Théologies (Paris: Cerf, 1986, paper 99 F) 182 pp. Indexed. ISBN: 2-204-02531-3.

The French version of *So fing es mit der Kirche an* [*NTA* 26, p. 97], this volume traces the development of the early church in three steps: "how the stone got rolling" (Jesus), "people of the first hour" (the Jesus-movement, models of Christian churches, Thessalonica and Corinth, etc.), and "when the time passed" (a period of decline, Ephesus, Matthew, Luke, the Pastorals). Venetz is professor of NT exegesis at the University of Fribourg.

J. P. M. WALSH, *The Mighty From Their Thrones. Power in the Biblical Tradition,* Overtures to Biblical Theology 21 (Philadelphia: Fortress, 1987, paper $12.95) xv and 206 pp. Bibliography. Indexed. LCN: 86-45198. ISBN: 0-8006-1546-8.

Walsh, assistant professor in the department of theology at Georgetown University in Washington, DC, takes his title from Lk 1:52 and shows that according to the biblical tradition God hears the cry of the poor and is known only in powerlessness and needfulness. After remarks on power in relation to selfhood and society, he traces the biblical understanding of power with reference to the gods of Canaan, the origins of Israel, covenant, early Israel, kings and prophets, Deuteronomy and Deuteronomistic history, exile and apocalyptic, and the NT.

THE WORLD OF THE NEW TESTAMENT

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung. II: *Principat.* Band 20 (1. Halbband): *Religion (Hellenistisches Judentum in römischer Zeit, ausgenommen Philon und Josephus,* ed. W. Haase (Berlin—New York: de Gruyter, 1986, DM 410) ix and 667 pp. Bibliographies. ISBN: 3-11-010367-2.

The thirteen articles in this volume are by G. Delling on the encounter between Hellenism and Judaism, C. Aziza on the polemical use of the exodus story by Alexandrian writers between the 4th century B.C. and the 1st century A.D., N. Walter on Jewish-Hellenistic literature before Philo, E. Tov on Greek translations of the Bible, O. Munnich on studying the first revision of the Septuagint, A. Paul on the Greek Bible of Aquila and the ideology of ancient Judaism, R. Doran on the Jewish-Hellenistic historians before Josephus, Paul on *3 Maccabees,* A. Barzanò on Justus of Tiberias, M. de Jonge on central problems and essential viewpoints in studying *Testaments of the Twelve Patriarchs,* J. J. Collins on the development of the Sibylline tradition, V. Nikiprowetzky on the Jewish sibyl and Book 3 of the *ps.-Sibylline Oracles* since C. Alexandre, and C. Burchard on the Jewish romance *Joseph and Aseneth* and its influence.

D. BALY, *Basic Biblical Geography* (Philadelphia: Fortress, 1987, paper $4.95) 80 pp. Illustrated. Bibliography. Indexed. LCN: 86-45206. ISBN: 0-8006-1922-6.

In large measure a simplified and updated version of Baly's *Geography of the Bible* [*NTA* 18, p. 398], this volume contains chapters on Palestine at the point of balance in the ancient Near East, climate and weather, life in ancient Palestine, the regions of Palestine, east of the Jordan, and NT Palestine. Maps and photographs illustrate matters discussed in the text. Baly is professor emeritus at Kenyon College in Gambier, OH.

K. R. BRADLEY, *Slaves and Masters in the Roman Empire. A Study in Social Control,* Collection Latomus 185 (Brussels: Latomus, Revue d'Études Latines, 1984, paper 750 Bel. fr.) 164 pp. Bibliography. Indexed. ISBN: 2-87031-125-7.

The volume offers an explanation of how the Roman system of slavery maintained itself in the imperial age and describes some of the adverse conditions under which most slaves in the Roman world spent their lives. Its four chapters treat loyalty and obedience; the slave family; manumission; and fear, abuse, and violence. Six appendixes are included. Bradley concludes that the absence of psychological and emotional security in slave-life offers the key to understanding the continuing ability of Roman slave-owners to control their slaves and keep them in subjection.

P. BRANTLINGER, *Bread & Circuses. Theories of Mass Culture as Social Decay* (Ithaca, NY: Cornell University Press, 1983, cloth $29.95, paper $9.95) 307 pp. Indexed. LCN: 83-45134. ISBN: 0-8014-1598-5 (cloth), 0-8014-9338-2 (paper).

Taking its title from Juvenal's description of the concerns of the Roman people in reaction to Sejanus' attempted coup against Tiberius, this volume examines the phenomenon of "negative classicism" regarding modern mass culture and media, i.e. the conviction that the modern world has entered a stage of its history like that of the decline and fall of the Roman empire. Although the focus of Brantlinger's attention is modern social theory (Marx, Nietzsche, Freud, M. McLuhan, D. Bell), he does explore the Greek and Roman origins of modern culture theories (including both positive and negative classicisms) and examines the main contributions of the Christian tradition to contemporary theorizing about mass culture.

T. R. S. BROUGHTON, *The Magistrates of the Roman Republic.* Vol. 3, *Supplement,* American Philological Association Monograph Series 15,3 (Atlanta: Scholars Press, 1986, $44.95) ix and 294 pp. Bibliography. LCN: 84-23590. ISBN: 0-89130-811-3.

This third volume in Broughton's record of all known Roman magistrates from 509 to 31 B.C. [see *NTA* 29, p. 341] reflects research done since the original publication of the first two volumes in 1952. It incorporates with revision and expansion the lists of additions and corrections and of errata that were previously bound in the revised editions of the first two volumes. Also included are a bibliography of works published since 1952 and a concordance. Broughton is professor emeritus of classics at the University of North Carolina at Chapel Hill.

E. F. CAMPBELL AND D. N. FREEDMAN (EDS.), *The Biblical Archaeologist Reader IV* (Sheffield, UK: Almond Press, 1983, cloth £15.95 or $24.95, paper £5.95 or $9.95) xvi and 390 pp. and 24 plates, 2 maps. Illustrated. ISBN: 0-907459-34-X (cloth), 0-907459-35-8 (paper).

The twenty-eight articles that appeared in *Biblical Archaeologist* between 1969 and 1975 appear under four headings: biblical archaeology and the new archaeology (five), archaeology and the common life (ten), archaeology and the religious life (six), and archaeology and NT backgrounds (seven). The articles most pertinent to the NT period are by E. M. Meyers on secondary burials in Palestine [§ 14-1013]; F. V. Filson on ancient Greek synagogue inscriptions [§ 14-332]; O. F. A. Meinardus on confusion about Colossus, Colossae, and related terms [§ 18-219]; Meinardus on the Christian remains of the seven churches of Revelation [§ 19-711]; L. M. Hopfe and G. Lease on the Caesarea mithraeum [§ 20-296]; J. Wilkinson on the way from Jerusalem to Jericho [§ 20-300]; R. J. Bull on an archaeological context for understanding Jn 4:20 [§ 20-498]; and C. A. Kennedy on early Christians and the anchor [§ 21-250].

E. CANTARELLA, *Pandora's Daughters. The Role and Status of Women in Greek and Roman Antiquity,* trans. M. B. Fant (Baltimore, MD–London: Johns Hopkins University Press, 1987, cloth $30, paper $9.95) xiv and 229 pp. Indexed. LCN: 86-7292. ISBN: 0-8018-3193-8 (cloth), 0-8018-3385-X (paper).

The English version of *L'ambiguo malanno* (1981), this volume first discusses aspects of women's lives in ancient Greece: matriarchy in prehistory, myth, and history; origins of western misogyny; exclusion from the polis; philosophers and women; women and literature; homosexuality and love; and new images and old stereotypes in the Hellenistic age. Then it considers women in Roman history: the hypothesis of matriarchy; the period of the kings and the republic; the principate and the empire; and the Byzantine empire. Cantarella holds the chair in the history of Roman law at the University of Parma.

J. H. CHARLESWORTH WITH J. R. MUELLER, *The New Testament Apocrypha and Pseudepigrapha: a guide to publications, with excursuses on apocalypses,* ATLA Bibliography Series 17 (Metuchen, NJ–London: Scarecrow Press, 1987, $42.50; American Theological Library Association) xvi and 450 pp. Indexed. LCN: 85-18350. ISBN: 0-8108-1845-0.

This bibliographic introduction to the NT Apocrypha and Pseudepigrapha attempts to accomplish eight goals: clarify the nomenclature in this field of research, order and describe the contents of the NT Apocrypha and Pseudepigrapha, publish a full and organized bibliography on this corpus, indicate the vast number of publications and the lack of consensus in this area of study, suggest the significance of these works, draw attention to the continuum of apocalypticism and apocalypses, encourage and facilitate research, and lay the basis for the preparation of an edition of English translations with introductions and notes. The main part of the volume (pp. 79-421) provides bibliographic information for over 6,000 publications on five general topics and ninety-nine NT Apocrypha and Pseudepigrapha. Charlesworth prepared the bibliography in collaboration with Mueller and with the assistance of A.-J. Levine, R. D. Chesnutt, and M. J. H. Charlesworth.

S. J. D. COHEN, *From the Maccabees to the Mishnah,* Library of Early Christianity 7 (Philadelphia: Westminster, 1987, $20.95) 251 pp. Bibliography. Indexed. LCN: 86-28077. ISBN: 0-664-21911-X.

Cohen, professor of Jewish history at Jewish Theological Seminary in New York and author of *Josephus in Galilee and Rome* (1979), aims to interpret ancient Judaism–to identify its major themes, to describe its salient practices, to trace its unifying patterns, and to assess its relation to Israelite religion and society. After an introduction to the chronology and definitions of ancient Judaism, he follows a thematic order of presentation: Jews and Gentiles, practices and beliefs of the Jewish "religion," the community and its institutions, sectarian and normative Judaism, canonization of Scripture and its implications, and the emergence of rabbinic Judaism. A four-page glossary of technical terms is included. Cohen concludes that in the 350 years from the Maccabees to the Mishnah Judaism gradually assumed the shape of a "book" religion.

Corinthiaca. Studies in Honor of Darrell A. Amyx, ed. M. A. Del Chiaro and W. R. Biers (Columbia, MO: University of Missouri Press, 1986, $28) xvii and 182 pp. Illustrated. Bibliography. Indexed. LCN: 86-4375. ISBN: 0-8262-0617-4.

The twenty-three papers honoring Professor Amyx concern matters related to Corinth: A. E. Raubitschek on Theseus at the isthmus; M. H. Jameson on Labda, lambda, and Labdakos; C. K. Williams on Corinth and the cult of Aphrodite; D. Birge on Pausanias and tree-worship in Corinth; S. Herbert on the torch-race at Corinth; J. K. Anderson on Xenophon at Corinth; I. K. Raubitschek on Celts in Corinth; W. S. Anderson on Corinth and comedy; A. E. Gordon on the Latin epigram at Corinth; A. F. Stewart on the Tenea "Apollo"; C. C. Vermeule on figural pillars from Asia Minor to Corinth to Rome; E. Vermeule on the Corinth chariot krater and some relatives; P. Lawrence on the evidence of style; J. L. Benson on middle proto-Corinthian periodization; D. von Bothmer on proto-volute kraters; J. Schaeffer on four Corinthian panthers from Sardis; C. G. Boulter on a little brown jug; K. Kilinski on the Corinthianizing art of the Boeotian horse-bird painter; J. G. Szilágyi on Etrusco-Corinthian bilingualism; M. Martelli on the Pescia Romana painter; I. McPhee and A. D. Trendall on six Corinthian red-figure vases; D. Callipolitis-Feytmans on the import of proto-Corinthian and transitional pottery into Attica; and Biers on a grotesque from Corinth. A bibliography of Amyx's publications is included.

I. P. CULIANU, *Gnosticismo e pensiero moderno: Hans Jonas,* Storia delle Religioni 1 (Rome: "L'Erma" di Bretschneider, 1985, paper) 155 pp. Bibliography. ISBN: 88-7062-564-8.

After an introduction to research on gnosticism, this volume examines Jonas's contributions to our understanding of gnosticism under five headings: the existentialist interpretation of gnosis, the structures and types of gnosis, the origins of gnosticism, gnosticism and the world of late antiquity, and gnosticism and the modern world. Also included are two interviews in English with Jonas (1975, 1980) and a bibliography of his books.

L. Díez Merino, *Targum de Job. Edición Príncipe del Ms. Villa-Amil n. 5 de Alfonso de Zamora,* Bibliotheca Hispana Biblica 8, Biblia Poliglota Complutense, Tradición sefardí de la Biblia Aramea 4,2 (Madrid: Consejo Superior de Investigaciones Científicas—Instituto "Francisco Suárez," 1984, paper 3,000 ptas.) 389 pp. Bibliography. ISBN: 84-00-05742-2.

After surveying past research on the targums of Job, Díez Merino describes the editions and manuscripts of the targums of Job, distinguishes the various traditions (Septuagintal, Qumran, talmudic, etc.), and situates these targums within the targumic tradition. Next he presents the Aramaic text of *Targum of Job* according to ms Villa-Amil no. 5 and the Latin translation of it by A. de Zamora. Then he discusses haggadic themes in *Targum of Job,* compares its text with the Masoretic text, analyzes the exegesis found in the targum, lists the key passages illustrating the principal haggadic themes, and provides a synopsis of the Latin translations.

C. Di Sante, *La prière d'Israël. Aux sources de la liturgie chrétienne,* trans. L. Dussaut (Montreal: Bellarmin, 1986, paper $26.95 Can.; Paris: Desclée, 125 F) 247 pp. Indexed. ISBN: 2-89007-632-6 (Bellarmin), 2-7189-0309-0 (Desclée).

The French version of a work published in Italian as *La preghiera di Israele* (1985), this examination of Jewish prayer and its significance for Christians appears according to the following outline: the prayer of Israel, the sources for Jewish liturgy (NT indications, Mishnah, Siddur), the structure of the Jewish liturgy (Berakah, Shema, Tefillah, Scripture readings), the personal and communitarian aspects of Jewish prayer (individual blessings, the family liturgy, the synagogal liturgy), the celebration of festivals (pilgrimage feasts, austere feasts, minor feasts), and the transition from ignorance to recognition and collaboration.

W. Dommershausen, *Die Umwelt Jesu. Politik und Kultur in neutestamentlicher Zeit,* Theologisches Seminar (4th rev. ed.; Freiburg—Basel—Vienna: Herder, 1987, paper DM 19.80) 136 pp. Bibliographies. ISBN: 3-451-20886-5.

This revised version of a work described in *NTA* 22, p. 349 features updated bibliographic information. The first part traces the political history of the Jewish people from the Persian period to the events of A.D. 70 and their aftermath. The second part deals with cultural history: the economy, social relations in Judaism, social status in the Roman empire, Temple worship and synagogue, and popular religions and their cults.

R. Egger, *Josephus Flavius und die Samaritaner. Eine terminologische Untersuchung zur Identitätsklärung der Samaritaner,* Novum Testamentum et Orbis Antiquus 4 (Fribourg: Editions Universitaires, 1986, 98 Sw. fr.; Göttingen: Vandenhoeck & Ruprecht) 412 pp. Bibliography. Indexed. ISBN: 3-7278-0373-8 (EU), 3-525-53903-7 (V&R).

Prepared as a doctoral dissertation under the direction of H.-J. Venetz and J.-D. Barthélemy and accepted by the theological faculty at the University of Fribourg in 1985, this volume seeks to clarify Josephus' relation to the Samaritans and to contribute to our understanding of the early history of the Samaritans. After reviewing research on the topic, Egger analyzes the relevant texts in Josephus' works with reference to the Greek terms applied to the Samaritans: *Samareis, Samareitai, Sikimitai* and the *en Sikimois Sidōnioi,* and the *Chouthaioi.* She concludes with a synthesis of the analyses, general observations, and suggestions for further research. A chronological chart of Josephus' references to the Samaritans and the pertinent Greek texts are included. She argues that Josephus' synonyms *Samareis* and *Samareitai* designated inhabitants of the geographical area and that his other three terms referred to groups not simply identifiable as the Samaritans.

J. C. ENDRES, *Biblical Interpretation in the Book of Jubilees,* Catholic Biblical Quarterly Monograph Series 18 (Washington, DC: Catholic Biblical Association, 1987, paper $8.50) x and 284 pp. Bibliography. Indexed. LCN: 86-6845. ISBN: 0-915170-17-5.

The revision of a doctoral dissertation directed by W. Harrelson and accepted by Vanderbilt University in 1982, this examination of the rewriting of the Jacob material in *Jubilees* focuses on the biblical traditions, the haggadic elements, and compositional techniques and tendencies. After a survey of scholarship, it treats *Jubilees* 19–45 according to the following outline: Jacob and Abraham—grandfather transmits the promise (19:1–23:8); Jacob, Rebecca, and Isaac—maternal partiality prevails (23:9–25:23); Jacob—the model patriarch (26:1–29:20); Levi and Simeon—violence interpreted as righteousness (30); and from ancestral family to priestly people (31–45). The final chapters deal with interpretive art in *Jubilees* and the character of *Jubilees.* The appendixes (1) provide a synoptic table for *Jubilees* 19–45 and Genesis 23–50 and (2) list the motifs in the farewell speeches. Endres, professor of OT at the Jesuit School of Theology in Berkeley, CA, concludes that the author of *Jubilees* viewed all of Israel's history through a prism of patriarchs and matriarchs.

The Facsimile Edition of the Nag Hammadi Codices: Introduction (Leiden: Brill, 1984, 198 gld.) xix and 133 pp., frontispiece, 28 plates. ISBN: 90-04-07308-6.

Previous volumes in this facsimile edition of the Nag Hammadi documents were described in *NTA* 17, pp. 126, 423; 18, p. 399; 19, p. 123; 20, p. 379; 21, pp. 104-105, 216, 351; 22, p. 350; and 24, p. 207. This introduction to the edition features J. M. Robinson's account of the discovery of the documents and his discussion of their quantity, numeration, quires, rolls, kollemata, covers, and bibliography. Then it provides lists of addenda and corrigenda, as well as photographs of miscellaneous fragments.

J. FAUR, *Golden Doves with Silver Dots. Semiotics and Textuality in Rabbinic Tradition,* Jewish Literature and Culture (Bloomington, IN: Indiana University Press, 1986, $27.50) xxix and 226 pp. Bibliography. Indexed. LCN: 84-47967. ISBN: 0-253-32600-1.

Faur, professor of rabbinics at Jewish Theological Seminary of America in New York, seeks to introduce the student and specialist in critical theory to some seminal ideas of the rabbis, and to expose the student and specialist in rabbinics to some of the methodology and intellectual horizons peculiar to structural and poststructural analysis. His study takes its title from Cant 1:11 ("golden doves we shall make for you with silver dots") and the rabbinic tradition of interpretation related to it. The five chapters in the book concern writing and graffiti; semiology and metaphysics; freedom, language, and negativity; textuality in rabbinic tradition; and golden doves with silver dots.

N. FERNÁNDEZ MARCOS, J. TREBOLLE BARRERA, AND J. FERNÁNDEZ VALLINA (EDS.), *Simposio Biblico Español (Salamanca, 1982)* (Madrid: Universidad Complutense, 1984, paper 3,113 ptas.) 772 pp., 3 plates, 6 figs. Bibliographies. ISBN: 84-7491-143-5.

Forty-three papers prepared for a symposium held in 1982 at the University of Salamanca appear under nine headings: archaeology and the Bible (four), ancient Orient and the Bible (five), the Hebrew text (four), the Greek text (four), OT books (five), OT themes (five), targum (six), intertestamental literature (six), and Hispano-Hebraic exegesis (four). The articles most pertinent to NT study are by F. Díez Fernández on common Roman ceramics and the geography of Galilee in the NT, Fernández Marcos on the Septuagint and the discoveries in the Judean Desert, J. González Luis on the targums and the version of Symmachus, M. Pérez Fernández on targumic versions of Gen 3:22-24, J. Ribera i Florit on common elements in the Targum of the Prophets and the Palestinian Targum, R. Vicent Saera on targumic traditions of Zechariah 9–14 in Jn 12, Fernández Vallina on targum and contemporary exegesis, D. Muñoz León on targumic traditions in *2 Baruch,* A. Rodríguez Carmona on the midrash of the gifts and its relation to the Palestinian targum, L. Díez Merino on the "watchers" in intertestamental literature, F. García Martínez on *Temple Scroll* and sectarian halakah, A. Piñero Sáenz on *Joseph and Aseneth* and the NT, A. del Agua Pérez on the christological derash of Psalm 110 in the NT, G. Aranda on Jewish eschatological ideas in the Coptic *Apocalypse of Elijah,* and A. Fontela on slavery in the time of Jesus and its precedents.

Filone di Alessandria. Le origini del male; Filone di Alessandria. L'uomo e Dio, I Classici del Pensiero, Filosofia Classica e Tardo-Antica (Milan: Rusconi, 1984, 1986, 38,000 L; 42,000 L) 540 pp., 674 pp. Bibliography. Indexed. ISBN: 88-18-022-963, 88-18-22006-3.

After R. Radice's forty-page introduction to Philo's understanding of the origin and history of evil, the first of these two volumes presents new Italian translations by C. Mazzarelli with prefaces and notes by Radice for six tractates: *De Cherubim, De sacrificiis, Quod deterius, De posteritate, De Gigantibus,* and *Quod Deus.* The second volume contains C. Kraus Reggiani's general introduction on the encounter with God according to Philo, along with her introductions, translations, and notes for *De congressu, De fuga, De mutatione,* and *De somniis.*

G. M. Freeman, *The Heavenly Kingdom. Aspects of Political Thought in the Talmud and Midrash* (Lanham, MD–New York–London: University Press of America, 1986, cloth $24.95, paper $11.75; Jerusalem–Philadelphia–Montreal: Jerusalem Center for Public Affairs/Center for Jewish Community Studies) viii and 187 pp. Bibliography. Indexed. LCN: 85-26483. ISBN: 0-8191-5139-4 (cloth), 0-8191-5140-8 (paper).

This analysis of the political vision of the rabbis in the Talmuds and Midrashim first explains the contrast between Greek and rabbinic epistemologies that led to differing perceptions of political phenomena. It also elucidates the political vocabulary of the rabbis. Next it places the rabbinic material in a developmental and historical context. In the third part primary sources for the rabbinic understanding of political concepts are considered under four headings: mutuality, the character of political authority, leadership, and the consequences of accepting the revealed Torah. The appendixes concern the political concepts in liturgical sources and the historical context of rabbinic thought. Freeman concludes that the epitome of the rabbinic contribution to political thought is found in the idea that government is a commentary on the original purpose of society.

E. S. Frerichs and J. Neusner (eds.), *Goodenough on The History of Religion and on Judaism,* Brown Judaic Studies 121 (Atlanta: Scholars Press, 1986, $29.95) xxi and 146 pp. Indexed. LCN: 86-20320. ISBN: 1-55540-062-0.

The nine essays in this collection of articles by E. R. Goodenough (1893-1965) concern *Religionswissenschaft* (1964), religion as defined by a historian of religion (1967), the Bible as a product of the ancient world (1960), literal mystery in Hellenistic Judaism (1937), Philo's exposition of the Law and his *De vita Moysis* (1933), H. A. Wolfson's *Philo* (1948), Jewish symbolism (1971), the evaluation of symbols recurrent in time as illustrated in Judaism (1951), and the rabbis and Jewish art in the Greco-Roman period (1961). Neusner has provided an eleven-page preface.

M. A. Friedman, A. Tal, and G. Brin (eds.), *Studies in Talmudic Literature in Post-Biblical Hebrew and in Biblical Exegesis,* TE'UDA. Chaim Rosenberg School of Jewish Studies Research Series 3 (Tel-Aviv: University Publishing Projects, 1983) xviii and 268 pp., 8 plates.

Of the seventeen articles in this volume, those most pertinent to the NT world are by A. Goldberg on the schools of Aqiba and Ishmael in *Sifre Deuteronomy* 1–54, M. Bar-Asher on Mishnaic Hebrew as reflected in Codex Vatican 32 of *Sifre Numbers,* Tal on the contribution of Samaritan Aramaic to elucidating Hebrew liturgy in the classical period, Y. Maori on the relation of *Targum ps.-Jonathan* to halakic sources, and P. Carny on rhetorical figures in Philo's allegory. All the articles appear in Modern Hebrew; English summaries are provided.

J. F. Gardner, *Women in Roman Law and Society* (Bloomington, IN: Indiana University Press, 1986, $29.95) iv and 281 pp. Bibliography. Indexed. LCN: 86-45173. ISBN: 0-253-36609-7.

Gardner, lecturer in the department of classics at the University of Reading (UK), discusses the legal position of Roman women in the great classical period of Roman law (2nd century B.C. through 3rd century A.D.). She treats the guardianship of women, marriage, some effects of marriage, divorce, dowry, sexual offenses, children, inheritance and bequest, slaves and freedwomen, women at work, and the emancipation of Roman women. Particular attention is given to the possible purposes of the (male) makers of the Roman laws relating to women.

P. J. Haas, *The Talmud of Babylonia. An American Translation.* Vol. 35, *Meilah and Tamid,* Brown Judaic Studies 109 (Atlanta: Scholars Press, 1986, $29.95) v and 172 pp. Indexed. LCN: 86-26036. ISBN: 1-55540-086-8.

Earlier volumes in this new English version of the Babylonian Talmud were described in *NTA* 29, pp. 232-233, 350; 30, p. 253. In accord with the format established for the series, this volume provides for the talmudic tractates *Me'ila* and *Tamid* brief introductions and structured translations. Haas is also the author of *A History of the Mishnaic Law of Agriculture* (1980).

D. J. Harrington and A. J. Saldarini, *Targum Jonathan of the Former Prophets. Introduction, Translation and Notes,* The Aramaic Bible 10 (Wilmington, DE: Michael Glazier, 1987, $49) x and 320 pp. Bibliography. Indexed. LCN: 86-45345. ISBN: 0-89453-479-3.

After a fifteen-page introduction to *Targum Jonathan of the Former Prophets* (title, textual witnesses, language, general characteristics of the paraphrase, translation techniques and theology, date and place of origin, editions, this translation), this volume presents an English translation (with brief notes below) of the Aramaic versions of Joshua, Judges, 1–2 Samuel, and 1–2 Kings according to British Museum MS Or. 2210, which is the basic text of A. Sperber's 1959 edition. Harrington translated almost the entire text and made notes; Saldarini translated the remaining parts, revised the translation, and added to the notes. Saldarini wrote the "translation techniques and theology" section of the introduction, and Harrington wrote the rest. An appendix provides an index to substantive discussions of texts in L. Smolar and M. Aberbach's *Studies in Targum Jonathan to the Prophets* (1983). Harrington is professor of NT at Weston School of Theology in Cambridge, MA, and Saldarini is associate professor in the department of theology at Boston College.

R. L. Harris and J. Schonfield (eds.), *Bulletin of the Anglo-Israel Archaeological Society. News and meetings of the Society 1985-6* (London: Anglo-Israel Archaeological Society, 1986, paper) 77 pp. Illustrated. Bibliographies. ISSN: 0266-2442.

This fascicle [see *NTA* 29, p. 345] provides summaries of lectures given to the Anglo-Israel Archaeological Society, various reports, and other information. The two articles most pertinent to the NT period are by D. Barag on the menorah as a messianic symbol in the Roman and Byzantine periods, and D. M. Jacobson on whether Upper Herodium was a fortress or a château.

P. S. Hawkins (ed.), *Civitas. Religious Interpretations of the City,* Scholars Press Studies in the Humanities (Atlanta: Scholars Press, 1986, $20.95) xix and 133 pp., 8 figs. LCN: 86-1830. ISBN: 0-89130-987-X.

The nine essays collected in this volume began as lectures delivered at Yale University in 1982. The four studies most pertinent to the Bible and early Christianity are by R. R. Wilson on the city in the OT, W. A. Meeks on St. Paul of the cities, J. Z. Smith on Jerusalem—the city as place, and R. A. Greer on alien citizens as a marvelous paradox. The other contributors are J. Baldovin, Hawkins, D. Robinson, J. Dougherty, and B. Pike. Hawkins has supplied a nine-page preface.

R. HAYWARD, *The Targum of Jeremiah. Translated, with a Critical Introduction, Apparatus, and Notes,* The Aramaic Bible 12 (Wilmington, DE: Michael Glazier, 1987, $45) xviii and 206 pp. Bibliography. Indexed. LCN: 85-45547. ISBN: 0-89453-481-5.

Hayward, lecturer in OT at the University of Durham and author of *Divine Name and Presence: The Memra* (1981), first provides a 43-page introduction to *Targum of Jeremiah* in which he treats its place in school and synagogue, early citations, witnesses, language, characteristics of the Aramaic paraphrase, etc. Then he gives an English translation of *Targum of Jeremiah* (in which the biblical text and targumic material are distinguished), as well as textual and other notes. Hayward suggests that the targum may have reached something like its present form by the beginning of the 4th century A.D.

Hellenica et Judaica. Hommage à Valentin Nikiprowetzky z'l, ed. A. Caquot, M. Hadas-Lebel, and J. Riaud (Leuven–Paris: Peeters, 1986, paper 2,880 Bel. fr.) iii and 519 pp. Illustrated. Bibliography. ISBN: 90-6831-054-2.

Thirty-nine articles prepared in memory of the late Professor Nikiprowetzky (1919-83) appear under eight headings: Philo (nine), Josephus (three), Qumran (three), late biblical writings and Pseudepigrapha (six), ancient Judaism (five), medieval and modern Judaism (five), Christianity (four), and various topics (four). The contributors include J. Neusner on the soul after death according to Philo and the Mishnah, M. Philonenko on Philo and the instruction on the two spirits, L. H. Feldman on Josephus' portrait of Deborah, D. Dimant on 4QFlorilegium and the idea of the community as temple, A. Lemaire on Essene teaching and the Qumran school, P.-M. Bogaert on the chronology in Daniel's last vision (Dan 10:4; 12:11-12), M. Cohen on the saying of the men of the great assembly, C. Orrieux on the Zenon papyri and the prehistory of the Maccabean movement, M. Harl on the "binding" of Isaac (Gen 22:9) in the Septuagint and Greek patristic writings, and M. Smith on P Leid J 395 (PGM XIII) and its creation legend. Also included are a photograph of Nikiprowetzky, personal tributes by Caquot and Hadas-Lebel, and a bibliography of Nikiprowetzky's writings (compiled by B. Delavault and Riaud).

B. S. JACKSON (ED.), *Jewish Law Association Studies II: The Jerusalem Conference Volume,* Jewish Law Association Papers and Proceedings (Atlanta: Scholars Press, 1986, $26.95) v and 200 pp.

Of the eight articles in this volume, the two most pertinent to the NT world are by L. H. Schiffman on reproof as a requisite for punishment in the Dead Sea scrolls and A. I. Baumgarten on Rabbi Yohanan and Resh Lakish on anonymous mishnayot. The other contributors are A. Rofé, L. E. Goodman, D. I. Frimer, Y. Kahana (with N. Munk and M. Slae), D. B. Sinclair, and Y. Meron. Abstracts of three other papers are included.

Jarhbuch für Antike und Christentum 29 • 1986 (Münster: Aschendorff, 1986, cloth DM 98, paper DM 88) 229 pp. and 32 plates, 8 figs. ISBN: 3-402-08521-6 (cloth), 3-402-08520-8 (paper).

Of the eleven articles in this volume [see *NTA* 30, p. 249], those most pertinent to the NT world are by G. Schöllgen on *Didache* as church order [§ 31-1414] and A. St. Clair on the Torah shrine at Dura Europos [§ 31-1317]. The other contributors are E. Dassmann, C. Ratkowitsch, R. Henke, W. H. C. Frend, J. Polzer, U. Koenen, D. Stutzinger, K. J. Shelton, and L. Kötzsche-Breitenbruch. Also included are nine reviews and two reports.

H. C. KEE, *Medicine, Miracle and Magic in New Testament Times,* Society for New Testament Studies, Monograph Series 55 (Cambridge, UK–London–New York: Cambridge University Press, 1986, $29.95) x and 170 pp. Bibliography. Indexed. LCN: 85-31327. ISBN: 0-521-32309-6.

Kee, author of *Miracle in the Early Christian World* (1983), first focuses on attitudes toward healing within Judaism in the biblical and postbiblical periods. Then he traces the development of medicine in the Greek and Roman worlds, with special attention to those phases contemporary with the NT. Next he discusses the phenomenon of miracle and the reactions to it from the Roman world. Finally he looks at magic from the perspective of ancient evidence as well as from that of modern interpreters. A seven-page appendix contains J. H. Charlesworth's discussion of 4QTherapeia. Kee concludes that the conviction that God was in control of human destiny remained central for the NT writers when they dealt with medicine, miracles, and magic.

M. L. KLEIN, *Genizah Manuscripts of Palestinian Targum to the Pentateuch* (2 vols.; Cincinnati, OH: Hebrew Union College Press, 1986, $125) li and 363 pp., 131 pp. and 182 plates. Bibliography. LCN: 86-12135. ISBN: 0-87820-206-4.

Klein, author of *The Fragment-Targums of the Pentateuch* (1980), describes the Cairo Genizah manuscripts of the Palestinian Targums as the earliest extensive attestation of the ancient Aramaic translations of the Bible. The first volume in his project contains a twenty-page introduction, a bibliography, and various lists of manuscripts. The main part of the first volume presents on facing pages English translations and Aramaic texts of the Pentateuchal Targum texts in biblical order from Genesis 2 to Deuteronomy 34. The second volume consists of notes on the texts, a glossary of Aramaic words, and photographs of the texts. The volumes are distributed by Ktav Publishing House of Hoboken, NJ.

E. N. LANE, *Corpus Cultus Iovis Sabazii (CCIS), II: The Other Monuments and Literary Evidence,* Études Préliminaires aux Religions Orientales dans l'Empire Romain 100 (Leiden: Brill, 1985, paper 44 gld.) x and 61 pp., frontispiece, 40 plates, fig., map. Bibliography. Indexed. ISBN: 90-04-07149-0.

This volume presents the epigraphical evidence for the cult of Sabazius, as well as the related monuments, and the literary testimony from antiquity. It first gives descriptions, transcriptions, and other information for seventy-six inscribed monuments (excluding inscribed hands) according to their geographical provenance (Thracia, Moesia Superior, etc.). Then it treats thirteen noninscribed monuments and three dubious items, as well as forty texts related to Sabazius and two dubious texts. Photographs of the items and a map conclude the volume. Lane plans a descriptive account of the Sabazius cult on the basis of all the evidence.

M. LATTKE, *Die Oden Salomos in ihrer Bedeutung für Neues Testament und Gnosis.* Band 3, *Forschungsgeschichtliche Bibliographie 1799-1984 mit kritischen Anmerkungen,* Orbis Biblicus et Orientalis 25/3 (Fribourg: Editions Universitaires, 1986, 125 Sw. fr.; Göttingen: Vandenhoeck & Ruprecht) xxxiii and 478 pp. Bibliography. Indexed. ISBN: 3-7278-0358-4 (EU), 3-525-53699-2 (V&R).

The previous volumes in this project were described in *NTA* 24, pp. 209-210, 319. This survey of scholarship on *Odes of Solomon* is arranged according to the following outline: the period of guessing about quotations of the Odes, the year of the Syriac *editio princeps* (1909) by J. R. Harris, the beginning of the "flood" with A. von Harnack, a chronologically arranged bibliography from 1910 to 1984 (bibliographic information and extensive summaries of content), and supplements and additions. Also included is M. M. Franzmann's 55-page study of *Odes of Solomon* with reference to French scholarship from 1909 to 1980.

J. LECLANT AND G. CLERC, *Inventaire bibliographique des Isiaca (IBIS). Répertoire analytique des travaux relatifs à la diffusion des cultes isiaques 1940-1969: L-Q,* Études Préliminaires aux Religions Orientales dans l'Empire Romain 18 (Leiden: Brill, 1985, 176 gld.) ix and 370 pp., frontispiece, 14 plates. Bibliography. Indexed. ISBN: 90-04-07061-3.

The initial two volumes in this annotated bibliography of books and articles on the spread of the cult of Isis in antiquity were described in *NTA* 20, p. 133. This volume gives bibliographic information and French summaries for 465 items published between 1940 and 1969. The material is arranged alphabetically according to the authors' names from L to Q. A 120-page index and black-and-white photographs are included.

L. Leloir, *Écrits apocryphes sur les apôtres. Traduction de l'édition arménienne de Venise.* Vol. 1, *Pierre, Paul, André, Jacques, Jean,* Corpus Christianorum, Series Apocryphorum 3 (Turnhout: Brepols, 1986) xxx and 418 pp. Bibliographies. ISBN: 2-503-41031-6 (cloth), 2-503-41032-4 (paper).

Based on the collection of NT Apocrypha in Armenian edited by C. Tchérakian in 1904, this volume provides for the Armenian Apocrypha attached to the figures of Peter and Paul, Andrew, James the Greater, and John an introduction, a bibliography, a new French translation, an apparatus of scriptural quotations and allusions, and textual notes. The documents include *Acts of Peter and Paul, Apocalypse of Paul, Acts of Andrew and Matthias Among the Cannibals, History of the Apostle James, Acts of John,* and *History of James and John.*

J.-Y. Leloup, *Évangile selon Thomas,* Spiritualités vivantes 61 (Paris: Albin Michel, 1986, paper) 254 pp. Bibliography. ISBN: 2-226-02716-5.

After a six-page introduction to *Gospel of Thomas,* the volume presents a French translation of the entire Coptic text. Then it provides for each of the 114 logia a French translation along with reflections on theological content. A five-page bibliography is included.

S. H. Levey, *The Targum of Ezekiel. Translated, with a Critical Introduction, Apparatus, and Notes,* The Aramaic Bible 13 (Wilmington, DE: Michael Glazier, 1987, $25) xiii and 145 pp. Bibliography. Indexed. LCN: 85-45546. ISBN: 0-89453-482-3.

In his eighteen-page introduction to *Targum of Ezekiel,* Levey discusses its place in the Targum of the Prophets, date, relation to the Merkabah tradition and messianic activism, interpretation of *ben ʾadam,* historical allusions, theology, etc. The main part of the volume consists of a new English translation (in which the biblical material and the targumic additions are distinguished), along with textual and other notes below. Levey is professor emeritus of rabbinics and Jewish religious thought at Hebrew Union College–Jewish Institute of Religion in Los Angeles and the author of *The Messiah: An Aramaic Interpretation* (1974).

L. I. Levine (ed.), *The Synagogue in Late Antiquity* (Philadelphia: American Schools of Oriental Research, 1987, cloth $26.95, paper $15.95) xi and 223 pp. Illustrated. Bibliographies. Indexed. LCN: 86-14069. ISBN: 0-89757-510-5 (cloth), 0-89757-509-1 (paper).

Prepared for a conference held in 1984 at Jewish Theological Seminary in New York, the thirteen papers in this volume are by Levine on the Second Temple synagogue as a formative stage; L. H. Schiffman on the Dead Sea scrolls and the early history of Jewish liturgy; A. T. Kraabel on unity and diversity among Diaspora synagogues; J. Gutmann on the state of research on the Dura Europos synagogue paintings; R. Kimelman on the realization of God's kingship in the Shema and its blessings; M. Smith on the *yôṣēr* and related texts; A. Shinan on sermons, targums, and the reading from Scripture in the ancient synagogue; J. Yahalom on *piyyûṭ* as poetry; E. M. Meyers on the current state of Galilean synagogue studies; G. Foerster on the art and architecture of the synagogue in its late Roman setting; Y. Tsafrir on the Byzantine setting and its influence on ancient synagogues; S. J. D. Cohen on pagan and Christian evidence on the ancient synagogue; and B. Narkiss on pagan, Christian, and Jewish elements in the art of ancient synagogues.

W. H. Mare, *The Archaeology of the Jerusalem Area* (Grand Rapids: Baker, 1987, $19.95) 323 pp. Illustrated. Bibliography. Indexed. LCN: 85-073719. ISBN: 0-8010-6126-1.

Mare's approach to Jerusalem is basically chronological, covering the archaeological history of the Jerusalem area from earliest times to our own day. After an overview of Jerusalem through the centuries, he treats the Jerusalem area in pre-Davidic times, the city of David, the city of Solomon, Jerusalem during the kingdom of Judah, Jerusalem after the exile, the Herodian era, the Roman period (A.D. 70-324), the Byzantine period (313-638), the early Islamic period (638-1099), and Crusader, Mamluk, and Turkish Jerusalem (1099-1918). While the archaeological evidence is stressed, care is taken to fill in the picture with historical details gathered from the Bible and other literary sources. Maps, photographs, and sketches are included to illustrate the archaeological data discussed in the text. A ten-page glossary of technical terms is provided. Mare has taught archaeology and the NT at Covenant Theological Seminary in St. Louis since 1963.

G. MAYER, *Die jüdische Frau in der hellenistisch-römischen Antike* (Stuttgart–Berlin–Cologne–Mainz: Kohlhammer, 1987, paper DM 44) 142 pp. Bibliographies. ISBN: 3-17-009391-6.

Mayer, who teaches the history and literature of biblical and postbiblical Judaism at the University of Mainz, considers the status of Jewish women in the Greco-Roman world between ca. 330 B.C. and A.D. 500. After setting the geographical and historical framework, he discusses women's names, childhood, marriage, public activities, cultic roles, personal rights, and death and burial. Then he considers Berenice (the daughter of Agrippa I) as an example of a woman between tradition and independence, and provides a prosopographical list of the names of 769 Jewish women in antiquity. Mayer maintains that the status of Jewish women varied considerably according to time and place.

Mélanges bibliques et orientaux en l'honneur de M. Mathias Delcor, ed. A. Caquot, S. Légasse, and M. Tardieu, Alter Orient und Altes Testament 215 (Kevelaer: Butzon & Bercker, 1985, DM 174; Neukirchen-Vluyn: Neukirchener) x and 448 pp., 2 plates. Bibliographies. Indexed. ISBN: 3-7666-9393-X (B&B), 3-7887-0799-2 (Neukirchener).

Of the forty-one articles in this volume honoring Professor Delcor, those most pertinent to the NT world are by W. H. Brownlee on "the anointed ones of Aaron and Israel," F. Dexinger on the "prophet like Moses" at Qumran and among the Samaritans, A. Díez Macho on quotations of the Palestinian targum in midrash *Bereshit Zuṭa,* F. García Martínez on whether Judas Maccabeus was the Wicked Priest (see 1QpHab 8:8-13), B. Lang on "no sex in heaven" (the logic of procreation, death, and eternal life in the Judeo-Christian tradition), J. Neusner on messianic themes and the differentiation of documents in the rabbinic canon of late antiquity, V. Nikiprowetzky on Philo's *Allegorical Commentary* and *Exposition of the Law,* Tardieu on Nethomaōth in gnostic texts, and M. Weinfeld on Sarah and Abimelech (Genesis 20) against the background of an Assyrian law and *Genesis Apocryphon.* Also included are a photograph of Delcor and a list of his publications.

M. W. MEYER (ED.), *The Ancient Mysteries: A Sourcebook. Sacred Texts of the Mystery Religions of the Ancient Mediterranean World* (San Francisco: Harper & Row, 1987, cloth $24.95, paper $14.95) xii and 267 pp. Bibliographies. LCN: 86-45022. ISBN: 0-06-065577-1 (cloth), 0-06-065576-3 (paper).

This anthology of translations of approximately forty texts concerning the ancient Greco-Roman mystery religions is arranged under seven headings: the Greek mysteries of the Grain Mother and Daughter, and related mysteries; the Andanian mysteries of Messenia; the Greek mysteries of Dionysos; the Anatolian mysteries of the Great Mother and her Lover, and the Syrian Goddess; the Egyptian mysteries of Isis and Osiris; the Roman mysteries of Mithras; and the mysteries within Judaism and Christianity. Also included is a fourteen-page general introduction, introductions to and bibliographies for individual selections, and a nine-page glossary. Meyer is assistant professor of religion at Chapman College in Orange, CA.

R. NAVON (ED.), *The Pythagorean Writings. Hellenistic Texts from the 1st Cent. B.C. – 3d Cent. A.D. on Life, Morality, Knowledge, and the World,* trans. K. Guthrie and T. Taylor, Great Works of Philosophy 3 (Kew Gardens, NY: Selene Books, 1986, cloth $35, paper $16.50) xi and 171 pp. LCN: 85-62689. ISBN: 0-933601-01-8 (cloth), 0-933601-02-6 (paper).

Navon's fifty-page introduction to the Pythagorean teachings surveys problems that scholars have faced and summarizes Pythagorean teachings. The anthology of Pythagorean writings in English translation is divided into eight parts: morals and ethics; politics, society, and law; natural science; mathematics, music, and harmony; metaphysical fragments;

psychology and human nature; religion; and maxims and adages. The translations were done mostly by Guthrie in the early 20th century, with a small number done by Taylor in 1822.

A. Negev (ed.), *The Archaeological Encyclopedia of the Holy Land* (rev. ed.; Nashville, TN–Camden, NJ–New York: Thomas Nelson, 1986, $24.95) 419 pp. Illustrated. LCN: 85-15276. ISBN: 0-8407-7523-7.

The revised and updated version of a work first published over ten years ago, this encyclopedia lists the majority of the geographical names mentioned in the Bible, both places in the Holy Land and countries and cities in other parts of the Middle East, identifying them as far as possible, describing the excavations that have been carried out at or near them, and analyzing the importance of the finds that they have yielded. Also included are general articles on the archaeology of the Holy Land, methods of research, and prehistory, as well as articles on aspects of life and customs (agriculture, baths and bathing, burial, cult objects, etc.). The contributors included Y. Aharoni, A. Biran, W. G. Dever, N. Glueck, J.-B. Humber, A. Mazar, J. Naveh, Y. Shiloh, and E. Stern. This edition contains a three-page foreword by C. M. Meyers.

J. Neusner, *The Fathers According to Rabbi Nathan. An Analytical Translation and Explanation,* Brown Judaic Studies 114 (Atlanta: Scholars Press, 1986, $41.95) xiv and 263 pp. Indexed. LCN: 86-17656. ISBN: 1-55540-051-5.

In his six-page preface Neusner explains that he wishes to go beyond J. Goldin's *The Fathers According to Rabbi Nathan* (1955) by providing a reference system for the text, making possible an analytical inquiry into the document, and using more contemporary and earthy English. In treating the forty-one chapters in *The Fathers According to Rabbi Nathan (Version A)* he presents a translation of the text in *m. ʾAbot,* gives an outline of the chapter, provides a structured translation, and makes brief comments.

J. Neusner, *The Mishnah Before 70,* Brown Judaic Studies 51 (Atlanta: Scholars Press, 1987, $39.95) xiv and 290 pp. Bibliographies. LCN: 86-31498. ISBN: 1-55540-106-6.

After explaining his method of correlating rabbinic attributions and sequences of logical progression with reference to the tractate *Makširin* in the Mishnah and Tosefta, Neusner describes those elements of the Mishnah tractates in the Division of Purities that in his judgment derive from the period before A.D. 70. His presentation follows the order of tractates in the Division of Purities: *Kelim, Oholot, Negaʿim, Para, Ṭoharot, Miqwaʾot, Niddah,* and *Zabim.* The final chapter examines the relation between mishnaic and scriptural conceptions of the same topics with regard to the material in *Kelim* and *Oholot.* The volume reproduces sections from Neusner's commentaries on the Mishnah.

J. Neusner, *Self-Fulfilling Prophecy. Exile and Return in the History of Judaism* (Boston: Beacon, 1987, $25) vii and 230 pp. Indexed. LCN: 86-47756. ISBN: 0-8070-3606-4.

According to Neusner, all Judaic systems have recapitulated a single experience: the exile and return suffered by some Jews between 586 and 450 B.C. In developing his social theory of the history of Judaism he maintains that the religion of the Jews formed their world and framed their realities, and not vice versa. After surveying the history of Judaism, he discusses biblical Judaisms for an Israel at home (1000 to 586 B.C.), the first age of diversity–Judaisms for the uncertain restoration (586 B.C. to A.D. 70), the first stage in the formation of Judaism–the Mishnah (A.D. 70 to 200), the second stage–the Talmud and Midrash compilations (A.D. 200 to 600), the classical age of Judaism (A.D. 640 to 1789), and the second age of diversity–Judaisms and the modern and contemporary scene (1789 to the present).

J. Neusner, *Understanding Seeking Faith. Essays on the Case of Judaism.* Vol. 2, *Literature, Religion and the Social Study of Judaism,* Brown Judaic Studies 73 (Atlanta: Scholars Press, 1987, $29.95) xi and 234 pp. Bibliographies. Indexed. LCN: 86-20316. ISBN: 1-55540-053-1.

After considering what is at stake in the religious study of Judaism, this volume presents ten essays: the primacy of documentary discourse—the case of *Sifra,* its plan, and program; the literary structure of *Pesiqta Rabbati;* oral tradition in Judaism—the issue of mnemonics; the transition from corpus to canon; Constantine, Shapur II, and the Jewish-Christian confrontation in 4th-century Iran; Yohanan ben Zakkai, Julian the Apostate, and the destruction of the Jerusalem Temple; sociology and the study of Judaism—N. Glazer's *American Judaism* (1957) after thirty years; art and the study of Judaism; literature and the study of Judaism—intertextuality and the text; and whether the rabbis were joking and other serious issues in the study of midrash.

J. L. PALACHE, *Inleiding in de talmoed* (4th ed.; Amstelveen: Amphora Books, 1984, paper 29.25 gld.) xiv and 209 pp., plate. Bibliography. Indexed. ISBN: 90-6446-011-6.

First published in 1922 and revised in 1954 and 1980 after the author's death, this introduction to the Talmud discusses the development of the Torah, the Mishnah, the Palestinian and Babylonian Talmuds, and the history of the Talmud until its closing. Also included are a four-page introduction by R. J. Z. Werblowsky and a six-page biographical sketch of Palache by M. A. Beek. Palache (1886-1944) was professor at the University of Amsterdam. The volume is distributed by Brill of Leiden.

K. PARLASCA, *Syrische Grabreliefs hellenistischer und römischer Zeit. Fundgruppen und Probleme,* Trierer Winckelmannsprogramme 3 (Mainz: Verlag Philipp von Zabern, 1982, DM 55) v and 45 pp. and 24 plates, frontispiece, map. ISBN: 3-8053-0634-2.

After a brief introduction to Hellenistic grave reliefs, Parlasca focuses on specific groups of Syrian grave reliefs in the Hellenistic and Roman periods at Belkis/Seleucia on the Euphrates, the area of northern Syria, and the coastal area and the interior. Also included are H. Heinen's study of the funerary inscription for Annia Nice and photographs of the materials discussed in the book.

J. J. PETUCHOWSKI, *Heirs of the Pharisees,* Brown Classics in Judaica (Lanham, MD—New York—London: University Press of America, 1986, paper $12) xiii and 199 pp. Indexed. LCN: 86-1496. ISBN: 0-8191-5256-0.

The reprint of a collection of essays published in 1970, this volume first treats the Pharisaic tradition today, the Bible of the synagogue, and Pharisaic-rabbinic activity in dealing with legislation, Hanukkah, and Genesis 22, respectively. Then it deals with the title "rabbi," Pharisaic-rabbinic Judaism as guardian of the past, various aspects of divine revelation, Christian-Jewish dialogue, prayer in an unredeemed world, criteria for Reform Jewish observance, and the holy community. Petuchowski maintains that all Jews today are ultimately heirs of the Pharisees. J. Neusner has supplied a three-page introduction for this edition.

G. REEG (ED.), *Die Geschichte von den Zehn Märtyrern. Synoptische Edition mit Übersetzung und Einleitung,* Texte und Studien zum Antiken Judentum 10 (Tübingen: Mohr-Siebeck, 1985, DM 258) vi and 107 and 109* pp. Bibliography. Indexed. ISBN: 3-16-144783-2.

Prepared as a doctoral dissertation under the direction of A. Goldberg and presented in 1985 to the Johann Wolfgang Goethe-Universität in Frankfurt, this volume presents in synopsis-format the Hebrew versions and German translations of the various recensions of the story of the ten martyrs. Also included are a general introduction, a discussion about using electronic data-processing in editing texts, a description of the manuscripts, and an analysis and comparison of the recensions.

B. SALMONA, *La spiritualità dell'antica Grecia,* La Spiritualità non Cristiana, Storia e testi 3 (Rome: Edizioni Studium, 1986, paper 16,000 L) 252 pp. Bibliography. ISBN: 88-382-3546-5.

After describing the "two souls" of Greek spirituality, Salmona discusses the gods and transcendence, mysteries and myths, prayer, and spirituality and politics. Then he provides

Italian translations of selected texts under five headings: the ancient period, the Attic period (tragedians and philosophers), the Hellenistic period (Epicurus and Stoics), Neoplatonism, and prayer. Salmona is professor of philosophy at the University of Genoa.

J. E. SANDERSON, *An Exodus Scroll from Qumran. 4QpaleoExod^m and the Samaritan Tradition,* Harvard Semitic Studies 30 (Atlanta: Scholars Press, 1986, $20.95) xix and 358 pp. Bibliography. LCN: 86-15421. ISBN: 1-55540-036-1.

Prepared as a doctoral dissertation under the direction of E. Ulrich and accepted by the University of Notre Dame in 1985, this volume focuses on 4QpaleoExod^m—the most extensive, unusual, and significant of the fifteen Exodus manuscripts discovered at Qumran. After reviewing the state of the question, Sanderson determines the preferable readings of Exodus in 4QpaleoExod^m, the Samaritan Pentateuch, the Masoretic text, and the Old Greek texts, respectively. Then she deals with synonymous variants, analyzes textual affiliations, calls attention to new light from 4QpaleoExod^m on the character of the witnesses to Exodus, and discusses editorial and scribal processes in the late Second Temple period as exhibited in the text of Exodus. Four appendixes are included. Sanderson concludes that 4QpaleoExod^m and the Samaritan Pentateuch represent one text-type and that the worshipers at Mount Gerezim shared their Scriptures with others in Palestine during the last centuries B.C.

E. M. SCHULLER, *Non-Canonical Psalms from Qumran. A Pseudepigraphic Collection,* Harvard Semitic Studies 28 (Atlanta: Scholars Press, 1986, $23.95) xii and 297 pp. and 8 plates. Bibliography. Indexed. LCN: 86-1063. ISBN: 0-89130-943-8.

The revision of a doctoral dissertation directed by J. Strugnell and accepted by Harvard University in 1984, this volume publishes for the first time two manuscripts of noncanonical psalms from Qumran Cave 4 (4Q380 and 4Q381) with translation and commentary. After providing a general introduction to the manuscripts, Schuller surveys psalms from the Persian and Hellenistic periods and discusses specific aspects of the two Qumran manuscripts. Next she presents the 110 fragments of 4Q381 and the seven fragments of 4Q380. For the longer texts she gives a transcription of the Hebrew text, notes on the readings, a translation, and comments. A seventeen-page appendix explains H. Stegemann's reconstruction of 4Q381. An index of Hebrew words and photographs of the texts conclude the volume.

G. SFAMENI GASPARRO, *Soteriology and Mystic Aspects in the Cult of Cybele and Attis,* Études Préliminaires aux Religions Orientales dans l'Empire Romain 103 (Leiden: Brill, 1985, paper 60 gld.) xxiii and 142 pp., plate. Bibliography. Indexed. ISBN: 90-04-07283-7.

The revised and expanded version of a work published in Italian in 1979, this investigation of soteriological and mystic elements in the cult of Cybele and Attis contains chapters on the mystic cult of Cybele in classical Greece, mysteries in the hellenized cult of Cybele, mystic aspects of the "Phrygian" mythical-ritual cycle, the problem of the Phrygian mysteries, soteriological prospects in the cult of Cybele, and mystic and soteriological aspects of the taurobolium. Sfameni Gasparro concludes that, despite the persistence of certain basic characteristics of the goddess and her ritual, the cult of Cybele does not present a uniform physiognomy.

G. A. G. STROUMSA, *Another Seed: Studies in Gnostic Mythology,* Nag Hammadi Studies 24 (Leiden: Brill, 1984, 64 gld.) x and 195 pp. Bibliography. ISBN: 90-04-07419-8.

The revision of a doctoral dissertation submitted to Harvard University in 1978, this investigation of major themes of gnostic mythology reveals how the dualistic vision of history corresponds to the dualistic anthropology of the gnostic world-view. Under the heading "from origin of evil to origin of righteousness" it treats the origin of evil from apocalyptic literature to gnostic myth and the archons as seducers. Then under "the gnostic race" it considers Seth and the child, gnostic salvation history, sacred geography, and sons of God or sons of Seth. Finally under "echoes and repercussions" it discusses gnostic elements in Hermetic traditions and gnostic myths in Manichaean garb. The work takes its title from those gnostics who thought themselves to be the seed of Seth, the "other seed."

R. Syrén, *The Blessings in the Targums. A Study on the Targumic Interpretations of Genesis 49 and Deuteronomy 33,* Acta Academiae Aboensis, Humaniora 64, no. 1 (Åbo: Åbo Akademi, 1986, paper FIM 85) 259 pp. Bibliography. Indexed. ISBN: 951-649-223-1.

This analysis of Genesis 49 and Deuteronomy 33 in *Targum Onqelos* and the so-called Palestinian Targums first examines their approaches to the Hebrew originals. Next it focuses on the characteristically targumic additions to the biblical texts: form, biblical references, theological ideas, parallels, and passages that may reflect actual conditions. Then it explores the relation between the targums in light of the investigation of Genesis 49 and Deuteronomy 33. A synopsis of the pertinent Hebrew and Aramaic texts is supplied in an appendix. Syrén concludes that the targums of these texts contain some very ancient material, but he does not endorse M. McNamara's thesis that they represent the earliest stage of targumic development.

M. Tardieu (ed.), *Les règles de l'interprétation,* Patrimoines, Religions du Livre (Paris: Cerf, 1987, paper 149 F) 232 pp. Indexed. ISBN: 2-204-02523-2.

Of the eleven articles in this volume, five are pertinent to biblical studies: H. Cazelles on the Pentateuch as Torah, B. Barc on whether the text of the Torah has been rewritten, J.-D. Dubois on the exegesis of the gnostics and the history of the canon of Scripture, Tardieu on the principles of the Manichaean exegesis of the NT, and B. Roussel on the interpretation of Ephesians in the 16th century. The other contributors are P. Hadot, I. Hadot, G. Monnot, R. Goetschel, P. Marsauche, and M.-D. Richard.

J. Taubes (ed.), *Gnosis und Politik,* Religionstheorie und politische Theologie 2 (Paderborn: Verlag Ferdinand Schöningh, 1984, DM 78) 306 pp. Illustrated. Bibliography. ISBN: 3-506-77162-0.

The seventeen papers in this volume are divided into three categories: the concept of gnosis (six), Late Antiquity—Middle Ages (six), and modern times—the present (five). The articles most pertinent to the NT field are by B. Aland on the nature of gnosis, D. Georgi on the essence of wisdom according to the book of Wisdom, L. Schottroff on Johannine messianism, H. J. W. Drijvers on the political role of Syrian ascetics and gnostics, H. G. Kippenberg on the institutionalizing of gnostic ideas as anthropolatry, G. Stroumsa on the structure of Manichaean dualism, P. Pokorný on gnostic soteriology in theological and sociological perspective, and H. Cancik on gnostics in 2nd-century A.D. Rome.

T. Thorion-Vardi, *Das Kontrastgleichnis in der rabbinischen Literatur,* Judentum und Umwelt 16 (Frankfurt/M.—Bern—New York: Peter Lang, 1986, paper 34 Sw. fr.) 149 pp. Bibliography. ISBN: 3-8204-9825-7.

Thorion-Vardi first defines the rabbinic contrast-parable as consisting of two parts in which a general human experience is set beside the activity of God or that of a particular person or group. Then she analyzes the contrast-parables in rabbinic literature with regard to their formal textual characteristics, their content, the syntactic and semantic relations between the two parts, the role of these parables, and their stylistic features.

M. Totti, *Ausgewählte Texte der Isis- und Sarapis-Religion,* Subsidia Epigraphica, Quellen und Abhandlungen zur griechischen Epigraphik 12 (Hildesheim—Zurich—New York: Georg Olms, 1985, paper DM 34.80) viii and 231 pp. Bibliographies. Indexed. ISBN: 3-487-07678-0.

Presented as a doctoral dissertation to the University of Cologne in 1983, this volume provides introductions, texts (almost all in Greek, with some in Latin and Coptic), and brief textual notes for eighty-one items pertaining to the cult of Isis and Sarapis. They are arranged in ten categories: the self-revelation of Isis and related texts, oaths, aretalogies and encomiums, hymns, pilgrimages, wisdom teachings and commands, the *klinē* of Sarapis, oracular questions and oracles, various texts about the cult of the Egyptian gods, and prayers. Totti plans a second volume in which she will supply more extensive notes.

A. WATSON, *Roman Slave Law* (Baltimore, MD–London: Johns Hopkins University Press, 1987, $18.50) xxii and 157 pp. Indexed. LCN: 86-21351. ISBN: 0-8018-3439-2.

Watson, university professor of law and director of the Center for Advanced Studies in Legal History at the University of Pennsylvania, considers the Roman law that arose directly from the social institution of slavery, the reasons for the choice of particular legal rules, and the attitudes that are revealed by the legal rules and contemporary discussion of them. The nine chapters in his presentation concern enslavement; manumission and citizenship; freedmen, patrons, and the state; the slave as thing; noncommercial relations; slaves' contracts and the *peculium;* the master's acquisitions through slaves; punishment of the slave; and *senatus consultum Silanianum.* A. L. Higginbotham has provided an eight-page foreword.

D. WINSTON, *Logos and Mystical Theology in Philo of Alexandria* (Cincinnati, OH: Hebrew Union College Press, 1985, cloth $15) 83 pp. Indexed. LCN: 85-13957. ISBN: 0-87820-050-9.

Delivered in 1984 as the Efroymson lectures at Hebrew Union College–Jewish Institute of Religion, this volume explores the line of reasoning that led Philo down the path and byways of an intellectual mysticism under three headings: Philo's Logos doctrine against its Platonic background, the psyche and its extraterrestrial life in Philo's anthropology, and Philo's mystical theology. Winston is the author of *The Wisdom of Solomon* (1979).

ADDITIONAL BOOKS RECEIVED

G. H. CLARK, *The Atonement* (Jefferson, MD: Trinity Foundation, 1987, paper $8.95) vii and 175 pp. Indexed. ISBN: 0-940931-17-6.

G. H. CLARK, *The Philosophy of Science and Belief in God* (2nd ed.; Jefferson, MD: Trinity Foundation, 1987, paper $5.95) xvii and 121 pp. Bibliography. Indexed. LCN: 64-25833. ISBN: 0-940931-18-4.

D. JENKINS, *The Scope and Limits of John Macquarrie's Existential Theology,* Acta Universitatis Upsaliensis, Studia Doctrinae Christianae Upsaliensia 27 (Stockholm: Almqvist & Wiksell, 1987, paper) 154 pp. Bibliography. ISBN: 91-554-2005-2.

E. JÜNGEL, R. HERZOG, AND H. SIMON, *Evangelische Christen in unserer Demokratie. Beiträge aus der Synode der Evangelischen Kirche in Deutschland* (Gütersloh: Mohn, 1986, paper DM 4.80) 79 pp. ISBN: 3-579-00580-4.

K. T. KELLY, *Life and Love. Towards a Christian dialogue on bioethical questions* (London: Collins, 1987, paper $7.95) 170 pp. Bibliography. Indexed. ISBN: 0-00-599968-5.

A. J. LAFFIN AND A. MONTGOMERY (EDS.), *Swords into Plowshares. Nonviolent Direct Action for Disarmament* (San Francisco: Harper & Row, 1987, paper $8.95) xxiii and 243 pp. Illustrated. Bibliography. LCN: 86-45019. ISBN: 0-06-064911-9.

G. MORAN, *No Ladder to the Sky. Education and Morality* (San Francisco: Harper & Row, 1987, $17.95) iii and 197 pp. Indexed. LCN: 85-52001. ISBN: 0-06-254591-4.

G. PARRINDER, *Encountering World Religions. Questions of Religious Truth* (New York: Crossroad, 1987, $15.95) vii and 232 pp. Indexed. LCN: 86-29385. ISBN: 0-8245-0826-2.

A. PEACOCKE, *God and the New Biology* (San Francisco: Harper & Row, 1986, $19.95) xxi and 197 pp. Indexed. LCN: 86-45746. ISBN: 0-06-250672-2.

F. J. PEIRONE AND G. RIZZARDI, *La spiritualità islamica,* La Spiritualità non Cristiana, Storia e Testi 5 (Rome: Edizioni Studium, 1986, paper 14,000 L) 205 pp. Bibliographies. ISBN: 88-382-3547-3.

D. N. Power, *The Sacrifice We Offer. The Tridentine Dogma and Its Reinterpretation* (New York: Crossroad, 1987, $16.95) xv and 206 pp. Bibliography. Indexed. LCN: 86-19658. ISBN: 0-8245-0743-6.

N. Summerton, *A Noble Task. Eldership and Ministry in the Local Church* (Exeter, UK: Paternoster, 1987, paper £4.95) 187 pp. Bibliography. Indexed. ISBN: 0-85364-461-6.

H. Sundberg, *Sven Lidman om människan och Gud en innehållsanalytisk undersökning,* Acta Universitatis Upsaliensis, Studia Doctrinae Christianae Upsaliensia 26 (Stockholm: Almqvist & Wiksell, 1986, paper) 192 pp. Bibliography. Indexed. ISBN: 91-554-1963-1.

C. W. Sutherland, *Disciples of Destruction* (Buffalo, NY: Prometheus Books, 1987, $22.95) x and 451 pp. Indexed. LCN: 86-42915. ISBN: 0-87975-349-8.

B. Tidiman, *Le livre d'Ézéchiel,* Commentaire Évangélique de la Bible (vol. 2; Vaux-sur-Seine, France: Edifac, 1987, paper 98 F) 271 pp., 2 figs. ISBN: 2-904407-05-7.

D. Tracy, *Plurality and Ambiguity. Hermeneutics, Religion, Hope* (San Francisco: Harper & Row, 1987, $15.95) xii and 148 pp. Indexed. LCN: 85-50248. ISBN: 0-06-254742-9.

T. Witvliet, *The Way of the Black Messiah. The Hermeneutical Challenge of Black Theology as a Theology of Liberation,* trans. J. Bowden (Oak Park, IL: Meyer-Stone Books, 1987, cloth $39.95, paper $19.95) xx and 332 pp. Indexed. ISBN: 0-940989-09-3 (cloth), 0-940989-04-2 (paper).

J. L. Womer (ed.), *Morality and Ethics in Early Christianity,* Sources of Early Christian Thought (Philadelphia: Fortress, 1987, paper $7.95) viii and 135 pp. Bibliography. LCN: 86-45903. ISBN: 0-8006-1417-8.

M. Zago, *La spiritualità buddhista,* La Spiritualità non Cristiana, Storia e Testi 2 (Rome: Edizioni Studium, 1986, paper 15,000 L) 249 pp. Bibliography. ISBN: 88-382-3545-7.

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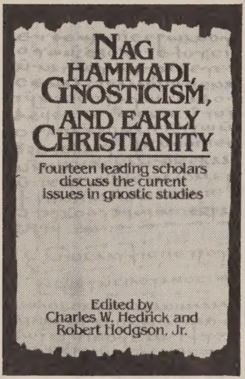
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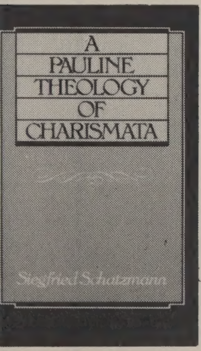

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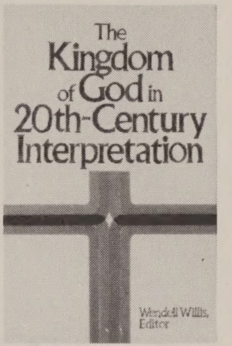

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